This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HARVARD UNIVERSITY

LIBRARY OF THE

GRADUATE SCHOOL
OF EDUCATION

AMERICAN

ANNALS OF EDUCATION

AND

INSTRUCTION,

FOR

THE YEAR 1837.

CONDUCTED BY WM. A. ALCOTT.

WILLIAM C. WOODBRIDGE, FOREIGN EDITOR.

VOL. VII.

BOSTON:

OTIS, BROADERS & CO., 147 WASHINGTON STREET.

1837.

Educ P 105.3.5 (7)

HARVARD COLLEGE LIBRARY
FROM THE GIFT OF
CHARLES HERBERT THURBER
Oct 6 1927

Educ P
105.3.5
v.7
1837

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
LIBRARY

Entered according to Act of Congress, in the year 1837,
By William C. Woodbridge,
In the Clerk's Office of the District Court of Massachusetts.

Tuttle, Weeks & Dennett.....Power Press....17 School St.

2879
49.52
4

PREFACE.

The labor of six years, in sustaining a periodical on Education, has not diminished the Editor's sense of its importance. He came abroad in search of strength and materials, which would enable him to pursue his task to better advantage. But a wise Providence calls upon him by unforeseen changes in his state of health, to prolong his stay in Europe, and to resign the immediate charge of the Annals to other hands. To this intimation that his care is no longer necessary, he cheerfully submits. And at such a moment, he is deeply grateful that this same Providence enables him to congratulate the friends of the work on the accomplishment of the great object of his efforts and theirs. He trusts that it may now be announced with safety that the existence of one American Journal of Education is secured, so far as it can be by a solid commercial basis and by the number and activity of its supporters. He knows not that he could have chosen a more favorable period to retire from his post than that which Superior Wisdom has appointed; and he commits the work, with much confidence, to this same direction, and to the care of its friends.

He adopts this resolution with the more cheerfulness, from the belief, that those on whom the immediate direction of the work will devolve, possess the zeal and qualifications necessary for this task. Dr Wm. A. Alcott, the gentleman to whom the domestic editorial labor will be committed, is well known to the public as the author of several works, which exhibit the correctness of his views, as well as his zeal, on the subject of education. It is only necessary to say that he has been the constant assistant of the Editor from the commencement of the Annals; that he has written some of its most valuable articles; and that for six months past it has been exclusively under his direction. His judgment and his views, in undertaking this task furnish a sufficient guaranty that he will maintain the great principles which have been established; that he will not permit the work to become the vehicle of the spirit of party or sect — of the personalities, or the ultraisms, or the papal exclusiveness which characterize too many of the publications of the present day; — and that he will not seek to gain a transient popularity, either

by catering for the deteriorated taste of the public, in these respects, or by flattering the vanity of individuals or of institutions. He rejoices in the hope that the traces of perplexity and disease and languor which have too often appeared in the pages of the Annals, will hereafter seldom be visible; and that under the care of one who enjoys health, and is free from the difficulties of a new enterprize, the work will assume a more animated and attractive character than it was possible to give it under other circumstances.

On the other hand, he trusts that the friends of the work will still adhere to the resolution which has preserved it hitherto, that "one American periodical on Education *shall be sustained.*" He is happy, however, in the belief that the spirit of inquiry which is roused upon this subject, will demand and maintain *many others*, and thus render the existence of any *one* of far less importance than it was at the period when the Annals was the only survivor of all that had been undertaken.

The desire of continuing to be a fellow laborer in the same great cause, has induced the Editor to engage to furnish materials for the pages of the Annals, as he has done during the year past, so far as his health and circumstances will allow; confining himself chiefly to the foreign department, in connection with the interests of education at home. It will be a consolation to him in his temporary exile, if he can contribute to render its pages more interesting or useful, or the labor of its guardians less severe.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JANUARY, 1837.

THE PESTALOZZIAN SYSTEM OF EDUCATION.

In the account of the Philanthropinic school of education,* in the number of the "Annals" for Nov. last, it was observed: "It is a part of the feebleness of human nature, to vibrate incessantly, from one extreme to another. Our views are seldom perfectly just: our institutions remain ever imperfect. When we launch into the broad ocean of discovery, we seldom fail to encounter storms; and when we keep near the shore, we cannot always avoid the rocks and quicksands."

It is not less true that there is in the vibrations of the human mind, a kind of cycle, or regular period of revolution, which brings it back to the same train of thought and feeling, which was long since abandoned. Every useful plan, and institution, and custom, and system of truth is liable to abuse and exaggeration; and in seeking to avoid the errors into which it has imperceptibly led, it is often entirely abandoned. The reformer, who should but correct and amend, destroys. The building which needs only to be repaired and improved, is torn down by the zeal of those who perceive its defects — and the structure, which is formed from its ruins, is often too imperfect to afford a shelter, or too frail to resist a single storm.

Still, in the course of ages, there is an evident progress. It is by successive falls, that our race, like its children, learns the art of walking in safety. We are not so easily deluded with

* The word *Philanthropinic* is derived from the name *Philanthropin*, which was applied, by Basedow, to an institution founded upon his principles. It should not be written *Philanthropic* as in a former article.

an old error on its return from its comet-like concealment in the obscurity of past years; and faithful observers acquire, at least, the power of calculating the eccentricity, and the duration of its course through our system, and are enabled to caution others against the dangers and apprehensions, to which it may lead.

It is in this way, that science, and literature, and the arts, have experienced more than one decline and revival, and have attained a perfection which seems almost to annihilate distance and time; to penetrate the depths of the earth, and the atoms of matter; and to give to the eye, and to the ear, and to the hand, something which approaches to omnipresence and omnipotence. It is by this course of vibrations and imperfections only, that any art, or any science attains its perfection, — nay, that any country comes to enjoy all their benefits, even as they now exist.

These remarks are not less true when applied to education, than to other subjects. This has, also, had its vibrations, and revolutions, and cycles, as a general subject, and in those countries where it has been especially cultivated. We may consider a simple, practical, unpretending character as its starting point. The evidence of its power; and the great objects to be accomplished, and the increasing demands of civilization, gradually render it more complicated and artificial. The interest and pedantry of those immediately engaged in it, tend to produce the same effect. At length, the evils become so great as to be past endurance; reformers arise, who proclaim them, and destroy the confidence reposed in previous plans; and in order to secure it to themselves, recede to the opposite pole. But, at length, *their* errors also are perceived. The contrast of wild novelty, with the obstinacy of prejudice exhibits the importance of a middle course. There is an approach, if not a return to primitive simplicity; and if public opinion does not attain its point of repose, its curve of vibration is, at least, materially diminished, and it can never again be forced to the previous extremes.

The same remarks are applicable to each branch of a moral science, like education. Few minds are capable of comprehending and reforming such a science as a whole. Each usually embraces a particular portion adapted to its own capacities, or connected with its individual experience. Thus, in education, physical training, moral discipline, religious education, methods of instruction, and their application to the several sciences, have each had their respective discoverers and reformers, who have sometimes confined themselves to a single point

or principle. The new views thus originated, usually have for a long period, only a partial or local influence, and often fall back into forgetfulness. They are like the springs and rivulets of the mountains, fertilizing here and there, the fields of an individual or village. It is only when they are embodied by some of those master-spirits, which Providence, from time to time, sends forth for this work, that they unite in one broad stream of improvement which becomes the highway of nations, and conveys rich blessings to extensive regions.

Such a spirit appeared in Henry Pestalozzi, who was born at Zurich in 1746, and who seemed to be raised up by Providence to complete the reformation, whose commencement has been described in the account of Basedow and his followers. The father of Pestalozzi died when he was very young, and he was educated by his mother. In consequence of such an education, corresponding entirely to his natural disposition, he retained a remarkable gentleness and simplicity of manners, which continued through his long life, and produced that agreeable mixture of manly and female excellence, which rendered him peculiarly interesting to children, to whom his person was unattractive. Oppressive treatment at school, and misapprehension of his views in riper years, gave him, however, a keen sense of justice, which roused him to vindicate the cause of the oppressed among the lower classes of the people, and often made his language as a writer, bitter and sarcastic. The following sketch of his course and opinions as an educator, is chiefly from the same author from whom the sketch of the Philanthropinic school was derived.

Pestalozzi first lived in the midst of the people, in order that he might understand their misery, and endeavor to discover its source. He believed that he found it in the want of an observation of nature and mankind — in the absence of spiritual elevation and religious sentiment — in the prejudice, thoughtlessness, levity and disorderly conduct which were the natural results, and the distrust, and obstinate and revengeful disposition which necessarily followed towards those who profited by their weaknesses, or punished their offences. He believed that a good education for the children of the people was the only means of remedying this evil. The ravages of war had left a multitude of destitute orphans in the small cantons of Switzerland. His first attempt to carry his benevolent plan into execution, was in collecting a number of these poor children at Stanz, devoting himself to their instruction and care in the sacrifice of most of the comforts of life, and providing for their support from his own resources, or from the charity which he solicited from others. Here, he

labored to discover the true and simple means of education. He treated his pupils with uniform sympathy and tenderness, and thus attempted to awaken love and confidence in their hearts, and to sow the seed of every good feeling. He therefore assumed *faith and love* as the only true foundation of a system of education.

He subsequently established a school in more regular form in Burgdorf, in the canton of Berne, to which his benevolence and talents attracted a number of fellow-laborers. Here he endeavored to ascertain the principles which should govern the development of the infant faculties, and the proper period, for the commencement and completion of each course of instruction in this view. The philosophical friends, who had been won by the excellence of his character and plans, assisted him in reducing his views to a scientific form.

GENERAL PRINCIPLES OF THE PESTALOZZIAN SYSTEM.

As the result of his investigations, Pestalozzi assumed as a fundamental principle, that education, in order to fit man for his destination, must proceed according to the laws of nature. To adopt the language of his followers — that it must not act as an arbitrary mediator between the child and nature, between man and God, pursuing its own artificial arrangements, instead of the indications of Providence — that it should assist the course of natural development, instead of doing it violence — that it should watch, and follow its progress, instead of attempting to mark out a path agreeably to a preconceived system.

1. In view of this principle, he did not choose, like Basedów, to cultivate the mind in a material way, merely by inculcating and engrafting everything relating to external objects, and giving mechanical skill. He sought, on the contrary, to develope, and exercise, and strengthen the faculties of the child by a steady course of excitement to self-activity, with a limited degree of assistance to his efforts.

2. In opposition to the haste, and blind groping of many teachers without system, he endeavored to find the proper point for commencing, and to proceed in a slow and gradual, but uninterrupted course, from one point to another — always waiting until the first should have a certain degree of distinctness in the mind of the child, before entering upon the exhibition of the second. To pursue any other course would only give superficial knowledge which would neither afford pleasure to the child, nor promote its real progress.

3. He opposed the undue cultivation of the memory and un-

derstanding, as hostile to true education. He placed the essence of education, in the harmonious and uniform development of every faculty, so that the body should not be in advance of the mind, and that in the development of the mind, neither the physical powers, nor the affections should be neglected; and that skill in action should be acquired at the same time with knowledge. When this point is secured, we may know that education has really begun, and that it is not merely superficial.

4. He required close attention and constant reference to the peculiarities of every child, and of each sex, as well as to the characteristics of the people among whom he lived, in order that he might acquire the development and qualifications necessary for the situation to which the Creator destined him, when he gave him these active faculties, and be prepared to labor successfully for those among whom he was placed by his birth.

5. While Basedow introduced a multitude of subjects of instruction into the schools, without special regard to the development of the intellectual powers, Pestalozzi considered this plan as superficial. He limited the elementary subjects of instruction to Form, Number and Language, as the essential condition of definite and distinct knowledge; and believed that these elements should be taught with the utmost possible simplicity, comprehensiveness and mutual connection.

6. Pestalozzi, as well as Basedow, desired that instruction should commence with the intuition or simple perception of external objects and their relations. He was not, however, satisfied with this alone, but wished that the *art of observing* should also be acquired. He thought the things perceived of less consequence, than the cultivation of the perceptive powers, which should enable the child to observe completely—to exhaust the subjects which should be brought before his mind.

7. While the Philanthropinists attached great importance to special exercises of reflection, Pestalozzi would not make this a subject of separate study. He maintained that every subject of instruction should be properly treated, and thus become an exercise of thought; and believed, that lessons on number, and proportion and size would give the best occasion for it.

8. Pestalozzi, as well as Basedow, attached great importance to Arithmetic, particularly to Mental Arithmetic. He valued it, however, not merely in the limited view of its practical usefulness, but as an excellent means of strengthening the mind. He also introduced Geometry into the elementary schools, and the art connected with it, of modelling and drawing beautiful objects. He wished, in this way, to train the eye,

the hand, and the touch for that more advanced species of drawing which had not been thought of before. Proceeding from the simple and intuitive, to the more complicated and difficult forms, he arranged a series of exercises so gradual and complete, that the method of teaching this subject, was soon brought to a good degree of perfection.

9. The Philanthropinists introduced the instruction of language into the common schools, but limited it chiefly to the writing of letters and preparation of essays. But Pestalozzi was not satisfied with a lifeless repetition of the rules of grammar, nor yet with mere exercises for common life. He aimed at a development of the laws of language from within — an introduction into its internal nature and construction and peculiar spirit — which would not only cultivate the intellect, but also improve the affections. It is impossible to do justice to his method of instruction on this subject, in a brief sketch like the present — but those who have witnessed its progress and results, are fully aware of its practical character and value.

10. Like Basedow, Rochow and others, Pestalozzi introduced vocal music into the circle of school studies, on account of its powerful influence on the heart. But he was not satisfied that the children should learn to sing a few melodies by note or by ear. He wished them to know the rules of melody and rhythm, and dynamic — to pursue a regular course of instruction, descending to its very elements, and rendering the musical notes as familiar as the sounds of the letters. The extensive work of Nageli and Pfeiffer has contributed very much to give this branch of instruction a better form.*

11. He opposed the abuse which was made of the Socratic method in many of the Philanthropinic and other schools, by attempting to draw something out of children before they had received any knowledge. He recommends on the contrary, in the early periods of instruction the established method of dictation by the teacher and repetition by the scholar, with a proper regard to rhythm, and at a later period, especially in the mathematical and other subjects which involve reasoning, the modern method in which the teacher merely gives out the problems in a proper order and leaves them to be solved by the pupils, by the exertion of their own powers.

12. Pestalozzi opposes strenuously the opinion that religious instruction should be addressed exclusively to the understanding;

* The essential features of the system are presented in the Manual, published under the direction of the Boston Academy of Music, and its happy results have been fully verified in the schools for vocal music under the care of that society, as well as in other parts of the United States.

and shows that religion lies deep in the hearts of men, and that it should not be enstamped from without, but developed from within. That the basis of religious feeling is to be found in the childish disposition to love, to thankfulness, to veneration, obedience and confidence towards its parents; that these should be cultivated and strengthened and directed towards God; and that religion should be formally treated of at a later period in connection with the feelings thus excited. As he requires the mother to direct the first development of all the faculties of her child, he assigns to her especially the task of first cultivating the religious feelings.

13. Pestalozzi agreed with Basedow, that mutual affection ought to reign between the educator and the pupil, both in the house and in the school, in order to render education effectual and useful. He was, therefore, as little disposed as Basedow, to sustain school despotism — but he did not rely on artificial excitements, such as those addressed to emulation. He preferred that the children should find their best reward in the consciousness of increased intellectual vigor; and expected the teacher to render the instruction so attractive, that the delightful feeling of progress should be the strongest excitement to industry and to morality.

14. Pestalozzi attached as much importance to the cultivation of the bodily powers, and the exercise of the senses, as the Philanthropinists, and in his publications, pointed out a graduated course for this purpose. But as Gutsmuths, Vieth, Jahn, and Clias treated this subject very fully, nothing farther was written concerning it by his immediate followers.

Such are the great principles which entitle Pestalozzi to the high praise of having given a more natural, a more comprehensive and deeper foundation for education and instruction, and of having called into being a method which is far superior to any that preceded it.

DEFECTS OF THE PESTALOZZIAN SYSTEM.

But with all the excellences of the system of education adopted by Pestalozzi, truth requires us to state that it also involves serious defects, which are not sufficiently noticed by the writer before us.

1. In his zeal for the improvement of the mind itself, and for those modes of instruction which were calculated to develope and invigorate its faculties, Pestalozzi forgot too much the necessity of general positive knowledge, as the material for thought

and for practical use in future life. The pupils of his establishment, instructed on his plan, were too often dismissed with intellectual powers which were vigorous and acute, but without the stores of knowledge important for immediate use — well qualified for mathematical and abstract reasoning, but not prepared to apply it to the business of common life.

2. He commenced with intuitive, mathematical studies too early, attached too much importance to them, and devoted a portion of time to them, which did not allow a reasonable attention to other studies, and which prevented the regular and harmonious cultivation of other powers.

3. The *method* of instruction was also defective in one important point. Simplification was carried too far, and continued too long. The mind became so accustomed to receive knowledge divided into its most simple elements and smallest portions, that it was not prepared to embrace complicated ideas, or to make those rapid strides in investigation and conclusion which is one of the most important results of a sound education, and which indicates the most valuable kind of mental vigor both for scientific purposes and for practical life.

4. He attached too little importance to testimony as one of the sources of our knowledge, and devoted too little attention to historical truth. He was accustomed to observe that history was but a "tissue of lies;" and forgot that it was necessary to occupy the pupil with man, and with moral events, as well as with nature and matter, if we wish to cultivate properly his moral powers, and elevate him above the material world.

5. But above all, it is to be regretted, that in reference to religious education, he fell into an important error of his predecessors. His too exclusive attention to mathematical and scientific subjects, tended, like the system of Basedow, to give his pupils the habit of undervaluing historical evidence and of demanding rational demonstration for every truth, or of requiring the evidence of their senses, or something analagous to it, to which they were constantly called to appeal in their studies of Natural History.

It is precisely in this way, that many men of profound scientific attainments have been led to reject the evidence of revelation, and some, even, strange as it may seem, to deny the existence of Him, whose works and laws they study. In some of the early Pestalozzian schools, feelings of this nature were particularly cherished by the habit of asserting a falsehood in the lessons on Mathematics or Natural History, and calling upon the pupils to contradict it or disprove it if they did not admit its

truth.* No improvement of the intellectual powers, can, in our view, compensate for the injury to the moral sense and the diminished respect for truth, which will naturally result from such a course.

6. While Pestalozzi di approved of the attempts of the Philanthropinists to draw forth from the minds of children, before they had stores of knowledge, he seemed to forget the application of his principle to moral subjects, or to imagine that this most elevated species of knowledge was innate. He attempted too much to draw from the minds of his pupils those great truths of religion and the spiritual world which can only be acquired from revelation; and thus led them to imagine they were competent to judge on this subject without external aid. It is obvious that such a course would fall in most unhappily with the tendencies produced by other parts of the plan, and that we could not hope to educate in such a mode, a truly christian community.

The personal character of Pestalozzi also influenced his views and methods of education on religious subjects.† He was remarkably the creature of powerful impulses, which were usually of the most mild and benevolent kind; and he preserved a child-like character in this respect even to old age. It was probably this temperament, which led him to estimate at a low rate the importance of positive religious truth in the education of children, and to maintain that the mere habit of faith and love, if cultivated towards earthly friends and benefactors, would, of course, be transferred to our heavenly Father, whenever his character should be exhibited to the mind of the child. The fundamental error of this view was established by the unhappy experience of his own institution. His own example afforded the most striking evidence that the noblest impulses, not directed by established principles, may lead to imprudence and ruin, and thus defeat their own ends. As an illustration of this, it may be mentioned that on one of those occasions, frequently occurring, on which he was reduced to extremity for want of the means of supplying his large family, he borrowed four hundred dollars from a friend for the purpose. In going home, he met a peasant, wringing his hands in despair for the loss of his cow.

* Some readers will perhaps recollect a school once established in our own country, professedly on Pestalozzian principles, in which the teacher was constantly in the habit of making false statements in mathematical lessons, and the pupils as uniformly permitted to retort "you lie," if they discovered the error.

† The remainder of this article was first published in the Annals for August, 1830, previous to the commencement of the regular series of the work.

Pestalozzi put the entire bag of money into his hands, and ran off to escape his thanks. These circumstances, combined with the want of tact in reference to the affairs of common life, materially impaired his powers of usefulness as a practical instructor of youth. The rapid progress of his ideas rarely allowed him to execute his own plans; and in accordance with his own system, too much time was employed in the profound development of principles, to admit of much attention to their practical application.

But, as one of his admirers observed, it was his province to educate ideas and not children. He combatted, with unshrinking boldness and untiring perseverance, through a long life, the prejudices and abuses of the age in reference to education, both by his example and by his numerous publications. He attacked with great vigor and no small degree of success, that favorite maxim of bigotry and tyranny, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system, which considers it enough to enable man to procure a subsistence for himself and his offspring — and in this manner, merely to place him on a level with the beast of the forest; and which deems everything lost whose value cannot be estimated in money. He urged upon the consciences of parents and rulers, with an energy approaching that of the ancient prophets, the solemn duties which divine Providence had imposed upon them, in committing to their charge, the present and future destinies of their fellow beings. In this way, he produced an impulse, which pervaded the continent of Europe, and which, by means of his popular and theoretical works, reached the cottages of the poor, and the palaces of the great. His institution at Yverdun was crowded with men of every nation; not merely those, who were led by the same impulse which inspired him, but by the agents of kings and noblemen, and public institutions, who came to make themselves acquainted with his principles, in order to become his fellow laborers in other countries.

We hope our readers will not peruse this brief outline of a great and valuable system, with its excellences and defects, as a mere historical record. It is, like the account we gave of the Philanthropinic school, a history of the progress of ideas in many minds, as they become interested in education; and, we fear, the defects, as well as the excellences of the system are creeping into the families and schools of not a few who are aiming at improvement on this subject, in our own country.

EDUCATING CHILDREN TO DEATH.

[In an excellent "Treatise on Consumption," by Dr Sweetser, late of the University of Vermont, we find the following remarks. If it should be said, there is little here which is new, our reply is, that the truth on this subject must be reiterated, until people will hear and obey.]

Overstrained application, in childhood, and youth particularly, is fraught with the greatest danger to the welfare of the physical constitution, and is at the same time at war with the plainest dictates of nature, which may be read in the instinctive propensities of all young animals. Will not the young of most kinds, if left to their own inclinations, quit their place of confinement, and go forth into the pure air and green fields; there, by their innocent and pleasing gambols, to educate their various muscles, and to invigorate all their living powers?

Such, in truth, is the propensity to action in childhood, that one of the most cruel punishments inflicted upon it, is restraint from motion. What a picture of gayety and happiness is exhibited by young children just freed from the confinement of a school room! All their gambols and boisterous mirth, and all the intensity of pleasure derived from the contraction of their muscles, but serve to display nature's designs in relation to them at this period of their existence.

I mean not to be understood that the higher powers are to be neglected, but only that they should not be forced, while the physical education, upon which so much of the health and happiness of future life depend, is disregarded. The intellectual powers can only be unfolded by degrees, and in correspondence with the development of the physical organization. The brain of childhood is soft and delicate, and its capabilities must not be expected to equal those of more mature life. Whenever it is overworked, and forced into unnatural precocity, it must be at the expense of the other functions of the living economy, and an early death is too frequently the mournful catastrophe. The pride of parents too often incites them to force the minds of their offspring, to the neglect of their physical improvement. If a child can but be made a prodigy in intellect, no matter how puny and feeble he becomes! If he can but recite well his Latin and Greek, no matter though he cannot run, jump, frolic and digest his food like ordinary boys; these are but vulgar endowments! There is such a thing, however, as *educating a child to death.*

As tuberculous children not unfrequently display a precocity of mind, proud hopes of their intellectual distinction are awakened, to which all other considerations yield; their physical

health is consequently but little regarded, and the melancholy result is, that these high wrought expectations are all buried in a premature grave. How many gifted minds fall victims, either during their college life, or what is far more frequent, when the flattering promises of their youth are becoming realized in the intellectual splendor of manhood, to the unconquerable disease I am describing, and which sad conclusion is too often referrible to neglect of early physical education.

A very common and erroneous practice has existed of putting weakly children to sedentary occupations. They cannot bear hard labor, and so, forsooth, are often shut up from morning till night in a close atmosphere, poring over their books, or perhaps with their legs crossed on a tailor's bench. If a parent can afford to *bring up to learning* but one boy out of the family, the most delicate is generally selected. This, however, is not as it should be. Though a feeble, scrofulous child may not be adequate to very hard labor, yet he should be brought up to such occupations as are associated with bodily exercise, and much exposure to the open air, — for example, agriculture or a seafaring life; which, by imparting new energy to the system, may enable it to resist the development of disease.

Females, during the period of their education, are unquestionably, too often overworked. They must learn too much in too short a time; for, in addition to the numerous studies of their schools, fashion has rendered necessary to them a multiplicity of accomplishments. Physical exercise is thus too apt to be neglected, and the soundness and vigor of their bodies, so essential to their own happiness, to that of their husbands, and to the well-being of their offspring, are sacrificed.

School girls, who are much confined and take but little exercise, often grow up pale and sallow; their skins rough, their faces pimpled; also, feeble and nervous, subject to headache, pain in the side, indigestion, &c. Such appearances are more particularly apt to be manifest about the period of puberty; and when a disposition to tubercles is suspected, measures which tend to prevent their development should forthwith be pursued: as frequent exercise in the open air, by walking, riding on horseback, &c.; a mild and easily digestible diet, a free state of the bowels, warm clothing, especially of the feet, and often repeated dry friction of the surface.

It should ever be borne in mind, that physical education, highly essential to all, is of the first and most vital importance in delicate and tuberculous children; since it is only in early life that we can hope to counteract such morbid tendency.

FORTY YEARS AGO.

[In a former number we gave notice that we should, ere long, publish a CODE OF REGULATIONS drawn up in May, 1799, by the late Rev. Wm. Woodbridge, then President of the Association for the Improvement of Common Schools in Middlesex County, Conn. and presented to the Visitors and Overseers of Schools for their consideration. The following is the article, and we are confident it will be read with no little interest. The perusal of some portions of it may even afford useful hints to the friends of Education at the present day.]

IN the acknowledgement of all men of goodness, policy or wisdom, the proper Education of Youth is an object of the first importance to society. It is the source of private virtue and public prosperity, and demands the best practical system of instruction, aided by the uni ed exertions and patronage of the wise and good. From a solicitude to promote this very interesting and most important object, the following regulations are respectfully submitted to the consideration of the Visitors and Overseers of Schools — by the SCHOOL ASSOCIATION OF THE COUNTY OF MIDDLESEX.

Instructors and scholars, shall punctually attend their schools, in due season, and the appointed number of hours.

The whole time of instructors and scholars shall be entirely devoted to the proper business and duties of the school.

Every scholar shall be furnished with necessary books for his instruction. In winter effectual provision ought to be made for warming the school-house, in season, otherwise the forenoon is almost lost.

The Bible — in selected portions — or the New Testament, ought, in Christian schools, to be read by those classes who are capable of reading decently, at the opening of the school before the morning prayer. If this mode of reading be adopted, it will remove every objection of irreverence, and answer all the purposes of morality, devotion, and reading. Some questions may be very properly proposed and answered by the master or scholars: and five minutes, thus spent, would be a very profitable exercise of moral and other instruction.

Proper lessons, and fully within the scholar's power to learn, ought to be given to every class, each part of the day. These daily lessons ought to be faithfully learned and recited to the master, or his approved monitors.

One lesson in two or more days may be a review of the preceding lessons of those days, and one lesson in each week a review of the studies of that week. The sum of this review, fairly written or noted in the book studied, may be carried by

the scholars, each Saturday, to their respective parents or guardians.

Scholars equal in knowledge ought to be classed. Those whose progress merits advancement, should rise to a higher class, and those who decline by negligence should be degraded every month.

The hours of school ought, as much as possible, to be appropriated in the following, or a simlar manner, viz:

In the morning, the Bible may be delivered to the head of each class, and by them to the scholars capable of reading decently or looking over. This reading with some short remarks, or questions, with the morning prayer, may occupy the *first half hour*. The second, may be employed in hearing the morning lessons, while the younger classes are preparing to spell and read. The third in attention to the writers. The fourth in hearing the under classes ead and spell. The fifth in looking over and assisting the writers and cipherers. The sixth in hearing the under classes spell and read the second time; and receiving and depositing pens, writing and reading books.

In all exercises of reading, the teacher ought to pronounce a part of the lessons, giving the scholars a correct example of accent and emphasis, pauses, tones and cadence. In all studies, the scholars ought to be frequently and critically observed. The teacher's eye on all his school, is the great preservative of diligence and order.

In the afternoon one half hour may be employed in spelling together, repeating grammar, rules of arithmetic, and useful tables, with a clear, and full, but soft voice, while the instructor prepares pens, writing books, &c. The second and third half hours in hearing the under classes and assisting the writers and cypherers. The fourth in hearing the upper classes read. The fifth to hearing the under classes read, and spell the second time. The sixth in receiving and depositing the books, &c. as above.

That the school be closed with an evening prayer, previous to which the scholars shall repeat a psalm or hymn — and also the Lord's prayer.

Saturday may be wholly employed in an orderly review of the studies of the week, except one hour appropriated to instruction in the first principles of religion and morality; and in repeating, together, the ten commandments. That the Catechism usually taught in schools, be divided, by the master, into four sections, one of which shall be repeated successively on each Saturday.

Any unavoidable failure of the master in the time of attend-

ance on school ought to be made up by him. Absence of the scholar ought to be noted for inquiry.

Parents should aid and encourage the scholars in studying proper lessons at home, especially in winter evenings, which are the better part of the day. For slow will be the progress of the scholar, without the aid and encouragement of the parent.

To these regulations, there is, in equity, an equal right of appeal to the overseers of schools, both for parents and teachers, in all matters of dispute. It appears indispensably necessary, that a proper system of school regulations should be delivered both to parents and teachers; and also to be frequently read, explained, inculcated and urged upon the scholars.

The teacher becoming accountable to the parents and overseers for the faithful instruction of his school has a right to expect — First; Due support in government from both — Second; Proper books of instruction and morality, manners and learning — Third; The steady and punctual attendance of his scholars, and diligence in their studies. Failure on one part can never be entitled to fulfilment on the other.

That there be opened, in every school, a register containing the following records, viz:

1st. Time of entrance, continuance, and departure of each scholar and master.

2d. The names of all whose example in good manners and orderly conduct, have been beneficial to the school, which shall stand on the honorable list, during the continuance of their good character and conduct.

3d. The names of the three best scholars in every class and branch of learning, at the end of each half year.

4th. The names and crimes of every one who is guilty of lying, stealing, indecency, fighting or Sabbath breaking. These, on evidence of reformation, shall be erased.

5th. That a record be kept of all the names and donations of those who shall generously give prizes, or books, for the encouragement of learning and good manners.

That the virtuous and diligent, may be encouraged and rewarded, and the vicious discountenanced and punished, this register shall be open to the parents and visitors of schools, and read on days of public examination.

A proper system of manners ought to be drawn up, suited to the age, situation and connections of children in society. This will answer for a rule of duty, and appeal in all cases of trial. In all charges the complainant shall ascertain the fact — the law broken — the reason of the law — and the probable conse-

quences to society — to the offender — the whole proving the duty and benevolent design of prosecution.

A short system of morality ought to be compiled for the particular use of children — illustrated by familiar examples, and applied to their particular rights and circumstances. "When I was a child, I spake as a child, I understood as a child."

Effectual measures ought to be taken to convince children that their whole conduct is the object of perpetual cognizance and inquiry in the parent and teacher, the minister of the gospel and the civil officers.

All instruction in morals and manners is most clearly illustrated and most effectually enforced by example. Consequently, good and evil examples are among the first of virtues and worst of vices in society, and ought to be punished or rewarded.

Books of reading and spelling, morality and manners, in general use, should be the property of the district, and under the master's keeping, and by him to be delivered to the scholars; for the following reasons: 1. A much less number will answer. 2. They will be bought cheaper. 3. Kept better. 4. Better answer all purposes — for a class using any set at school may study in them at home. 5. Such a plan would encourage donations, and furnish a school library for various and occasional reading.

All school laws and regulations should be clearly understood and frequently inculcated. Reason and rule should go together. Persuasion and encouragement should first be tried — Admonition and caution may perhaps be proper in every instance for the *first* offence. Caution, reprimand and assurance of the necessity of punishment, *may* be sufficient for the second fault. But a *second crime* should *not* be passed over without evident proofs of inadvertence or true penitence. A third instance of deliberate breach of plain orders — of repeated faults or crimes — demands immediate chastisement. All punishments should be — 1. Safe, and attended with instruction — the rod and reproof give wisdom. 2. Never given up until the offender is submissive and obedient. Necessity or prudence may oblige *us* to vary, *discontinue* or *delay* a punishment — but to give up would be the destruction of all government.

These, or similar regulations, Gentlemen, we think indispensably necessary to the *well* being and general utility of schools. They are, therefore, with all due deference to your wisdom, respectfully presented to your consideration.

Middletown, May 7th, 1799.

(For the Annals of Education.)

THE WORTH OF COMMON SCHOOLS;

OR, HOW MUCH ARE YOU SORRY?

A POOR man having by some unlucky accident lost his only cow, his neighbors, in great numbers, gathered round to condole with him. One said: I am very sorry for your loss. Another said: I am really sorry for you. Another, and another also said: How sorry I am! At last, a foreigner who stood by, exclaimed: "You sorry! You all say you sorry; how MUCH you sorry?—I am sorry five dollars;" at the same time presenting the poor man with a five dollar bill.

I am frequently reminded, in the progress of the journey of life, of this often told yet very instructive story; but never more forcibly than when I hear people complain of our common or district schools. They are sorry they are so low—especially in their moral character. They are sorry so little attention is paid to them—*by others*. They are sorry—so they say—that they are, every day, becoming worse. But I am often tempted to put to them the question of the foreigner; How MUCH are you sorry?

Does your sorrow for the low condition of these schools induce you to attend, faithfully and punctually, at the annual appointment of the School Committee, in order to do all in your power to secure the best men in your society for this important service? Or do you leave this duty to somebody else, who may or may not feel an interest in this matter? Repentance is said to include not only sorrow for the past, but amendment of life. Are you truly repentant, as well as sorrowful? How much are you sorry?

When a district school meeting has been warned, for the purpose of setting up a school, do you always attend, and in good season? Do you use every reasonable endeavor to induce others to do the same? And when present, do you exert your influence to secure a *good* teacher, in preference to a merely cheap one? Or is your sense of the worth of common schools, and your sorrow on account of their universal neglect, of such a character that you never attended a school meeting twice in your whole life?

You say you are sorry the moral and religious education of pupils is so much disregarded, and you regret that more pains is not taken by instructors to form the heart as well as the mind. How much are you sorry? Does your sorrow lead you to one sincere, well directed effort to procure a teacher

who views moral and religious instruction, both by example and precept, as of paramount importance? Or have you remained at home, or occupied with business, when you might have exerted, in this respect, a favorable influence?

You are pained to see children in such defective school houses — so badly located, poorly furnished, and miserably ventilated. You wish these buildings were larger, and in every respect more comfortable. Have you made a single energetic effort to render them what you wish? Is not the school-house in your own district as bad, for so large a number of pupils as usually attend, as any you are acquainted with? Have you ever lifted a finger or moved your tongue — or, at least, have you ever spent a dollar's worth of time in trying to get a better one erected?

When you hear it said that the district school is neglected; that it is becoming a school of vice; that it is running down, &c. do you assent to this doctrine? And, in consequence, do you withdraw your children, and send them to a private or select school? Do you thus, by your example, induce your neighbors, A. B. C. and D., who have the pecuniary means, as well as yourself, to do the same? Is this the way to show your sorrow for the low condition of your school? Or would it afford better evidence of true sorrow, as well as genuine repentance, to continue to send your own children, and encourage others to do the same; and if the school is not what it should be, endeavor to combine your influence with theirs, in rendering it what you wish? If it is not what it should be, with your present aid, and encouragement, and influence, is it likely to be any better when you have ceased to feel that your own children are forming their characters there, and when you have been the means too of removing the children of its other influential supporters, and leaving it in the hands of those who feel no responsibility?

Do you say you cannot surely be called to make the sacrifice of sending your children to a place where their morals will not only remain unimproved, but where they will almost inevitably be injured? That God has given you the pecuniary means of placing them at a better school, either in your own or some other town, and that you would be ungrateful to him not to avail yourselves of the opportunity? That while you have strength to earn a dollar for the purpose, your own dear 'Samuel' shall never enter a district school? *

But have you forgotten, too, that if you send your children

* We have actually heard such strange assertions made by parents; parents, too, who could reason well on almost all other subjects.

away from home, in their early years, you may thus evince ingratitude? Are you not their only legitimate guardians and educators? Have you a right to delegate your office as guardian and educator — I speak now of early years — to others, except for a few hours, daily? Can you do more, and be guiltless?

Besides, how is this state of things, in regard to district schools, ever to be improved? You say they are the hope of our country, after all. But if you and your wealthy and influential neighbors leave them, who is to elevate them to that standing without which they cannot save the country? Have you ever reflected seriously on this? You leave them, and your friends leave them, because their moral influence is bad; but will they not go on to deteriorate, and with a fearful rapidity? What can prevent it? But if they do, will you continue to live in that society which they form? You acknowledge that the mass of the people — the public sentiment, even — must be formed in these schools. But is it wise in you to suffer this public sentiment to deteriorate, for your children, and in order to educate them a little better, subject them to the necessity of educating theirs still worse? Is this, then, your patriotism? Is it your economy? Will you subject your son to the loss of a shilling to save yourself sixpence?

Would it not better prove that you appreciate the worth of Common Schools, and that you are sorry they are at present so low, should you and your neighbors all retain their children in them — I mean till they arrive at an age which fits them for acquiring a profession — and expend your spare pecuniary means, or the spare time which your pecuniary means affords you, in making them better; in making them what they should be, but what, if you remove your children, you do all you can to prevent their ever becoming?

You are sorry there is so little spirit abroad in favor of these most valuable institutions. Still perhaps you are not quite prepared to withdraw your pupils. You have neglected the school many years; but not till you have become quite rich enough to enable you to send them elsewhere for their education. They must go to the district school, bad as it is, a little longer. But do you take care to conceal your want of confidence in these schools from your children? Or do they know — as they unquestionably do, in ninetynine cases in a hundred — your feelings, to the utmost; and do they shape their course accordingly?

But you send them. Have they books — good books — and the right books? Or are they reduced to the painful

necessity of living by borrowing? Or if the school books are not what they should be in point of character, and you are sorry, very sorry it is so, what have you said or done, at any time, within ten years, to introduce those which are better. If nothing at all, how much are you sorry?

Do your children attend school regularly? Are they in their places in the class every day, and at the usual and expected hour? Or is the teacher's patience put to the test by learning that they are to be absent to-day, to witness the exhibition; to-morrow, to see their cousins; and the next day — if the weather is fine — they will attend. And do you suffer them to be late and to linger, when they do come, as if they were coming to a prison? Is this the way you show your high sense of the worth and importance of common schools, and your regret for their neglect?

Have you ever ascertained whether the school is properly visited by the officers duly set apart for that purpose? Are they paid for their services? Or do you expect them to take such a deep interest in the wants of other people's children as to watch over their improvement at the district school *without* pay, when their own parents will not do it, either for love or for money?

Do the Inspectors — being paid — spend time enough in each school to know its real condition? Do they ascertain the real standing of the pupils? Or does the teacher exhibit them in an intellectual garb prepared for the occasion, and which exhibits them as monkeys and parrots, rather than as human beings? Do they spend a day, at a visit, in each school? Or do they — as has sometimes actually happened — visit three or four schools in a single forenoon, or afternoon?

Perhaps you will say you leave all this to others. It is not your business. Ah! this has been the way of parents too long; and is one prominent reason why common schools are no better. Subject them to thorough and useful examinations — and this can never be done unless the visitors are paid for their services — and you have taken one important step towards their improvement.

Do you visit the school yourself? Do you go in as if you loved to do so? Do you go in often, and sometimes remain long? Do you feel an interest in the welfare of the school while there? — for if you do, the pupils — especially your children — will find it out. You will not suppose that the Inspectors' visits, even if faithfully performed, are to be a substitute for yours. You well know, I trust, that no district

school can flourish long without the occasional presence, in it, of the parents and guardians of the pupils.

Or are you of the number of those who never visit a school room, unless to call out their pupils to take them abroad on some party of pleasure, in their whole lives? And, encouraged by your example do others stay away from it, in the same manner? In short, do whole seasons — whole terms — pass without ever seeing half a dozen parents enter the room, and those only once each? You are sorry the school is so shamefully neglected; how much are you sorry? You believe, you say, in its great usefulness; what says your conduct? You have confidence — faith — in common schools, and the common school system. Is your "faith" shown by your "works?"

Do you ever converse with your children about their studies — the pleasures and sorrows that attend them? Do you ever help them over their difficulties, or soothe their pains? Do you ever sympathise with them when they come home from school, full of the pleasures of success? Or is your sympathy no deeper than the tip of your tongue, and seen to be so by the discerning child?

Perhaps you sometimes converse with your children, when they bring home their piteous complaints about partiality, or injustice, or unmerited or excessive punishment. Then, for once, it may be, you take an interest in the proceedings. But is it such an interest as you should take? Is it consistent with the sorrow you profess to feel on this subject, that you should allow yourself to take a course which is effectually subversive of all right discipline, and which goes — as far as it can go — either to destroy the school, or to render it of no sort of worth?

You ask, perhaps, whether it becomes you to sit still, and express no disapprobation, when your child, in whom you know you can confide, comes to you and relates that such or such a pupil has been punished without mixture of mercy for just nothing at all worth naming. But I might ask, in my turn, how do you know the punishment inflicted was for "nothing at all worth naming?" Doubtless your child gives a just account of the affair as he understands it. But he may not see the whole; or, there may be other reasons why he gives a coloring to the thing, which a careful investigation of the whole matter would not warrant. It does not become you, at all events, to suffer your wrath to kindle a fever in your body, till you know something more of the matter than you can get from a child; one, too, who may have been a very partial observer.

You are sorry the character of the common school teacher is estimated so low. How much are you sorry? Does your sorrow lead you to do anything to raise this estimate? Or, what is still more to be feared, are you not taking the very course which it would be wisdom in you to take if it were an avowed and lawful object to lower the estimate, as much as possible?

Do you associate with him? I do not ask whether you visit him at the school room; for that question has already been asked. But do you visit him any where? Do you ever invite him to see you? If he comes, are you truly glad to see him? Do your children know by your looks, your words, your actions, that you are so? Do you treat him as an equal in every respect? Or do you regard him as a sort of upper servant? Does he leave you feeling that you have assumed no superiority, and that he has conceded none? Do you invite him to call often? Do you speak of him with tenderness, affection and respect, in his absence? Do you tell him his faults, if you see any, privately, as a friend; and admonish him secretly, as you would a brother? In short, do you endeavor, as I said before, to do all in your power to elevate him, and through him his profession?

I have seen persons who took a very different course. They bowed to the teacher when they met him — as if they must — but never entered into any familiar conversation with him. Perhaps they never said a word against his character, especially when their children were present. The great fault was that they never spoke of him at all. The interpretation of such silence, by children, is usually what it should be. They know you are uninterested in the teacher. They may not know that you think yourself above him; and you may not really know it yourself. But your associate, hey well know that you are very far from regarding him.

Besides making him your associate — besides interchanging visits — do you take any pains to favor an interchange of visits between him and his fellow teachers? Such visits, you must be aware, are of very great value In Lowell, in Massachusetts, the afternoon of each Wednesday is relinquished by the district, with a view to give the teachers opportunity to visit other schools. On this afternoon, one school only, continues in operation, and the rest all visit it. I do not ask if you have labored to bring about a measure of this kind. It were too much, perhaps, to expect at once. But have you exerted yourself at all, in any shape, to induce your teacher to visit other schools?

[illegible]ve you made any efforts or afforded any facilities for

bringing all the teachers in your society together weekly? The measure is an excellent one, and where it has been attempted, has usually been crowned with abundant success. You do not know how much a single word of encouragement might effect. Perhaps he is on the point of doing something; and a word fitly and opportunely spoken might rouse him at once to action. If you have never made any efforts of this kind, and if you are really mourning over the low condition of common schools; may I not indulge the hope that this will be a word fitly spoken to you?

But have you endeavored to assist any of your teachers — male or female — in meeting by counties or otherwise? You have, perhaps, heard of the semi-annual teachers' meetings in Essex County, in Massachusetts, and elsewhere, and their happy results. May not a little exertion lead to something similar in your own county? It seems to me it might, if you are truly sorry for the present state of things.

Lastly, are you sorry our teachers do not take more pains to qualify themselves, by study and reading, for their task? Are you sorry we have no more Teachers' Seminaries than we have, and that those we have are so little appreciated? Are you sorry we have no more periodical and other works on this subject, and that the few we have are so little read and encouraged? But is there nothing for you to do, but to sorrow alone and in silence? Have you ever lifted a finger to produce a better state of things? If not, how MUCH are you sorry?

SCHOOL ROOMS.

PARENTS are the legitimate and proper instructors and educators of their own children. In the earlier years of infancy, they are exclusively so; and no earthly power or authority has, in ordinary circumstances, any right to interfere. But as the child advances, and becomes capable and willing to be left with others, it is, to say the least, a convenience — if not, as society is now constituted, a duty — to delegate a part of the parental office. In our own country the first conspicuous individual to whom this office is delegated, is the common school teacher. He is substituted for a time, for the parent — and the school-house for the dwelling-house.

If this is so, — if the teacher is merely a temporary substi-

tute for the parent, and the school room with its motley group of tenants, is substituted for some dozen or twenty domestic circles, — then does it not follow, in the nature of things, that the closer the resemblance of the school room, in its arrangement, to the domestic apartment, the better? Nostalgia, as the doctors call it — in other and better words, homesickness — that painful disease, which most of us feel when we are first shut out from all those objects which by their early association seem indispensable to our happiness, would thus be prevented; and the school room would become and remain what it always ought to be, a place of happiness; second, in this respect, to none but the domestic fire-side, or cheerful parlor.

But is it so? Alas how disheartening is its *appearance?* How unnatural! We have been accustomed to chairs, or perhaps sofas. Here are — what? Rude benches; made of a single slab, supported by long pegs. I say *long* pegs — yes — so long as to raise the pupil, in many instances, quite beyond the reach of the floor, in sitting on his seat. Here perched, in mid-heaven, he knows not what for, he is made to sit — no back to his seat — for an hour, it may be, at a time. Is this well calculated to prevent homesickness?

Then the floor. At home, perhaps, he sees a carpet. At least, there are chairs, and tables, and other furniture, scattered here and there over the floor. But none of these are seen here, save the chair of the master.

And the walls. At home are hung here and there, at least, a map. But there is no such thing on the walls of the school room. Oh, no. Naked they are as the inside of a barn, or even of a meeting-house. Is this like home?

Can children love such a place, so different from everything to which, all their lives, they have been accustomed? Will they run away from home without their breakfast to go to such a school room? Then it must be something which is done there which interests them; for it never can be the place, in itself. You will seldom see children run toward such places on any account — sometimes, they may be seen running from them.

Then how uncomfortable in its *dimensions!* At home, they had space enough. Here twenty, thirty, or fifty are crowded into a space much narrower than at home, two, three, or four were accustomed to occupy. At home, they could breathe freely; here — poor fellows — they sometimes labor to keep the powers of life from actually sinking. The carbonic acid gas, with which the room is half filled, is too much for them.

Lastly, they are so confined. Sit still, is the word of command here. At home, they could hop about in their cages, even if they were not permitted to see the sun or breathe the pure air of heaven, for fear of taking cold. But here they are pent up and may not stir, for a period which to them seems almost like an age.

And wherefore? Is it necessary? Yes; it is necessary, because custom says so; and because custom says: "Never mind; they are only little children. Anything will do for them. Oh, cease your complaints, my son. You'll never be a man if you hate to go to school. Yes, my child, you must go to school."

We maintain that there is no earthly reason why a school room should not be made as pleasant to the child as the rooms to which he has been accustomed at home. It is idle to talk about the expense. If you can afford to have carpets at home, then you can afford to carpet your school rooms. If you can afford choice articles of furniture at home — chairs, tables, &c. — you can afford them for the school room. If you can afford an elegant fire-place, neatly painted walls, handsome window curtains, mirrors, casts, &c. you can afford them at the school room. If you can afford maps and pictures to ornament the walls of the one, you can to ornament those of the other.

It is not for me to decide in regard to the utility of all or any of these things, in the abstract; but I do say that if they are necessary or useful, or even used at home, they should be at the school house. With adults, whose internal happiness is not — or need not be — so greatly dependent on external circumstances, the necessity would not be so great as with children. And yet what adult — the question is a fair one — what adult in the community would not feel a loss of pleasure, in exchanging the room to which he has long been accustomed, for the naked school room — were it only for six hours a day?

We insist on greater space. The narrow dimensions of many of our school rooms is unpleasant to the eye, to say nothing of the effect on the lungs and health. There are school rooms in New England not more than 13 or 14 feet square, in which it is customary to assemble for instruction — year after year — thirty pupils. And there are many, very many, not more than 16 or 18 by 14 feet, designed for the accommodation of thirty, forty, and even fifty pupils. It is scarcely necessary to say that the idea of *accommodating* so many children, in one of these rooms is really ridiculous. It cannot be done.

If the school should be regarded as a substitute for the domestic circle, why not give the pupils more space? We do not say, why not give them as much average space as we give each child at home; for perhaps this is hardly necessary; or if necessary, it seems next to impracticable. But we do think there should be much more space than we commonly find in our best and most liberally constructed school rooms.

It is stated in the Journal of Health, that each prisoner's cell in the Penitentiary, in Philadelphia, contains over 1300 cubic feet of air or space; and this, it was supposed by those who constructed the prison, was necessary to health. Yet nothing is more common than to see the pupils of our schools spending their hours in less than 50 cubic feet of space to each; and in some cases less than 40. In a Prize Essay on School Houses, written for the American Institute of Instruction, one is mentioned containing but 36 feet.

Perhaps there is nothing which indicates narrowness of view, in regard to the interests and happiness of the race — our own children among the rest — than the contracted dimensions of New England school rooms, compared with their large and liberal churches and dwelling-houses. We should be ashamed to think of it, were it not for the force of habit. Our school houses, ought to be as large, almost, as our churches. Perhaps not quite, for many of these are unnecessarily large. If one fourth or one third of the money applied to building churches were expended on school houses; if the former were smaller, or at least, plainer, and the latter two or three times as large as they now are, both would far better subserve at once the purposes of economy, health, happiness, and christian morals.

The city of Cincinnati has set us a most a noble example. They have erected fourteen large two-story school houses; fit for the accommodation of pupils. Boston, much as has been said of her liberality in regard to primary instruction, might — had she humility enough — take a lesson from Cincinnati. Many, indeed most of the school rooms for the seventy primary schools of Boston, are, in effect, miserable prisons. It is only within a few years that any considerable effort has been made here to furnish larger, and more commodious, and more healthy school rooms.

There is one school room in this city, which deserves to be mentioned as an example not only to Boston, but to New England. We do not know but there may be many others [illegible]al excellence; but we have never seen one. We refer

to a room in the Masonic Temple, occupied by the elementary school of Mr A. B. Alcott.

This room is 32 feet long, 30 wide, and 16 high. In addition to this, there is an entrance, and a room almost as large as some of our common school rooms, for depositing clothes, and for other purposes. It is sometimes even used for recitation. But the principal room is the one which we wish to describe.

It is occupied, at present, by about thirty pupils. It has a desk for each pupil, with conveniences for placing all the books in sight; over which are hung black tablets, which swing forward when they wish to use them. These desks are placed against the wall round the room. The floor is finely carpeted, and the room well lighted; and all the other arrangements are such as are not only calculated to render the place pleasant, but to cultivate the imagination and purify the heart.

In the four corners of the room are placed, on pedestals, fine busts of Socrates, Shakspeare, Milton, and Sir Walter Scott. On a table, before a large gothic window — the principal window of the apartment — is an image of Silence, "with his finger up, as though he said beware!" Opposite this window, also, is the teacher's own table, about ten feet long, and semi-circular. On this is placed a small cast or figure of a child *aspiring*. Behind is a very large book-case, with closets below, a black tablet above, and two or three shelves filled with books. A fine cast of the Saviour, in *basso relievo*, fixed into this book-case, is made to appear to the scholars just over the teacher's head. The book-case itself is surmounted with a bust of Plato.

On the northern side of the room, opposite the door, is the table of the assistant teacher, with a small figure of Atlas bending under the weight of the world. On a small book-case behind the assistant's chair are two more figures or casts, representing a child reading and another drawing. Several old pictures, a few portraits of eminent men, and a number of maps are hung on the wall. In front of Mr Alcott's table, near the window, is a sofa, for the accommodation of visitors; and on his right hand a small table, with a pitcher, bowl, and tumbler, for the purposes of washing, drinking, &c.

Here, reader, is a school room worth your attention; and in which the young mind can be happy. True, it is expensive. The mere rent of the room, we understand, is $300 a year; and the fitting up probably cost 300 or $500 more. But it is thus rendered comfortable, and agreeable, and

healthful. Why the space; — have you thought how ample? It is 32 square feet of floor to each pupil, upon the average; and 512 cubic feet of air to breathe! Why, here is fourteen times as much space as is sometimes allotted to each district school pupil; and ten times as much as usually is. Think, we entreat you, of a room 32 feet by 30, and 16 high, and fitted out in the beautiful manner we have mentioned!

We do not, indeed, undertake to affirm that every school room, all over the country, ought to be fitted up and ornamented in this precise manner. Far from that. This is adapted to Boston, and to the early associations of Boston children. But we do say that every school room ought to be as well adapted to the country as this is to the city; and no school room, for even a dozen children, ought to be smaller than Mr Alcott's. Surely, if a private individual, in indigence too, can afford a good room, the greater ability of a whole district can do so. And it ought to be done.

(For the Annals of Education.)

COMMON SCHOOLS AND COMMON EDUCATION.

SHOWING AND LEARNING.

Mr Editor: — At this season of Schools, over the whole country, will you allow me to resume my title in the Annals of 1834? I have taxed my recollection for some additional Dialogues of our old friends, Thomas and Robert, which I hope may be found useful both to teachers and learners in our winter schools — in schools of all sorts — if, indeed, your readers will give them leave to "perform another act" before them. They "step forth again upon the stage," for the benefit of Schoolmasters and Scholars, and would act their part before every school "from Maine to Georgia." You see that after two years of disappointment I am not less aspiring than I appeared at page 131 of your vol. 4. Our "Dramatis personæ" appear at a period somewhat earlier than formerly. If I should ever collect the fragments, our Chronology shall not be forgotten.

Scene: the Road — the first day at School.

Thomas — Well, Robert, Father says we have an excellent Teacher, one of the best in the whole country: so I suppose we shall certainly have a good school this winter.

Robert—Not so sure of that, either, unless he makes over some of the boys. Poh! It will be a hard job to make a good school out of the timber we have in our District. There's Tim Blunder and Jack No-thought, and a dozen more such fellows: it will take more than one winter to make them a part of a good school, I'll warrant our new master. As for *you*, Thomas, you always have a good school. Always studying—trying to learn, and learning well—whether you have a good teacher or not.

Thomas—Sure enough, I always mean to try, though I never learn very fast. And I have sometimes got along very well when they said we had not a good teacher.

Robert—Got along! Yes; anybody can get along, if he will only try as steadily as you do. And even I, though I don't bore away like *you*, I can remember "a thing or two" that I learned, when half the district said we might just as well have staid at home, for any thing the master taught us.

Thomas—Ah! but do you remember which half of the district it was, which made such complaints about Mr B.? It was not *my* father nor *yours*, Robert. No wonder if Tim Blunder and Jack No-thought had a poor teacher when they never tried half a minute in their life-time to understand or learn anything themselves.

Robert—Yes, yes, there's the rub. Some boys in our school want a grinding machine to grind out the learning, and put it in their pockets to carry home. Mr H. will have a hard business to make a good school out of such fellows as these.

Thomas—Well; that is what father says he hopes he will do. What do you think Mr H. said to father, when he asked him the best way to teach a school? "Why," said he, "as nearly as possible, not to teach at all." "But," said father, "*you* will have an easy time, if you leave the boys to do all the work; if *you* do not teach at all." "I don't know that," said he, "I have always had enough to do when I have found scholars trying to do everything for themselves. Sometimes they try to find out too many things at once, and then I have to check and guide them. Sometimes they get almost discouraged, and then I have to tell them how I have been as much so a thousand times before them; and that a thousand times I have overcome my discouragements by patience and perseverance. Sometimes they are presumptuous, and go too fast and reach too high; and then I have to tell them that they will go faster and rise higher, if they will go slower—aim lower. Sometimes I spend half an hour in putting them in the way of showing themselves: just as a mother stands

by and *does nothing for her child* when he is learning himself to walk. Sometimes when they come to be shown, I make them show me, and sometimes, but as seldom as possible, I do indeed show them."

Robert — So then, we are not to expect much *showing* this winter. Well, I don't care much for that, for I am always better pleased, a great deal, when I find anything out myself. Besides, what I learn stays a great deal longer, when *I* learn it, my own self; and is of a great deal more use to me than the things that I am taught. After I have learned anything without showing, I know how to do fifty other things that I did not before. At any rate, I can manage easy enough all of the same kind, and feel courage to take hold of anything. But after all, what do you think will come of Tim Blunder and Jack No-thought, if the master does not show them? It has been nothing but *show, show — show, show,* with those boys, by all the masters we have ever had. They have had full one quarter of the teacher's time, and all to no purpose.

Thomas — Well, then, if Mr H. does not show them, it cannot be any worse. It cannot be worse than "all to no purpose."

Robert — Well, I should like to know whether your father expects Mr H. will succeed any better with these fellows, or whether it is to be *all to no purpose* still. I should be heartily glad if those boys would take a start and go forward.

Thomas — I asked father what Mr H. would do with those who never try to learn anything without showing, and who never keep what they get by showing. "I can't tell," said he, "certainly nothing at all, unless he can arouse them to work for themselves. But Mr H. hopes to do that. 'Why,' said he to me, 'they can walk, and handle, and talk like other boys, can they not? If they have really helped themselves in these matters, I can surely get them to exert themselves in learning more. At any rate, it is no harm to try. The labor will be no worse than lost.'"

Robert — I wonder whether he will allow us to read in school. I like mightily to read a little after I have studied half an hour. I always think I can study better for it.

Thomas — Yes; he told father that I might read Rollin's Ancient History, as much as one hour every day without being hindered at all in my studies. He said I should take hold "sharper" for it. "But," said he, "he must lay it down at the proper time, and he *must* get his lessons well." He has a "must," you see, along with the "leave" he gives for reading.

Robert — Well, Thomas, we shall see whether Tim Blunder and Jack No-thought don't puzzle our new man. If he gets *them* to be their own teacher — if they learn themselves to "read, write, and cypher," as they did to walk, and handle, and talk, he will do wonders, and they will do wonders: that's all.

Thomas — I don't see anything to prevent, if he can only "rouse them," as father says. They learned as fast as any that new game upon the ice.

(*Tim Blunder and Jack No-thought are seen at a little distance.*)

Robert — Halloo, boys. Come this way. Thomas and I were just talking about you. We have got a queer teacher, Thomas says. He is going to make each fellow do his own work — *i. e.* study his own lesson, and not do any teaching, himself, at all. He does not mean to show anybody anything, but to make every one find out for himself. We shall be in a pretty box, Tim. — what say?

Tim — 'What say?' Why I have a good mind to say that I'll try. I have been called Tim Blunder long enough. I have got sick of this "showing." I really believe that the reason why I blunder more than you and Thomas, is because I have been shown more. I never remember anything: and then as soon as I begin to blunder, and the master to scold and show, it makes me blunder ten times more. Upon my word, I have a good mind to try and learn something under this new teacher, without being shown. Don't you think that he will show a fellow how to learn without showing? That's the sort of showing I want.

Thomas — That's exactly what father says he will try for, as I was telling Robert just now. He don't expect to do nothing himself. Only he does not mean to think for us, or to study for us, or to learn for us, any more than he does to walk for us, or to play for us, or to eat for us.

Tim. — Well, I shall make blundering work at first — but better blunder a little while than to be Tim Blunder all my life-time. Well, Jack, what think? Will you try to learn without showing?

Jack — I have n't any thought about it. If it comes handy I shall do it, and if it don't come handy I shall not. I always take it just as it comes. I guess it will not come very handy to do all my "sums" myself. If they are not easy with showing, I guess they will not be easy without showing. They will not be for me, at any rate.

Robert—Well, Jack, I will not call you Jack No-thought any longer, for you now speak as if you had some thought. Though you thought wrong when you said, "If it is not easy without showing, it will not be easy with showing."

Jack—How so, Thomas? I am sure that is as plain as day. If showing can't make anything easy, then without showing it must be very hard.

Robert—Well, Jack, which has been showed the most, you or Thomas? Now think once more, and prove that we ought not to call you Jack No-thought.

Jack—Well then, I have been shown twenty times—a hundred times to his once. Why, I have to be shown ten times a day, and he is not shown once a month. And if I have got to think how much more that makes, I must say I am shown almost four hundred times every month to his once.

Robert—Well done, Jack! and that was done without "showing," too. Come, tell me again, which of you has the most hard "sums?"

Jack—Why I, certainly—four hundred more every month than he has. But how comes that? Oh, I suppose I have to be shown the same thing over and over again.

Robert—Well, Jack, how come yours to be harder than his, when they are taken from the very same book.

Jack—Why, Robert, "there you have the 'hands' of me." I suppose it is because I am shown and he helps himself. But I always thought it was because he was smarter than I.

Robert—Perhaps you will be as smart as he, if you will *try to help yourself*—perhaps everything will be as easy to you, if you will try as hard as he does to get along without showing.

MISCELLANY.

Western Literary Institute.

The Sixth Annual Meeting of the Western Literary Institute and College of Professional Teachers, was convened at Cincinnati on Monday, the 3d of October last, and continued in session the whole week. From a pamphlet of nearly forty pages, containing a full account of the proceedings of this meeting, we have made the following abstract.

The number of members of the Institute, is 222; six of whom are life members. They are from most of the Western and South Western States. The attendance on the present occasion was respectable.

Lectures and addresses were delivered during the session, as follows: "On the proposition that a system of Universal Education is not only desirable but practicable;" by the Rev. J. L. Wilson. — This was the introductory Lecture; "On the Philosophy of the Mind," by the Right Rev. Bishop Purcell; "On the difficulties in the management of Colleges, and the manner in which these difficulties may be met," by the Rev. R. H. Bishop.—An Essay was read by a member of the Institute, "On Female Patriotism," written by Mrs L. H. Sigourney, of Hartford, Conn. — "On the present inefficient and superficial modes of Instruction," by John D. Craig, of Cincinnati; "On the importance of uniting the moral, with the intellectual culture of the Mind," by Rev. Alexander Campbell, of Bethany, Virginia; "On the qualifications of Teachers," by Edward D. Mansfield, Cincinnati; "On the necessity and importance of Education," by Pres. Stephen H. Montgomery; "On Popular Education," by Dr J. P. Harrison, of Cincinnati; "On the claims of Phrenology to the attention of Teachers," by Thomas Sim, Jr. There was also an Address, on some subject not mentioned in the proceedings, by Albert Picket, Sen. of Cincinnati.

Extended and valuable reports were also read by the Chairmen of Committees previously appointed for the purpose, on the following topics: "On the causes of the fluctuation of Schools; the evils and their remedies," by Samuel Lewis, of Cincinnati; on the question, "Ought Agriculture to be made a branch of Common School Education?" by Dr Slack; "What is the best method of prosecuting the study of the Bible in Schools," by Dr Aydelott; "Ought the vacations in Colleges to be so arranged as to accommodate such students as may wish to teach school during a part of each year?" by Prof. Nutting, of the Western Reserve College; "Ought Manual Labor to be introduced as a means of reducing the expenses of a Collegiate Education; and

should the engaging in such labor extend to all the students or should it be optional;" by M. G. Williams; "On the most efficient method of conducting Examinations;" by Prof. Wm. H. McGuffey; "Can the reading of fictitious compositions be rendered beneficial to students?" by Alexander Kinmont, of Cincinnati; "On the means of exciting the community on the subject of Education," by O. L. Leonard, of Kentucky; "On Book Keeping," by E. Stone; "On the publication of a Periodical," by D. L. Talbott; "On the best method of reaching and animating the community on the subject of Education," by N. Holley; "On the utility of Cabinets of Natural Science as a means of education," by Joseph Ray; and "On the study of Anatomy and Physiology as a branch of Common School Education," by Dr Daniel Drake, of Cincinnati. — Nearly all of these reports were accepted.

Animated discussions were also held on many of the topics of the Lectures and Reports; particularly on the study of the Bible in Schools; and on the introduction of new subjects of study for classes, as Agriculture, Anatomy and Physiology, &c.

Various Resolutions were also adopted, among which we notice the following:

"*Resolved*, That it be made the duty of every member of the Western Literary Institute, to promote the calling of Educational Conventions in their several districts, for the formation of Associations of Teachers, and other friends of Education."

"*Resolved*, That it is expedient and proper that Anatomy and Physiology should, to a certain extent, be made a branch of a general elementary Education in our High Schools, Colleges and Universities."

"That to afford time in such of the latter as have a fixed term and course of studies, some of the branches of literature and science now taught, should (if necessary) be abridged."

"*Resolved*, That this College believe the formation of Library Associations, and the establishment of a Library in every township in the Western States, would greatly promote the cause of learning, and the moral habits of the young."

We notice, also, a resolution in regard to a Periodical; and another, directing the Executive Committee of the Society to offer a premium of $100, or a gold medal, to the best essay on the maxim that "Knowledge is power" — "competition being open to all friends of education in any part of the United States."

We regret the want of space for the insertion, at full length, of more of the proceedings of this Institute; though we are glad to learn that all its most valuable transactions are to be published, as heretofore, in a volume. We have only room to add the following list of interesting subjects, on which committees are appointed to report at the next annual meeting.

1. What branches now taught in our Colleges (if any) should be abridged, to afford time for the study of Anatomy and Physiology ?

2. Should the examinations of Schools and Colleges be public or private ?

3. On the advantages of having the vacations in Colleges so arranged as to afford time to the students to employ at least three consecutive months in teaching.

4. On Boarding Schools ; their advantages and disadvantages.

5. On Domestic Education.

6. What effect on Education has the present great number of Text and School Books in our country ?

7. On the best method of classifying pupils, and arranging the studies to be pursued in Common Schools.

8. On the most efficient means of exercising and educating the moral sense of students.

9. What branches of elementary instruction are appropriate to each of the sexes.

10. On Physical Education.

11. On the introduction of the study of Criminal and Constitutional Law into our Literary Institutions.

12. On the best method of diffusing Education in the Southwestern States and Territories.

13. On the causes which conspired in the revival of Literature.

14. On a philosophical classification of all Science.

15. On the expediency of introducing selections from the Bible, instead of the Bible *itself*, into our Schools.

16. Whether Infant Schools ought to be constituted rather with a reference to Moral than Intellectual culture.

17. On the best means of early Mental Culture.

18. On the beneficial influence of Sunday School Instruction upon the pupils in Common Schools.

19. On the present state of the science of Arithmetic as a branch of Education.

20. On the present state of the science of Modern Geography as a branch of Education.

21. On the present state of the science of English Grammar.

22. On the present state of the History of the United States.

23. On the present state of the science of Geometry as a branch of Education.

24. On the present state of the Practical Mathematics as a branch of Education.

25. To enquire into the extent to which Linear Drawing may be taught in Common Schools.

26. On the expediency of making the course of Instruction in Common Schools so ample and various as to meet the wants of all classes of citizens.

27. On the practicability and importance of creating departments in our State Governments, having the subject of Public Instruction under their immediate supervision.

28. On the mutual relation of Trustees and Faculties in Literary Institutions, and the peculiar province, right and duties of each.

29. On the importance of Civil Engineering, as a branch of Collegiate Education.

30. On Vocal Music as a branch of Common School Education.

31. On the causes of the idle habits of Pupils in the Class room, and a remedy for the same.

Teachers' Convention in Keene, N. H.

A County Convention of Teachers was held at Keene, N. H. on the 18th of Nov. last, during which a permanent Association was formed under the name of "The Cheshire County Association of Common School Teachers, and other friends of Education."

During the progress of this meeting, resolutions were also adopted, recommending the general formation of County Associations of Teachers and other friends of Education; and of Town Associations of Teachers, during the season of schools, for the mutual improvement of teachers. The latter is a measure of great importance, and we are glad to know that measures were taken for carrying it into effect. It was also resolved, — and with equal propriety — "that in order to raise the character of our schools and teachers, a social intercourse should be kept up between parents and teachers;" and that "during the season of schools, it is the duty of teachers to give their whole attention to their avocation."

It is a common apology among teachers — at least to their own consciences — for neglecting to devote themselves entirely to their schools, that they are not paid for their whole services; that they more than render an equivalent for their scanty wages during the six regular hours of the day; and that the rest of the time is lawfully and properly their own. This view may be correct; and the consequent course which is taken may be *lawful*, but is it expedient? Are not teachers required, as Christians, if not as merely moral men or as patriots, to make the sacrifice of devoting all their hours, for the time being, to their schools?

Several other resolutions were adopted at Keene; but some of them [illegible] local if not a doubtful nature and tendency. — The conven[illegible] annually on the second Tuesday in November.

Common Schools in New York.

Great efforts have been making, in the State of New York, for some time past, for the improvement of common schools. In this work, the Common School Assistant, a cheap paper published at Albany, has had a very efficient agency. From 20,000 to 30,000 copies of it are circulated monthly, of which 1,000 are for a single county.

One prominent object of this paper, of the friends of education generally in that state, has been to encourage county and town associations of Teachers and others, to consult on the appropriate means of awakening an attention to common schools, and of elevating their character. Another object has been to secure agents in each county to diffuse information by lectures, and by circulating the Common School Assistant. Both these objects have been to some extent secured. We observe that teachers' meetings are becoming more frequent in that State as well as elsewhere, and that a few lecturers are already in employ.

The zeal which is thus awakened and excited needs to be wisely directed in order to accomplish the best and most permanent results. But zeal we must have — and enthusiasm too — in a cause so neglected as that of common school education, even at the risk of having a portion of it unaccompanied with just knowledge and discretion.

Essex County Association of Teachers.

The annual meeting of this Association took place early in December last, and continued two days as usual. Rev. Theodore Edson, of Lowell, delivered a lecture " on the comparative merits of Public and Private Schools. Dr D. Perley, of Lynn, gave one on " Grammar." Lectures were also given by Rev. G. B. Perry, of Bradford, and Rev Samuel Wood, of London. The time not taken up with lectures was spent in the discussion of various subjects connected with schools and teachers.

Schools in Brooklyn, N. Y.

We have received a pamphlet from a friend of education in Brooklyn, New York, from which we are happy to learn that strong efforts are making to raise the character of common schools in that city. In June last, a Public School Society was formed for the promotion of this object. The pamphlet sent us contains an address by that society to the citizens of Brooklyn, with its constitution, by laws, &c. Appended to the proceedings of the Society, we find also the report to the Superintendent in relation to the state and conditions of the schools for

the year 1836, from which we copy the following abstract: — District No. 5, it seems, not being reported.

Districts.	Length of time schools have been taught by approved teachers. mos.	Amount of Public Money received. dls. cts.	No. of children taught	No. of children in District over 5 and under 16 years of age.	No. of times each school has been visited.	Am't of teacher's Wages besides Public Money.
No. 1	12	469,10	210	1651	not stated	not stated
2	12	114,81	38	82	once	245,00
3	12	42,00	60	158	once	375,00
4	12	151,38	55	215	not visited	50,00
6	12	196,75	51	300	not visited	196,75
7	12	583,50	553	1520	once	350,00
8	11	271,86	230	830	not visited	150,50

The pamphlet embraces much other valuable information, but we have not room for it. We will only add, that a Committee appointed to inquire into deficiencies in the schools, complain bitterly in their Report of the want of books, cards, maps, apparatus, suitable desks and other fixtures. They also recommend that $50 be laid out in the purchase of slates for the pupils; that school libraries, or rather one large itinerating or rotatory library be formed; and state that there is great need of assistant teachers in the schools.

It is a favorable sign of the times when common schools — those highly important institutions of our country — begin to excite the attention of those who have influence in society, and who, of course, are the only persons who have it in their power to place them on a footing which their importance demands.

School Regulations in Dorchester.

Perhaps it will be recollected that we gave an account, in a former volume, of the efforts made in Dorchester, in this state, to improve common schools; and of their partial success. From a printed pamphlet, containing the rules and regulations for the District Committees, Instructors, Pupils, &c. adopted by the Superintending School Committee, for the current year, we collect the following:

It is made the duty of each district committee to visit his school at least once a month; to see that the pupils are all provided with books; and to advise with a teacher in all cases of difficulty. The Superintending Committee, themselves, are required to visit and thoroughly examine all the schools twice a year.

It is the duty of the instructor, besides instructing the children and maintaining order and discipline in and about the school house, to pay particular attention to "cleanliness, manners and morals;" to see that fires are seasonably made always, "at the public expense;" and "to be in the school room at least fifteen minutes before commencing school;—

and also "to open their schools by reading a portion of scripture, or by some devotional exercise."

Children, from three to seven years, are to be instructed in the primary schools; and those over seven, if duly qualified, are then to be received into the grammar schools. The school hours, in all the schools, in winter, are from 9 to 12 in the forenoon, and from 1 to 4 in the afternoon; and in summer, from 8 to 11 in the forenoon, and from 1 to 6 in the afternoon. The doors are to be opened, for the reception of pupils, fifteen minutes before the hour of opening the school; and *in the grammar schools*, no pupil can be received after fifteen minutes past the time, without a satisfactory excuse from the parents, master, or guardians. The school houses may not be used, without the permission of the town, for any other purposes except those of the school.

The schools of both grades — the primary and grammar schools — are to be continued throughout the year, with the exception of Saturday afternoons — the usual holidays, seven or eight in number — and two half yearly vacations, of about a week each.

The committee have also decided on a list of books for each grade of schools; and no other books may be introduced or used, without permission of the District Committee. There is a public depository for these books, designated within the town, and they are furnished to the pupils at the wholesale prices.

In these arrangements there is much to approve and little to condemn. The whole indicates a dawn of improvement. In dividing the school into primary and grammar schools, employing females in the first, and continuing the same teachers, as long as possible, in both, as well as in continuing both throughout the year, Dorchester is quite in advance of many country towns; and so are the arrangements for having the schools regularly and faithfully visited; as well as in regard to warming the houses, and providing for punctual attendance and a full supply of school books.

We have omitted many important regulations for want of space to insert them; and will only add, at present, that from 8 to 12 in the forenoon and from 3 to 6 in the afternoon, would be a better selection of school hours; and that it is our decided opinion that how much soever our schools may be divided or classed, as into, in fact, primary, grammar, and high schools, no school can ever be what it should be, in every respect, till it is furnished with both a male and a female teacher, on the model which God has instituted in the *family;* and that until this is accomplished, the moral tone and tendency of common schools must fall short of their best intention and happiest results; and cost what it may, we believe such an arrangement, in all schools, must sooner or later, be adopted.

Schools in Syria.

The American Missionaries in Syria, appear to have some success in getting up schools. We notice in their report for the year 1835, that besides Sabbath Schools, they have, in operation, a Boys' Boarding School, a Female School, and five Common Schools. The last embrace about 320 pupils.

Education in Sweden.

The elements of education are very generally disseminated in Sweden. No person can be married or "confirmed" in the church, unless he is able to read. Still, as a general statement, it is probably true that the people acquire but a very limited degree of education. It certainly cannot be asserted that the education of the people of Sweden bears any comparison with that of New England and some other portions of the United States. There is no general system of law by which schools are sustained at public expense. Each parish sustains its own school, the stimulus already mentioned being sufficient to make all parents educate their children, at least, so far as to enable them to read a little. In Stockholm there are several Lancasterian schools, and a society to propagate that system of instruction.

There is a military school at Carlberg, near Stockholm, which has 150 pupils, of from 14 to 20 years of age, and another at Marieberg, for officers of the artillery, with 30 or 35 pupils. There is one school to train men for the army, in which there are about 50 young men; and at Carlskren, there is a nautical school, for the instruction of those who are to become officers in the navy.

Gov. Everett, on Common Schools.

The following remarks are said to have been made by Gov. Everett, at a late Agricultural Fair, in Danvers, Mass. This indirect tribute of praise is very justly awarded to Essex county; for in no part of Massachusetts have more pains been taken during the last ten years to promote common education.

"It is a great and just boast of the pilgrims and their descendants, that they made early and ample provision for education. Farmers of Essex, hold fast to that boast. I had rather, for the appearance, if I must choose between them, see the country dotted all over, at its cross roads, with its plain little village school houses, than have the high places of a few large towns crowned with the most splendid fabrics of Grecian and Roman art. I had rather for the strength and defence of the country, — if I must choose between them, — see the roads that

lead to those school-houses thronged with the children of both sexes, saluting the traveller as he passes, in the good old New-England way, with their little courtsey or nod, than gaze upon the regiments of mercenary troops parading upon the ramparts of impregnable fortresses. — Aye, for the honor of the thing, I had rather have it said of me, that I was, by choice, the humblest citizen of the state, making the best provision for the education of all its children, and that I had the heart to appreciate this blessing, than sit on a throne of ivory and gold, the monarch of an empire on which the sun never sets.

Husbandmen, sow the seed of instruction in your sons and daughters' minds. It will grow up and bear fruit, though the driving storm scatter the blossoms of spring, or untimely frost overtake the hopes of autumn. Plant the germ of truth in the infant understandings of your children; save, stint, spare, scrape, — do any thing but steal, — in order to nourish that growth; and it is little, — nothing — to say, that it will flourish when your grave stones, crumbled into dust, shall mingle with the dust they covered; — it will flourish, when that overarching heaven shall pass away like a scroll, and the eternal sun, which lightens it shall set in blood!"

NOTICES OF BOOKS.

THE HISTORY OF THE UNITED STATES, for the use of Schools and Academies. By JOHN FROST. With thirty engravings. Boston: Charles J. Hendee. 1836. 12mo. pp. 461.

The work before us has its claims. Its mechanical execution is respectable; and what is of more consequence the style appears to us such as it should be in a school book. As to the general accuracy of the work, we cannot so well say, for want of time to examine it more minutely. We wish some of the engravings were better. We cannot but observe however, with regret, a too free use of party names; and the manifest preference given for one or another of the parties. The pages of a school book seem to us an unsuitable place for the inculcation — either directly or indirectly — of party or sectarian tenets.

THE CLASS BOOK OF NATURE; comprising lessons on the Universe, the Three Kingdoms of Nature, and the Form and Structure of the Human Body. With Quotations and numerous Engravings. Edited by JOHN FROST. Second Edition. Hartford: Belknap & Hamersley. 1836. 18mo. pp. 283.

An excellent little work, in many respects; and worthy of public notice and regard. We cannot help admiring, in particular, the simplicity and yet manliness of the style. We are tired of the very frequent substitution of childishness for simplicity in our books for the young; and it is time the error were corrected. But while we are charmed with the Class Book of Nature, we regret to find in it marks of haste and carelessness on the part either of the editor, or the original author; some of which, in a book designed for schools, are intolerable. Such are the statement that the length of the human intestines is about five or six yards, when it is a well known and well established fact that they are a least ten or twelve yards long; the assertion that "God, who has given us wine and spirituous liquors has no doubt designed them for our benefit; and that we err in wearing too light a dress in summer." The author, whoever he is, of these and many more glaring errors of the work, should not let them pass a third edition uncorrected.

COMMON SCHOOL ADVOCATE, and JOURNAL OF EDUCATION.

This is the name of a small monthly periodical, which is about to be started at Jacksonville, Illinois. It is to be of the size of the Common School Assistant, published at Albany, and of the same price and general character. The appearance of such works, affords great encouragement to the friends of Common Schools. Even an unsuccessful attempt to circulate them is not without its advantages. It must be gratifying to the supporters of the Annals during its long and painful labors as a pioneer, to find in these results the evidence that its pages have not been read wholly in vain; but that its appeals, especially in behalf of Common Schools — those nurseries of the church and state — are beginning to be regarded. — May these youthful publications be not only multiplied, but well sustained!

THE MYTHOLOGY OF ANCIENT GREECE AND ITALY, for the Use of Schools. By THOMAS KEIGHTLY, author of the "Outlines of History" in the Cabinet Cyclopedia, &c. &c. First American Edition, enlarged and improved. New York: D. Appleton & Co. 1837. 18mo. pp. 232.

We believe, with the author of this work, that this subject of Mythology must be understood by the young; and it is in this view that we rejoice to see it brought before them in a manner so unobjectionable. Everything which might pain the most delicate ear has been, it seems, carefully excluded from the pages of the work. Nothing, moreover, is presented, except upon the best authority.

FIRST LESSONS ABOUT NATURAL PHILOSOPHY, for Children. Part First. By Miss MARY A. SWIFT, Principal of the Litchfield Female Seminary. Fourth Edition. Hartford: Belknap & Hamersley. 1836. pp. 108.

The whole exterior of this book, if we except, perhaps, a few of the engravings — is superior to most of the books we have seen for children; nor does it appear to be behind many in intrinsic excellence. If we were at all in favor of the catechetical method of instruction, we should not hesitate to commend this neat little volume as one of its most happy specimens.

THE CASKET OF GEMS; the Gift of an Uncle and Aunt. With fine Wood Engravings, by Anderson. Boston: Munroe & Francis. 1837. pp. 288.

This is a casket of gems, indeed. We have seldom, if ever, seen a work for children, which, as a whole, was better calculated, to teach moral truth. Its excellence, however, seems to us to consist, mainly, in the sprightly manner in which the truth is presented. It is for children of both sexes; but might be profitably read — aye, and studied, too — by children of a very large size. We do not know of anything in this little volume which we could wish otherwise, unless it were the last chapter.

THE SEASONS, and other Reading Lessons for Young Children. Designed for Schools and Families. By the author of the "Life of David," "Life of Daniel," &c. Boston: William Peirce. 1836. 24mo. pp. 90.

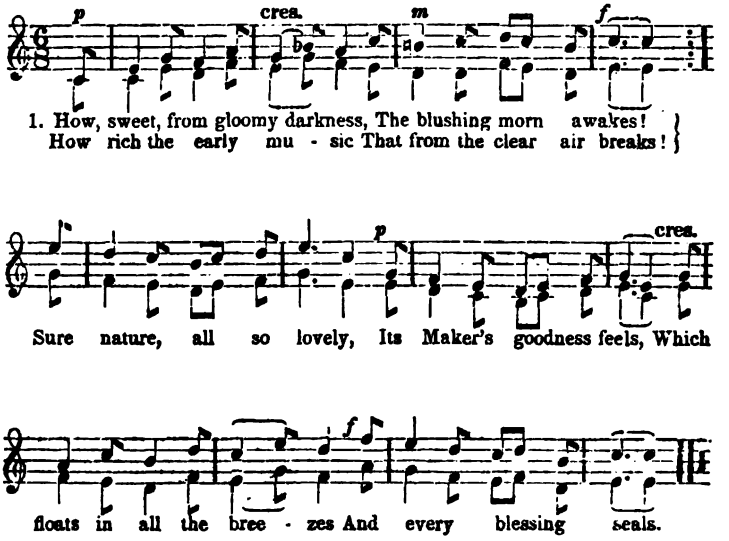
This work is excellent, both in design and execution. It touches the most common subjects in a manner which will not fail to interest children, both in families and schools. The task of family education in particular, will be greatly lessened, when all the books which surround children, shall breathe a spirit like that of the "Seasons."

GEOMETRY; applied to the Mensuration of Lines, Surfaces, Solids, Heights and Distances. By B. FRANKLIN CALLENDER, late Master of the Mathematical Department, Wells School, Boston. New York: Charles S. Francis. 1836. 12mo. pp. 211.

This work appears to be at once simple, perspicuous and judicious. We have seen no treatise in this department, better adapted to the wants of teachers and pupils. The style of its execution is equally commendable.

Morning Devotion.

Furnished for the Annals of Education, by Lowell Mason, Professor in the Boston Academy of Music.



2

While in the early sunshine
  The silver dew drops gleam,
And every thing rejoices
  In morning's golden beam;
With warm devotion glowing,
  Awake, my soul, and pay
To God thy grateful worship,
  Who made the lovely day.

3

My Father, give me power
  To consecrate to thee,
My life, and every blessing
  That is conferred on me;
Let wisdom guide my conduct,
  Let all the day be peace,
And when my life is ended
Receive my soul to bliss.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

FEBRUARY, 1837.

TEACHERS, AND TEACHERS' SEMINARIES.

With the example of Prussia and her forty Teachers' Seminaries before us, of France with her thirty, and of Massachusetts with her *one* — all going on prosperously — it would seem almost unnecessary to present arguments in favor of such institutions. We may surely take it for granted that their indispensable importance to each of these states, in some form or other, has been settled beyond the possibility of a question. We may assume it as a principle that our common or district schools can never come up to the true dignity of their nature and character without the special aid of Teachers' Seminaries.

A committee was some time ago appointed at a meeting in Philadelphia on "Institutions of Public Instruction" to report a plan for a Teachers' Seminary and a board of Public Instruction for that state, and to present the same at a future meeting. The report was accordingly presented, on the 31st of October last, by Rev. Gilbert Morgan, late President of the Western University of Pennsylvania, and its leading principles unanimously adopted by the meeting. It was also resolved to print it for distribution throughout the State, and measures were taken to procure funds for the purpose.

From a copy of this Report with which we have been favored, we learn that while Mr Morgan is wholly in favor of Teachers' Seminaries as an indispensable means of elevating common schools to the rank which they ought to sustain in a great and free nation, he is decidedly of opinion that they ought to exist, distinct and unconnected with colleges.

After the candidate has been suitably prepared elsewhere for admittance he would have him spend three years of his life in a well endowed and richly furnished Teachers' Seminary, aided by skilful and learned professors. The following

are his reasons for having these institutions separate from colleges.

'Several colleges have displayed an active zeal in qualifying teachers for schools. The State has given funds, Trustees have notified the public, Professors have done their best, but young men do not come: the feelings and habits of the whole State appear to be turned away from this mode. All the colleges in the State have communicated to this committee their experience. The one most sanguine, after years of effort, writes, "Though we have proposed a liberal course and offered to confer the degree of a teacher, not one young man has gone through our course with a view to teaching."

It should not remain obscure that a department in a college is far from a Teachers' Seminary. In practice the former omits the most essential things, and young men stand loosely connected with candidates for degrees. The State never expected the college to incur greater expense than to give instruction free of expense to those who apply.

To introduce this entire Seminary into a college — two distinct faculties — edifices — courses and discipline — all in contrast, would be a marvellous change and hazard for the college, — would save no expense. How can an impartial legislature select out of many rival colleges? How idle to expect funds from the State! Can a mere appendage meet the wants, command the confidence, and stand out before the commonwealth a monument of her wisdom and State policy? The committee were instructed to spread upon this report the evidence that a college is not well adapted to do this work. Should any hesitate, they will consider in detail the following course of training and instruction. The nature of the work, the public sentiment and the history of facts, concur that a separate Seminary is the best and cheapest, and for this State the only hope.'

The 'course of training and instruction' to which Mr M. refers, he thus arranges in ten comprehensive departments.

1. *English Grammar.*

'This will respect 1st. The doctrine of signs or the visible forms of language. It includes the mode of teaching the letters as signs of the organs of speech and of their contacts — formation of syllables — cure of bad articulation — rules of spelling — doubtful orthography — pronunciation. 2. Etymology — what belongs to each class of words — prefixes, terminations, and inflection — logical distinction of words. 3. Lexicography — qualities of a perfect dictionary — practice in framing a dictionary for particular words, as "Congress," "legislative," giving the original form, derivation, primary sense and acquired uses — practice of analyzing and defining terms. 4. Sentences — specimens of every kind with their variations, and skill in classing and analysing periods. 5.

Syntax — its general principles, its rules and exceptions — idioms of the language. 6. Punctuation and construction of discourse. 7. Prosody — construction of verse and scanning. 8. Analysing difficult portions of prose and verse as to grammatical forms, the idea and the emotion. 9. Reading. The science and practice of rhetorical reading. 10. Expressing ourselves in conversation, in discussion, and in prepared oral composition. 11. Writing the language with grammatical accuracy. 12. Vocal music. The teacher should be able to form his youngest scholars to the practice of singing. It should precede reading. Its great aim should be to cultivate the voice and the ear and all the soul for the highest efforts of speech.

It will be seen that Grammar in some of its forms is essential to written language. It should accompany every reading lesson — should be imparted at first orally. Language communicates thought and emotion. Grammar is skill in the use of language from knowing its forms.'

2. *The English Language and Literature.*

'This includes 1st. The history of its origin, progress, eras and present character — its excellences and defects — the corruptions to which it is exposed — the methods by which it is to be studied. 2. Rhetoric and criticism. 3. Analysis of different writers as standards in the kinds of writing to which they belong. 4. Laws of interpretation applied to difficult portions of writing, as ancient documents, constitutions, laws, proverbs. 5. Constant practice in writing lectures on parts of the course, constructing treatises, writing on subjects of general literature, addresses, reports, the practice of speaking original orations and addresses.

The teacher is by profession an English scholar. The professor charged with this department must himself be a good Greek and Latin scholar, but his aim is to benefit English schools. In this department we have less to do with the mere dress of thought. It is mind walking forth clothed in appropriate attire to instruct, command and please.'

3. *Writing and Geography.*

'1. The teacher of a school must be the writing master to form his scholars without loss of time to a fair hand. 2. He will also practise sketching and shading with chalk, pencil and brush. 3. Book keeping and the needful forms of business. 4. Geography extensively — construction of maps and routes — statistics, traveling, commercial interchange. 5. History of events with a system of chronology. This department again relates to visible forms.'

4. *Mathematics.*

'1. Arithmetic is the most useful art and the most perfect science in the reach of the schools. It is to be treated in every form — by investigating relations, signs, principles, terms, rules, different writ-

ers, and modes of teaching, till the learner can compose a good book or use a bad one. 2. Algebra. 3. Geometry and Mensuration. 4. Trigonometry and Surveying, with the practice of plain Engineering. 5. Drawing, applied to regular bodies, to projections, to landscapes, to machinery, to architecture.'

5. *Natural Science.*

'1. Natural Philosophy — its mathematical principles and physical laws — with an extensive application to phenomena of nature and the arts — and to astronomy. 2. Chemistry with its applications. 3. Mineralogy — geology — soils and surface in different countries. 4. Botany, preserving, imitating and analysing plants — uses in gardening, agriculture and the arts. 6. Human Anatomy and Physiology — natural history.

This department needs a Professor who combines thorough science with much practical knowledge, aided by apparatus, cabinets, &c. Much useful knowledge may by a permanent teacher be introduced to the most advanced class in some common schools. It is no honor to be ignorant of these things. We must know and obey the laws of nature. These studies wisely introduced save time otherwise lost. The Lyceum system aids the study of some. The arts have placed these studies among the necessaries of life.'

6. *Mental Science.*

'The sources of knowledge — nature and kinds of evidence — sources of belief, of prejudice, of false reasoning — logical analysis of terms, and arguments. The mental acts or faculties — their proper mode of culture — the classification of knowledge, and rational method — those principles of human nature which connect man with the fine arts, society and religion. Perhaps no study so disciplines the mind for the practice of teaching as these more practical parts of mental philosophy.'

7. *Political Science.*

1. Civil history. This does not refer to mere events. Its subject is man as a member of society. It is a true and clear illustration of man moulded and impelled by relations, domestic, political, commercial, literary and religious. To be unread in this volume of recorded providence is to remain a child. The civil history of the colonies and of the United States, will be a natural introduction to the careful study and interpretation of the Constitution of the United States, of Pennsylvania compared with other States, and of our most useful laws — the nature of our municipal institutions — duties of citizens and officers — the use of legal forms.

This department must be regarded of great value to the instructors of our youth to inspire them with a pure and unadulterated love of country, and reverence for the laws and institutions of their native land. Liberty to be enjoyed must be understood, its principles early studied, its authors and defenders revered, and its practice cherished. The dangers to which it is exposed by vice

and ignorance, by corruption and faction, should enforce obligations to form a noble character. So far from there being any necessity to bias the minds on those points on which great and good men differ, youth is the only time allowed to teach principles without passion. We are not saying how much can be introduced into the district school, but what must be imparted to the well qualified teacher. The wisdom of all ages warns us against neglecting those studies which form the enlightened patriot.

Aristotle, the most competent judge of antiquity, affirms, "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth."'

8. *Moral Science.*

'1. Natural Theology implies a scientific acquaintance with any part of nature, and also a perception of the wisdom, power and goodness of the Creator. This perception of divine intention as a habit of mind, imparts dignity to science, and power to the moral sensibilities. It is the absence of atheism.

2. Bible Ethics. The relations and duties we hold with our fellow men are described with great simplicity in the Bible. Two scholars at enmity may find great difficulty in overcoming their inveterate alienation; it may aid them to study the example and precepts of Jesus Christ. The teacher of youth has often a necessity to reform the vicious before instruction can begin. The direct claims of God upon the consciences of the young, may do more than chastisement to awaken a sense of obligation and the desire of amendment. The study of the Bible, and making a selection of its most suitable parts, and using its moral power to govern with mildness and reason, do not imply that every teacher, or every neighborhood, must use the Bible as a school book. But the scientific instruction suited to a seminary must not stop with the study of the Scriptures, nor with the evidence of their inspiration, nor with the *principles* of interpreting their language, but

3. Moral Philosophy must investigate the principles on which those very Bible ethics are often founded. The duty to speak the truth, and pay our debts is plain — but when we trace their relations to the perfections of our nature, to the condition of society, and to the attributes and moral government of God, to our final happiness, those plain duties become sublime principles—holy, eternal, the privilege and joy of upright minds. Under this head of moral science we place the principles and practice of *polite manners* and polite feelings. We mean benevolence of heart, regulated by a knowledge of human nature, and the habits and refinements of society. Connected with moral science is cheerful and voluntary obedience to order and authority. The teacher during his preparation in the Seminary must form and manifest a character worthy of a model to be imitated.'

9. *The Science of Education and Practice of Teaching.*

'This requires exact illustrations of the principles on which this whole course ought to proceed, with the modifications suited to the common school — the motives suited to the young — difficulties to be met — government of schools — classing scholars — order and extent of study — selecting books — best modes of conducting each process. Each teacher still must study himself, and have his own plan.'

10. *Model School.*

'A large common school placed under the care of the Seminary, where each teacher can apply his knowledge and acquire experience and tact.

The young men by reviews, taking notes, constant practice in oral and written lectures, and by the experience of the model school, must acquire the knowledge, and at the end manifest preparation and fitness to teach by examinations before impartial and qualified judges.

The want of appropriate text books, suited to this peculiar discipline and science, will call for preparing such as are most essential. But reliance must be on oral and original communication of knowledge and practice. The relations and uses of one study to throw light on others — the intimate connexion of the parts of the same branch, a just introductory survey at beginning, a review at the close, are means of sure results. Whatever is worthy of being taught, should be made the subject of direct instruction in its natural connection and assigned place.'

The faculty required by Mr M. for a Teachers' Seminary on this extensive scale, are a President, who may also be expected to act as the Professor of the English language and literature, mental, political, and moral science, and of education; a Professor of Natural Science, a Tutor of Mathematics; a Tutor of Grammar and a Teacher of the Model School, Music, Writing, German, and other branches must find, among the faculty appropriate qualifications.

Of the general importance of this thorough training of Teachers, Mr M. thus speaks,

'This training of the mind, to be appropriate, must inspire the teacher with a practical conviction of the value of virtuous habits and feelings, of accuracy in the first elements of knowledge. This training adapts itself to the capacity of each scholar — leads him to observe and think for himself — to reason cautiously and correctly — to be awake to every inquiry — imparts a sincere love of truth, which makes him willing to obey her voice, and give up prejudice for better information. This training gives the best rules and guidance for study, and for its pursuit after leaving school — and for

developing all the faculties, whether moral or social, intellectual or practical, in due proportion and harmony. This training enable him to analyze a subject, argument or book, and to select and apply those parts of knowledge most suited to the means at his disposal, the allotted time, the wants of society and the destination of the scholar. Experience has fully shown that in order to continue for years in these schools without growing indifference or impatience, no habit of mind is so essential as a heart purified and cheered by the practice and consolations of religion.'

He concludes his remarks on Teachers' Seminaries by adverting, as follows, to the special benefits which they present. Though like the rest of his views intended for Pennsylvania, they are, more or less, of general application.

'The Teachers' Seminary will create a well known standard of qualifications, and excite a universal effort for the attainment.

It will inspire confidence in the wisdom of the Legislature, and give to the school system its great efficiency; win to it the best families, and prevent the alienation of classes.

It will cherish the best feeling towards higher institutions; multiply students for academies and colleges. Teachers thus educated by the State and for the State, will inspire reverence for her laws and authority, diffuse the practice of liberty, and enable the American Broughams to say, "the school master is abroad in our land."

The committee have spoken of *one*, that definite ideas of *a* Teachers' Seminary might be had. The term *college* would, to most minds better convey the main idea of a Faculty, a full course, a settled economy. It is left for the legislature to say how many and how modified each shall be.

The only pledge the State will need that young men so educated intend to teach, is the peculiar discipline suited to this one profession.

That few will continue many years, furnishes a stronger demand for preparation to supply that perfection which practice gives.

In place of making the State bear the whole of the expense, it is wiser, and more in keeping with the genius of our institutions, that the expenses of board and tuition be moderate, and that a fund be loaned, in small sums, on good security, to meritorious young men — to be returned after a finished education shall enable them to earn it in teaching.

It will not be difficult to have one such institution opened early in the spring. As a special benefit to existing schools during the first and perhaps the second year, Teachers might be admitted during the recess of their schools in the summer.'

Of Mr M's. views of a Board of Public Instruction we cannot at present speak. We may however be permitted to close this article, though already somewhat extended, with one

more paragraph showing his views of the general importance of the Common Schools.

'Pennsylvania will be what our common schools make our voters. Our liberties and happiness are staked on them. The proportion in all our colleges is less than one to four thousand. A school badly conducted induces the best families to withdraw their children, and with this alacrity at sinking occasions the odious distinction of high and low, and alienates the one from the other. The common school system is not for a lower class, as some apprehend: its high aim is to educate together the youth of the neighborhood, not merely in reading and arithmetic, but also in geography and history, in the Constitution and Laws, in the duties of citizens and officers, in the skilful use of our language in speech and writing, and in such other learning as suits their capacity and time. The poor man wants this learning to gain his living, and the rich to enter upon higher studies. The qualified teacher finds time to accomplish all these in early years. He overcomes all difficulties in the books, the house, the youth, or their parents. He does more than any one, after the pious and learned pastor, to form a happy neighborhood. His scholars soon fill with merit all ranks, institutions and callings.'

JUVENILE ASYLUM AT HACKNEY WICK.

In the report of the proceedings of the Governors and Directors of the poor of a parish of Westminster, London, relative to the maintenance of pauper children, they observe that nothing seems to them so much to require improvement as this department of the public work house. They state that during a long course of years, no less than 250 children of all ages, have annually been wholly supported out of the poor rates, and received the shelter of the work house roof, but without any adequate provision for their intellectual or moral education. 'Here they were taught the rudiments of learning, but by far the greater portion of their time was passed in sedentary occupations, tending to little or no beneficial result, and among them may be mentioned *the sorting of different colored bristles for the manufacture of brushes*, than which, an employment less qualified to enlarge their understandings, or produce any useful effect upon their minds, can hardly be conceived. Here, too, the pernicious influence of bad example was daily felt, and scenes of indolence and profligacy hourly exposed to the notice of children. They

beheld their parents, and all around them, fed, clothed and sheltered by parish bounty, with scarcely an effort of their own — they heard them expressing their contentment with their fate, to which too often, their own vicious courses had reduced them; and seeing, and hearing all this, the children imbibed sentiments, and engendered habits, which no vigilance could counteract; but which, it is to be feared, had mainly contributed, in many instances, to make them also paupers for the period of their existence.'

The results of such an education may easily be anticipated. Few respectable persons are willing to receive children from the work house, and most of those who applied for them, had chiefly in view, the premium received with them. But where advantageous situations were obtained for them, little good resulted. In most cases, the indolent habits and pernicious notions acquired in the work house, led the children to consider every species of active employment a serious hardship. They left their places, or conducted in such a manner as to make it necessary to dismiss them when their employments did not accord with their indolence, or their caprice. The alarming increase of these evils called loudly for a remedy. The governors state, that 'the spirit of dependence on the parish, produced by the pauper laws, too often extended through successive generations in a single family, to the utter subversion of every moral and religious obligation of life.' That this system obliged the industrious poor to contribute to the support of the idle, and that these abuses could not be prevented, nor the poor rates applied, as they were designed, to the support of those unable to labor, until 'pauper habits should be rooted from the minds, and pauper connections be effectually kept from the sight of the young.' They were 'convinced of the impossibility of effecting any permanent good while the children remained in the work house,' and desired to place them in asylums beyond the reach of these influences, where they might receive the advantages of moral and religious instruction combined with a system of agricultural and mechanical labor, calculated to improve their bodily health, invigorate their minds, and form habits of general usefulness and industry.

Such asylums they found in the institutions under the care of the Children's Friend Society. This society was formed in the year 1830, and is supported by individuals of known rank and character, with the view of preventing juvenile vagrancy, and substituting useful, and healthy, and profitable employment for an idle and disorderly course of life. It has two institutions, the Brenton Juvenile Asylum at Hackney

Wick, and the Royal Victoria Asylum at Chiswick, both in the vicinity of London, in which they receive children who are unable to obtain an honest livelihood, retain them until they have formed good habits and are prepared to be useful, and then send them to some one of the colonies of England, in order to cut them off from their old connections, to encourage their efforts to establish a new character, and to have the assurance of a comfortable subsistence in a country where labor is more in demand than at home.

The girls in the school at Chiswick are thoroughly instructed in cooking and every species of household work, which will fit them for usefulness as domestics, or as heads of families. This school is under the separate management of a committee of ladies of rank and influence, who make daily visits to the school, personally superintend the arrangements, and encourage the girls to the exercise of industry and good conduct.

The school for boys at Hackney Wick is connected with a portion of land, on which the boys are daily occupied with agricultural labors, while they also perform the work of the house, and repair their own clothes and shoes.

A brief notice of the establishment at Hackney Wick, was given as an article of intelligence in the Annals for last year, but it well deserves to be more fully described. I was much interested in the description given me of this institution by some of the directors with whom I became acquainted in London, and it was my intention to visit it, but circumstances which made it necessary to leave England unexpectedly, rendered it impossible. I therefore avail myself of the detailed account given by Frederic Hill, Esq. whose character and opportunities for observation, entitle his statements to full confidence, if his views were not confirmed by those of others who have visited the establishment.

'The average number of children in the school of this excellent institution is about 50, and their ages vary generally from 10 to 14 years. Their time is divided between productive labor (chiefly agricultural,) and school exercises; 6 hours a day being given to the former, and 3 to the latter. The first practical knowledge inculcated on a novitiate in this society is, that his comforts in life will depend mainly on his own exertions; nay, that if he indulges in idleness he may want the very necessaries of life. He is informed at the outset, that he will have to labor to earn at least a part of his maintenance before he will have food to eat. The justice of this regulation is explained, and so clear is the principle, that every one ought to do what he can for himself, before claim-

ing assistance from others, that few, even of the dullest, can be proof against the demonstration. We may here observe, that great care is taken in all cases to show the boys the reasonableness of the regulations to which they are required to submit. "You must, *because* you must," is not the logic of Hackney Wick. Every thing is effected (as far as possible,) by addressing the understandings, and working upon the good feelings of the boys; and the poor lads, surprised and delighted at hearing (perhaps for the first time in their lives) the voice of kindness and intelligence, frequently yield without a struggle, and enter at once on a course of good conduct.'

'On the other hand, there is no want of decision and firmness in the management of the refractory. Stern reproof and effectual punishment, though not disfiguring the front of the picture, have nevertheless a place in the back ground, and at the call of necessity stand forth sufficiently conspicuous. Solitary confinement, however, for a space rarely exceeding 12 hours at a time, is the utmost severity admitted or required. Corporal punishment, in any of its disgusting forms, is never employed. And thus are these poor children, born and bred though they be under circumstances the most adverse to the development of the intellectual and moral feeling, treated and successfully treated, like rational beings, while it is deemed essential to the safety of Eton and Winchester to subject their high born and high bred foster sons to treatment from which the humanity of our law protects, in a measure, even the brute creation.

'The most thoroughly lazy and troublesome boys that come into the school are, the master assured us, from ill managed work houses. These children, whose experience has probably taught them to consider threats as mere idle vaporing, commence with disbelieving that in their new situation labor alone will entitle them to food. "I don't come here to work," and so forth, is muttered with the usual doggedness. In such a case, the boy is allowed to take his course; his companions go at the regular hour to their labor, and a portion is allotted to him also; so many yards of digging perhaps, or any other task of a simple kind. This he may neglect as long as he chooses; but he finds that until it is completed, no dinner is ready for him. After a time, nature gains the mastery, and the boy sets to work; and it rarely happens that he tries the experiment of obstinacy a second time.

'The shortness of the term usually passed in the asylum must of course render it difficult for the children to acquire such skill in cultivating the land as would enable them to do much towards defraying the cost of their maintenance.

Their field must be looked upon as a school, in which they are receiving lessons, (and most valuable lessons they are) with a view, principally, of future advantage. For the sake of such instruction, it would be well worth hiring land for cultivation, even if the produce did not pay the rent; the reason, even in this extreme case, being at least as strong as that which induces us to furnish the young tyro with a copy book, despite the foreknowledge that his pot-hooks will have no other immediate effect than that of destroying the value of the paper on which they are scrawled. In point of fact, however, the boys do raise a crop, which more than repays the cost of the land, and all expenses connected with its cultivation. Nor is this all the labor they perform; for under the direction of the mistress of the asylum, they do all the washing, cleaning, cooking, and other household work, no servant being kept at the establishment. The boys, also, repair their own clothes and their own shoes, under the care of journeymen in the different crafts; who, for a small sum, attend occasionally to teach them.

'The school is conducted on the monitorial system, and we were glad to observe, that instruction is given on the meaning of words, and on other subjects calculated to awaken the intellectual powers. The adoption of such improvements we should have expected from the superior intelligence which marks many of the regulations of the asylum. This superiority is, in a great measure, due to the benevolent founder of the institution, Captain Brenton, of the Royal Navy. Much credit must also be given to Mr Wright, the master of the asylum, for the zeal, skill, and good feelings with which he performs his duties.

'The boys appeared to be contented and happy, and this fact is confirmed as well by the excellent health they enjoy, as by the fact of their remaining in the asylum; for the doors are open to all who may wish to leave — a facility of which some very few, have, at different times, availed themselves.

'Notwithstanding, however, that the condition of these children, when in the asylum, is one of comparative comfort, they look forward with eagerness to the time when they are to go out as emigrants. Doubtless, this desire is, in some measure, based on the love of novelty — the wish for adventure — the admiration of what is unknown. In few instances, alas! is it restrained by any strong bonds of affection — any ties of love that bind them to the scenes and partners of their former life. But perhaps the change derives its greatest attractions from that regulation of the establishment which allots early departure as a mode of distinction, and a

reward for good conduct. The boys are divided into three classes, from the highest of which the emigrants are drafted. Promotion depends principally on moral improvement; but a boy is not admitted to the highest class until he has made a certain progress in reading, writing and arithmetic, and can handle his farming tools tolerably well.

'It may readily be supposed, that obstacles to the right working of the plan, sometimes arise from the connections of those, for whose benefit it is intended. Occasionally, the parents endeavor to dissuade the children from going out, but the boys are generally firm in their resolution. A recent instance was mentioned to us, in which this attempt was repeatedly made by the father and mother of an intelligent boy, who had conducted himself exceedingly well in the asylum. One day, coming to the school half intoxicated, they resorted to threats and imprecations. The boy, however, continued steady in his resolution, saying, "Father, you know it is of no use; if I go home again I shall be sure to get with Tom Jenkins and Jack Smith, and then I shall be as bad as ever." We wish all who talk learnedly on the subject of crime, had as great an insight into its true causes, as this poor child.'

Such is the course of education, by which this society attempts to prepare neglected or degraded children for usefulness and happiness in a new sphere of action. The average period which they are kept in the institution, is *only three months*, and one is tempted at first to feel that little or no good, can be accomplished in so short a time — that no habits can be established, on whose permanence we can place reliance. But when we consider the mass of unrelieved misery and unreformed vice which is continually accumulating in a city like London — when we recollect the statement made by another institution, which attempts to provide a more complete course of education, that for want of funds to accomplish their objects, they have been obliged to exclude not less than 6,000 applicants from its privileges, or about 300 a year, we cannot but rejoice in every effort to diminish the evils which it seems impossible to eradicate by ordinary means.

In the case before us, however, it appears that a simple, energetic course of action has accomplished much more than theory would have allowed us to anticipate. The account which has been quoted from a skilful observer, and which is fully confirmed by the testimony of others who know the institution, furnishes strong evidence of the happy effects produced by this plan. The impressions produced, might perhaps be effaced, if the pupils were to return immediately to

the temptations of their previous life; but it would appear that the society have not calculated too much on the effect of removing them to situations where they would have more encouragements to industry, and fewer allurements to vice.

From the establishment of the society to the year 1835, 428 children have passed through its schools, and have been well provided for in the British Colonies in America and Australia.* They are by no means dismissed from the care of the society when they leave their schools. They are consigned to the care of committees of ladies and gentlemen of the first respectability in the colonies, who take charge of them on their arrival, procure them suitable places as apprentices or domestics, and watch over their health, and welfare, and morals, during their whole period of service. They reserve the power of cancelling their indentures in case of ill usage by the master; and secure for them at the end of their apprenticeship, a sum sufficient to enable them to commence life for themselves. These committees also correspond with the central committee of the society, who are thus enabled, in a certain sense, to continue their course of education for a number of years. The accounts received of the conduct of the children, through this correspondence, are satisfactory. The letters of the children themselves exhibit strong proofs of contentment and reformation; and the parents have sometimes appeared before the committee with these letters, and thanked them, with te ars of gratitude, for the benefits which have been conferred upon them. Of the 428 children referred to, *only one had been brought before the public authorities in the Colonies for an infringement of the laws, and that one was acquitted.*

The South African Commercial Advertiser, published at the Cape of Good Hope, speaks with much interest of the plans of the society, and of the good results of their mode of education, which had appeared in the juvenile emigrants send to that colony. The editor observes, that on their first arrival great anxiety was felt concerning their future conduct, and that during the first two or three months, the novelty of their situation, and their want of sympathy with strangers, led in a few cases to desertion, but that this was easily checked. He adds, that 174 children had been apprenticed there during the previous year, and that among all these children of misery and crime, 'not a single case of theft, violence, or outrage on the part of any one of them, had been

* It must not be forgotten, however, that the children are never received, nor retained, nor sent abroad, but by their own desire.

brought under the cognizance of the magistrate.' When we recollect the degradation and ruin from which these children were snatched, we cannot but regard these results with surprise as well as delight, and cordially bid '*God speed!*' to a society whose practical utility is so well attested.

The plans and the institution which have been described, cannot fail to interest every reader whose benevolence is not limited to his own sphere of action. But some, perhaps, may inquire; 'Of what practical value can this be to our country? for we have no colonies.' Still, our cities also begin to overflow with the offspring of misery and poverty, trained up in the same habits, for whom there seems no security from temptation — no hope of leading them to a life of industry at home. Have we not a wide, unsettled country, equally in need of laborers with Australia, and where there will be similar incitements to industry and good conduct? Do not the plans we have described deserve the attention of the authorities of American cities?

COMMON SCHOOLS AND COMMON EDUCATION.

DIALOGUE — MIDWINTER — SHOWING AND LEARNING.

Robert. — Well, Thomas, what does your father say now of his new teacher — though it is almost the same thing to you, whatever teacher you have. I suppose he has not taken much pains to know whether he does well or ill.

Thomas. — My father never says much about what is done in school: he does not think it good for us to be passing judgments about the teacher. He always tells us we must do the best we can, whatever may be the customs and methods of the school — that *our* business is to take things as they are, and do our own duty. He tells us we must try to improve, the most we can, our own talents; and then *we* at least, can never have a poor school. I am sure that I have always got along a great deal better than I should have done if I had found an ear at home for every complaint. However, my father likes to have a good teacher as well as any body: and I am quite sure, without his telling me, that he is well satisfied this time. Only yesterday, he said to me: 'I see you are learning to help yourself a good deal better than you used to. Just learn to help yourself, as you seem now to be doing, and then you will *always* be able to educate yourself. If

you have a good teacher, so much the better. But if you have a poor teacher you will carry on your own education; and by and by, when you will have no teacher, still you can get along.'

R. — That's the reward, I suppose your father thinks, of having a teacher 'who does not teach at all.' But I admit that I have got along better this winter than I ever did before: and I have not been really shown once: no not *once*, though to be sure, I have two or three times been advised in a kind of round about way. And the more I show myself, the better I like it. But after all I don't know about this 'carrying on my own education' that your father speaks of. I like it well enough, while Mr H. stands at the helm, and gives it a touch now and then—but I am afraid, I shall not relish being a scholar all my life long: but no matter for that now. Let us catechise Tim Blunder and Jack Nothought a little. There they are, just ahead. I've watched them the last six weeks, and I see our new master has given *them* a start. Now it is 'learn — learn,' and not 'show — show,' with those boys. Let us hail them, and see what account they give of themselves.

T. — Halloo! boys! Halloo! What makes you pull on so? Stop a little for good company.

R. — There, my fellows, we have caught up with you at last.

Tim. Blunder. — That's just what Jack and I were saying we meant to do with you. We mean to be up with you and Thomas, if there is any such thing: but now we are pretty far behind, and it looks all up hill.

T. — How so? You must tell us what you mean.

Jack No-thought. — Why you know that you boys have always been ahead of us in school, and we felt a little of a disposition to pull a little closer, and then a little closer still, and by and by bear you company.

Tim. — At any rate, I don't mean to keep blundering in one spot all the while, like a horse fast in the mire. All my blundering has come, I think, from not going ahead. Why, Thomas, if I had sprung out of the mire half a dozen years ago, I should have found a good hard road, like you.

R. — Yes, yes, and that *hard* path would have been a great deal *easier* than to have been floundering and straining and blundering in the mud, all this while.

Jack — And I don't mean to stand still in one spot, as I have done. Why, Robert, if I had given one quick pull, like you, I should have gone ahead fast enough. *Thought* is a

hard worker, Robert: I have found out that already, if my name is Jack Nothought.

R. — Yes, but hard thought makes easy work of it, after all: you have had easier times I'll warrant, ever since you began to think. Showing makes hard work. What, has the new master shown you, or have you begun to learn without showing? There's the secret, I suspect. Jack Nothought has thought enough, to help himself without showing! Hurrah! Come, now, tell us exactly how it was.

Jack. — I went up to the master the first day 'to be shown.' Why, said he, you don't need any showing: you must show yourself. Go, take time and try: see what you can do without showing. Oh, said I, I know just as well before I begin, that I can't do it. I went over the same last year, and I could not do it without showing. Well, said he, you can do something without showing, can you not? Oh yes, said I I can do these sums in the beginning of the book, without any showing at all. Well, then, said he, we will turn back to them. So he put me right where the small boys are. Oh, said I, I can do these in a minute. So I went to work and did two or three about the quickest. Well, then, said the master, you can do this—so he gave me one right out of his own head. No, said I, I cannot do that, I never did that. I don't remember how to do it. Well, then, do this over again which you do remember. So away my pencil flew quick enough, I assure you. Well, said he, now do mine as quick, for it is no harder than the other. Then I puzzled at it. There is no hurry, said he; take time and think. Try those that you can do — see if they are not like mine. Take time to try again, and again — think and think again: and if it takes all day, no matter. If you learn how to help yourself to do one thing today, it will be a good day's work. Come back when you get ready, and tell me how you get along.

R. — Well, how did you come out?

Jack — Oh I tried and thought; and thought and tried. You need not laugh at it either: for I did really *think* — even Jack Nothought did think — very little indeed it was: but I *thought* and tried. Once in a while, I grew foggy, and I was afraid I was going to have *no thought* at all: but presently the fog cleared away. I was almost ready to give up, but all at once, I came to my senses and I saw very clearly how to do the work. I was mightily pleased to find it out myself. And I made up my mind that I would not 'be shown' any more.

R. — Well, Timothy, tell us your story.

Tim. — Why — you know the first day, that as soon as we had got seated, the master made us all read: and I suppose he made up his mind, then, how to manage. I believe I blundered more than common that morning: at any rate, I did not read half the words right. So I kept pretty clear of the master, and blundered along by myself: for I own, I did not wish to hear him say anything about my reading. But he did not forget me. After I had set blundering by myself about two hours, he called me: and up I went sheepish enough, I assure you.

R. — I suppose he called you to 'show' you how to read.

Tim. — He called me, he said, to tell me that I must learn to read better, in the first place. I told him I never had read well, and I did not think I ever could learn to read without blundering. Well, said he, the first thing is to try, for we can't do much at any thing else until you know how to read. So he asked what I liked to read. Oh, said I, I never liked much to read any thing, but perhaps I should, if I could read without blundering. Oh, said he, you must not wait for that, but *must* learn to read without blundering. Well, I said, if he would give me anything to read I would try. So he gave me the history of Joseph, and told me to come to him and read it when I was ready. So I came presently, and began to blunder as bad as ever. Oh said he, you must try again, and then again. Go read it over by yourself twice, and then come again. By and by he called me again, and I read it off pretty fairly. But he had not done with me yet. Now, said he, tell me what you have been reading — but I could not say one word. So off he sent me to my seat to read it over twice more, and to think it over twice. When I came back I got through it, but I blundered badly enough. So back he sent me again to write the substance of it on my slate. So I thought, and puzzled, and thought, until my slate was half covered. Presently slate in hand, I started. — But, said he, you may come and tell me what you have written without the slate: and now my tongue was loosed, and I went quite through without a blunder! Well done, said the master, you have made a fair start. Keep on, and you will have no difficulty in reading, or in understanding and remembering what you read. And though I say it, I have not blundered any, scarcely, since that first day.

T. — Well, Robert, you and I shall have to pull on; not to keep ahead, but to keep in company with Timothy and John.

R. — Yes, yes; or John Quickthought and Timothy Ready will outwit us and outlearn us after all.

Timothy. — Don't give us good names too soon: for I am afraid, after all, that I shall grow slack and blundering as ever. At least, I dare not say much until I get through this week's work.

John. — And I hanker after the 'showing' every day, and feel a great many times ready to give up unless I can get somebody to 'show me.' I have had a good many hard pulls, I assure you: and I see nothing but steep hills that look as if I could never climb them.

R. — Never mind — never mind. You and I have been up many a craggy steep, which looked inaccessible two miles off.

John — Yes, yes. When we got there we found some zig-zag paths, that we could not see two miles off, and bushes to hold on by, so that we could get up with less difficulty than we feared.

R. — Well then, keep along: and when you come to your steep hills, you find them easier to climb than you think for. But, Timothy, you seem to be discouraged half way up the hill. What is it about 'this week's work?'

Timothy — Why, Mr H. has given me twenty pages to read this week; and I am to write out fairly the contents of the whole, or an 'analysis' as he calls it. How do you think I shall make out, Thomas?

T. — Why as well, certainly, as you did the first day with the history of Joseph. Only do as you did then: read over and over again and 'think and puzzle and think and puzzle.' If you write badly at first, never fear but you will be able to come to a good clean copy at last.

Timothy. — Well, I shall try, that is certain: but I dare not say much until I get through this week's work.

R. — As to that, Timothy, you will be no bettter off than you are now: for unless you mean to leave off learning, you will find some other difficulties. As John says, we shall find some hills to climb.

Timothy — Well, then, you and Thomas must give us a lift now and then, or at least take us by the hand and give us a pull. At last, may be, we shall go ahead with steady courage, as well as you and Thomas.

T. — No, No. Lifting and pulling will never help you much: though we will do all we can. But you must do as the rest of us are obliged to — pull yourself up.

Timothy — But how is it that you keep pulling year after year?

R. — Why, because the hill is long and we have not got to the top yet, and never are likely to: and because whenever we turn back, we always lay hold of thorns which prick our

hands sadly. I tell you it is a great deal harder to go down than up. So much for your 'hill,' master John.

John — I should think you would find as many thorns going up as down, and be a great deal more likely to be pricked and scratched by them.

R. No: No. As we go up, everything we lay hold of, seems smooth — but as we go down, everything seems thorny.

Timothy — Well, Robert, you will have to explain your own riddle before we can understand you.

R. — Well, then, as we go up we feel that we are doing right, that we are gaining knowledge, and that every step will be of use to us. But when we turn around we feel that we are doing wrong, that we are missing the chance of doing good to ourselves and others — and I tell you it pricks hard.

John — Ha! ha! ha! That's the first time I ever thought there was any right or wrong about learning or not learning. But really, when I come to think, it seems reasonable, and I do not know but I shall have to be of your mind. I wonder if I shall get my hands pricked, if I turn round because nobody will 'pull me?'

R. — Ay, that you will.

Timothy — Well, John, that's curious: but really I begin to believe it is really so. Never could anybody get along harder than I have. I have blundered for half a dozen years; and hard as I have pulled the last six weeks, I never had so easya time before.

John — I say so too. Thought seems hard at first, but 'no thought' is a great deal harder. I remember how it used to 'prick' without laying hold of Robert's thorns: just as the feet and hands prickle when they are asleep, as we call it.

R. — Hurrah then — go ahead — keep alive — keep thinking and learning. Come, Thomas, you and I must pull on harder and harder, or John Quickthought and Timothy Ready will be ahead of us, after all.

SCHOOL AT LINDFIELD.

In a former number some account was given of the establishment of Mr Allen, at Lindfield, Eng. The following description of the school connected with it, given by Mr Hill,

will furnish interesting evidence of success in one part of the plan.

'Before fixing on the spot where to build his school, Mr Allen sent an intelligent young man on a tour through the country to find out where a school was most wanting. After a diligent search, the village of Lindfield was pitched upon as the centre of a district in which the peasantry were in a very low state of ignorance. Lindfield is on the road from London to Brighton; and is distant from London about 37 miles, and from Brighton 15.

Not only did Mr Allen receive no assistance in building his school house, but most of the wealthy inhabitants endeavored to thwart him, while among the peasantry themselves, the most preposterous stories were afloat respecting his real designs. These poor people had been so little accustomed to see persons act from other than selfish motives, that they could not believe it possible that any one would come and erect a large building, at great cost and trouble to himself, merely from the desire of promoting their good. They felt sure that all this outlay was not without some secret object; and at last they explained all much to their own satisfaction by referring it to the following notable project. The building was to be applied to the diabolical purpose of kidnapping children; a high palisade was to be thrown up all round it, and other measures taken to prevent entrance or escape; then the school was to be opened, and everything to be carried on smoothly, and with great appearance of kind and gentle treatment, until such a number of children had been collected as would satisfy the rapacious desires of the wretches who had hatched the wicked scheme; when all at once the gates were to be closed upon them, and the poor innocents shipped off to some distant land!

Greatly indeed, must a school have been wanted where such unheard of absurdity could circulate and obtain credence. At length the building, a most substantial and commodious one, was completed; though few indeed, were those who at once ventured within the dreaded bounds. However, by dint of perseverance, this number was gradually increased. The few children who did come began in a short time to take home with them sundry pence which they had earned in plaiting straw, making baskets, &c. — arts they were learning at school. The boys began to patch their clothes and mend their shoes, without their parents having to pay a penny for the work. Meanwhile there came no authentic accounts of ships lying in wait on the neighboring coast, nor had even the dreaded iron palisades raised their pointed heads. Little

by little the poor ignorant creatures became assured that there was nothing to fear; but, on the contrary, much practical good to be derived from sending their children to the school: and that, strange and incredible as it may seem, the London 'gemman' was really come among them as a friend and benefactor.

A breach being thus fairly made in the mud-bank of prejudice, it was not long before the whole mass gave way. In short, the scheme proved so completely successful, that at the time we visited the school, almost every child whose parents lived within the distance of three miles was entered as a pupil, the total number on the list, being no less than three hundred; though from the frequent calls made upon the children for assistance in the fields, and from the bad state of the roads in certain seasons, the number in actual attendance did not exceed one hundred and fifty.

About one hundred of the children form an infant school, their ages varying from a year and a half to seven years. For these a distinct part of the building and a separate play ground are provided. The remaining two hundred are divided according to sex; the boy's room and play ground being apart from those of the girls.

The children are at school eight hours each day, three being employed in manual labor, and five in the ordinary school exercises. There is a provision for diversity of tastes in the classes of industry; indeed the most unbounded liberality is manifest in all the arrangements. Some are employed as shoe makers, others as tailors; and others again at plaiting, basket making and weaving, printing, gardening, or farming. The children work very cheerfully, and as we expected, are found to like the classes of industry, better than "school." We say *we expected* to find this the case; for until the ordinary plans of instruction in reading, arithmetic, &c. are much improved, and the exercises made more intellectual and interesting, we fear that children will take but little pleasure in their school lessons.

The first employment to which the little workers are put is platting straw. When they are skilled in at this, which is generally at the end of a few months, they are promoted to some other craft, the one of highest dignity being that of the printer. Before leaving the school, a child will often become tolerably expert in two or three or four trades. Those who work on the farm have each the sole care of a plat of land measuring one eighth part of an acre, and each is required to do his own digging, sowing, manuring, and reaping. An intelligent husbandman, however, is always on the ground to

teach those who are at fault. The plats of land were all in clean and nice order; and from the variety of produce — oats, turnips, mangel-wurtzel, potatoes, and cabbages — the whole had a curious and amusing appearance, reminding one of the quilted counterpanes of former years.

We found the system of *matayer* rent in use, each boy being allowed one half of the produce for himself; the other half being paid for the use of the land, the wear and tear of tools, &c. One lad, 12 years old, had in this way received no less a sum than twentythree shillings and sixpence as his share of the crop of the preceding year; and were told that such earnings were by no means uncommon.

Of course the practical knowledge to be acquired on a miniature farm of this kind would not be sufficient in itself to fit a boy for the cultivation of land upon that large scale on which alone it can be tilled to the greatest advantage. Still, he will have learned much that will be of direct use to him on a farm of any size; and what is far more important, he will have acquired habits of industry, intelligent observation, and forethought; and thus prepared, he will learn as much in a few months, as the dull and ignorant boy, whose only training has been in the hovel or at the plough, will acquire in as many years."

PRACTICAL SCHOOL EXERCISE.

[The following was prepared for the "Annals," by a teacher of much experience. It is part of an account of an experiment made, seven years ago, in a common school, of about forty pupils, in the interior of New England.]

One exercise which I introduced into my school during the winter, and which I found to be an exercise of very great importance, consisted in incorporating — framing, as we called it — words into sentences. My account of it is rather long, but I hope it will not be found tedious.

I was in the habit of dictating or giving out to my pupils, — each having his slate — a set of words, which they were required to write down. I dictated very slowly, that all might have ample time. When the dictation was completed, they were required to exercise their ingenuity in so putting them into sentences of their own construction that they would make sense, as parts of those sentences.

Suppose the words dictated or given out by me were apples, corn, moon, hat, gold, red; and suppose they were required

to incorporate them into sentences. The following might be the result of the efforts of some very young pupil.

Apples are good to eat.	A new *hat.*
Corn grows.	*Gold* is yellow.
The bright *moon.*	A piece of *red* cloth.

Another would probably say much more. Perhaps his list would read thus.

I am very fond of *apples.*	Some *hats* are made of wool.
My father raises *corn.*	Money is made of *gold* and silver and copper.
I love to look at the *moon.*	There is a bird called a *red* bird.

Sometimes I gave them a much longer list than this, and required them to select a certain number, such as they chose, and 'frame them in.' I have sometimes given out twenty or thirty words, and required them to select seven of those which appeared to them most interesting.

In other instances I have requested all those who preferred to do so, to select some favorite word, and relate, on their slates, a story about it; spending their whole time on that single word and the story. I have, in this way, occasionally drawn out quite a long story from a boy who at first thought he could do nothing at all.

I recollect, in particular, having given out, on a certain occasion, the word *bee* among the rest. One of my boys, scarcely more than ten years of age, immediately wrote a long account of an adventure, in a meadow, with a nest of humble bees.

Another mode of this exercise, still more interesting to some of my older pupils, consisted in framing as many of the words of the list as they could into a single sentence or verse. I have found half a dozen or even more words crowded into two or three lines across the slate.

This exercise, in its varied forms and diversities, was one of the best I ever introduced into my school. It both interested my pupils, and was a source of much instruction. I have sometimes wondered that it is not oftener introduced by teachers. Its advantages, among others, are the following:

It is NOVEL. Children, it is well known, are always fond of something new. They soon get tired of their old school exercises, as they do of their old playthings. A new exercise, now and then, though it were in its own nature no better than the old, would, in reality, be more valuable; simply from its novelty.

It teaches SPELLING. The pupil, in writing down his words, is expected to spell them correctly. Indeed, I sometimes made this a part of the exercise; either going round from

scholar to scholar, and examining the slates, or requesting them to bring them to me for examination. In this way, more real practical knowledge of spelling was probably acquired, in a lesson of six words, than is sometimes gained by a whole page of words arranged in columns and learned by rote.

It is a capital exercise in DEFINING. This, indeed, was one leading object. No child can practise in this way, without making rapid progress in the knowledge and *use* of words, especially of the words assigned for the exercise. And since we have few text books in defining, this is the best exercise I am acquainted with for a substitute.

It is a good exercise in WRITING. I have known children become tolerable writers merely by writing on their slates. In any event, this exercise cannot fail to be of advantage in this respect.

It may furnish a READING lesson. It was customary with me to require my pupils to read their sentences thus framed. One great difficulty — perhaps the greatest — in teaching the young to read, is, that they do not enter into the spirit of the author's intention. Even when they appear to understand him, they fall much short of his meaning. But this difficulty is obviated, when they form their own lessons. It cannot be otherwise than that they understand them. They must enter into their spirit. But if so, they can read them properly.

How often have I been told by my teachers — how often have I told my pupils the same thing — that the great rule in reading is to read as we talk! But it is next to impossible to read the languge of others as we would talk it; because, after all, it is not our *own* language; it is that of another. Here, the language, as I have already observed, is the pupil's own; and it is not difficult for him to read it as he would talk it. Indeed, most pupils will be apt to do so, so far as I have observed. Mine certainly were.

It is a valuable exercise in COMPOSITION. No where, perhaps, do the majority of teachers mistake more, than in teaching the art of composition. They seem often to expect the pupil to have thought on subjects which are wholly beyond his capacity. Hence it is that they are required to write on abstract subjects; as good manners, early rising, beauty, riches, and the like. And hence it is that pupils so often dread the task.

I never knew a child that might not be led into the habit of composing with the utmost ease, provided he commenced right. Indeed, so far from having a dread of the exercise, I believe most of the young, with suitable management and encouragement, would be very fond of it.

In the case which has led to these remarks, I almost always found my pupils pleased with the idea of writing something of their own; although they were not always, it is true, equally pleased to exhibit it to the whole school: nor was this insisted on. How they would have regarded the exercise had I told them that one principal object I had in view in requiring it was to teach them composition, I do not know; perhaps I should have frightened them by a name which, by some means or other, is to the young almost odious.

It may be made an exercise in GEOGRAPHY. We have only to give out suitable words, as Boston, China, or Madeira, and encourage them to tell us all they know or can learn about these places; and it then becomes, in effect, a lesson — often a very useful one — in this most interesting branch.

The same is true of several other things. By giving out the names of distinguished men or women, as Alfred, Alexander, Howard, Newell, &c.; of curious beasts, birds or fishes; and of plants, minerals, &c. you may at the same time be doing something in the departments of history or biography; or in those of botany, mineralogy and the other branches of natural science. At least the exercise will have a bearing upon the various sciences I have named; and will tend to furnish the keys to it.

There are several other important advantages resulting from this exercise. One is, that it may be used in school to fill up the otherwise vacant moments. Such moments sometimes do occur. Children, for the time, seem to have little to do, and are either dispirited or inclined to go to play. In this or any other emergency, you can easily arrest their attention, and furnish them with pleasing and, at the same time, useful employment. To do this, all must, it is true, have slates; but I consider a slate as necessary to every pupil in the school as a spelling book, and much more so; and for several of the latter years of my teaching, if parents would not furnish each pupil with a slate and pencil, I bought and loaned them to him.

Another advantage is, that it improves, in a most harmonious and happy manner, all the faculties of the mind. Memory is not, in this case, as it too commonly is in school, exclusively cultivated; they are required to reflect, compare and judge. Especially does it improve the faculty of judging. This is perhaps its highest recommendation.

Lastly, it developes, in a most wonderful manner, the peculiar habits and tastes of each individual. We hear much said — and justly too — of the importance of having an instructor understand fully the character of his pupils. Now

I know of nothing that will accomplish this object so well as the foregoing exercise. It discovers, at once, the leading propensities or characteristic traits of each pupil — I mean if you introduce and manage the exercise properly; otherwise you may defeat the whole intention of it.

If it be asked *how* this exercise discovers, so remarkably, the character of the child, I reply; by showing on what topics his thoughts dwell with most pleasure. It is curious, indeed, to see in what manner pupils will select from a list, say of fifty words, embracing every variety. Some will always select names of qualities or properties, as sweet, green, or hot; others always select names of number or quantity or amount, as thousand, pound, &c.; others will select topics still different. But their leading traits of character will be still better known by the manner in which they treat various topics. Boys of an enterprising or aspiring character will not only choose the name of some distinguished warrior or traveller, but recount more or less of his 'glorious' deeds. Others, who are benevolently inclined, though they select even the same name, will relate his deeds of benevolence. Others still, trained to the love of money or the gratification of their appetites, are very apt to drag into their little stories, something that savors of rich eating or drinking, or of property.

Since I have spoken of conducting this exercise in a proper manner, it is necessary to add that I would always endeavor so to manage it as to have the pupils regard it as a favor, and not as a task. To this end it must not be too long continued, especially at first. It is always better to leave off a little earlier, than not to return to the same fare with a good appetite. Nor is it well to be too critical at first, especially with the exertions of the timid or diffident. By over or rough criticism, I have sometimes so far discouraged beginners in this exercise, that they never completely recovered from the injury.

Indeed, all exercises in school, of whatever nature they may be, require in the teacher, a large fund of plain good sense. No male or female teacher can take up any plan or method whatever from another person and introduce it into school, and render it permanently useful, without certain modifications, or restrictions, to adapt it to the peculiar circumstances of themselves. There is no method of teaching any branch in the world which will always apply to the circumstances of all schools. It has been said that a coat properly cut and made, will fit any body. But if this is obviously untrue, how much more untrue is it, that particular plans and methods of teaching are adapted to all schools? For myself, I have no doubt that the exercise which I have here described, and

which I deem a highly important one, would be of exceeding great value, in at least *some* of its features, to all teachers who would enter fully into its spirit. Here is one great secret of many methods of instruction. It is not the method itself which does the good, so much as the spirit of him who adopts it. And where a teacher has a proper spirit, and is truly spirited, he may accomplish a great deal by methods in themselves quite inferior, as well as by antiquated or inferior school books and plans for discipline.

'ANYTHING' FOR LITTLE CHILDREN.

NONSENSE! perfect nonsense! said Mrs Horton; I have no patience with these notions. What do people mean? I wonder if the community is going crazy!

Why, what is the matter now? said I, interrupting her; what have the crazy world been doing?

Doing? said she; do you ask what they have been doing? See that new book on the table! Only three months ago, when Jane attended at Mr Hopkinson's school, word came that she must have a new reading book; then, presently, an arithmetic; then a grammar; then a geography;—no need of a geography at all in the first place; any body knows a girl of nine is not old enough to study geography—and now, today, since she has been put to another school, word comes that she must have another geography. Hall's, it seems, won't do, and she must have Woodbridge's.

But it seems you have bought one, I said.

No, indeed, said she; that is the master's. He sent it home by Jane, that I might understand fully what kind was wanted. And now the foolish fellow expects me to go and buy another geography. Nonsense, I say again; downright nonsense;—nothing but nonsense.

But children must have books, such as are used in their classes, or else how can they go on with the rest? I observed.

I don't care anything about it, said she; for I don't *believe* anything about it. There was no such thing known when I went to school. A grammar or a geography for a child nine years of age, and above all, for a girl, had not then been heard of.

All this may be true, said I; at least it is possible. But suppose it were true, people do not think so. They require

more studies in the schools than they did then; and if there are more studies, there must be more books. And if one has more books, another must have. We must be in fashion, you know.

I don't care a straw about the fashion, she rejoined; especially the fashion about books. I know what is what as well as the new masters and new mistresses and new committees; and I know that if such children as Jane need books, one kind, for them, is just as good as another. Anything will do for little children!

Still, I said, others do not think so.

But do not you? she said.

I cannot say that I do, I replied. On the contrary, I think there is a very great difference in books. And I think too that as children grow older, they require different books, even in the very same branch. Thus, Willett's geography might have been suitable for the class to which Jane belonged three months ago; whereas, on going to the new school, she is put into a class which really requires a larger and more expensive one.

I don't believe a word of it, said she. A new geography every three months! Ridiculous. The old one not half worn out, and yet here I must go and pay a dollar for a new one! I wish I had the rule awhile in these school matters. They should know what is what, I can assure them. Make me pay out two or three dollars every year, for new school books, when the old ones are just as good as ever. I tell you I am quite out of patience with such things.

And yet — will the reader believe it? — this same good lady did not hesitate to expend three times three dollars a year on new bonnets for Jane, although the old ones were not more nearly worn out than her school books were. And she did not hesitate to do the same thing in regard to other articles of dress; — or anything which pertained to her bodily comfort. As for the mind, that — so her actions showed she thought — might take care of itself; that could do well enough with old things.

Had this lady been in downright poverty, and really unable to pay out a dollar for a new geography and atlas, the case would have been somewhat altered. But it was not so. She never hesitated, as I have already said, to supply the bodily wants — artificial as well as natural and real — of her little daughter. She must be dressed and fed in the highest style, cost what it might; but her mind might starve, for what she cared! Anything would do for that.

But was she alone in all this? Is not the same feeling

almost universal? I do not mean to say that all persons are conscious of it; nor that all who are conscious of it would confess it; but I do say — and I know where I stand when I affirm it — that such sentiments are so common as to form the general rule; and that a better sentiment is only as the exception.

Is a little child to be sent to school? Any school will do for a *little* child. Any teacher; any school room; any books; any benches; any lessons; — I had almost said any kind of punishment. If he writes or cyphers, any sort of paper; any quills; any ink; any slate; and anything for a pencil. Older pupils need things better for their use, but anything will do for *little* children.

I am ashamed of this feeling, for it is based, I believe, in the spirit of avarice and sensuality. People will, indeed, sometimes loosen their purse strings to gratify the senses; but if it is only the mind, — the immortal soul — that needs food, they will stand back, hesitate, perhaps refuse!

It is a shame that it should be so, — a shame and a sin. It is, indeed, one of the crying sins of our country. Never will education be what it should be — never will the rising generation become what it should be — never will the world become what it should be, till Christianity gets the better of this mean, shortsighted, contracted, sordid spirit.

HUMAN CULTURE.

We have received, recently, a small pamphlet, published by James Munroe & Co. of Boston, entitled "The Doctrine and Discipline of Human Culture," by A. Bronson Alcott.* Though far from being sure we understand fully the author's sentiments, or accord with all of those which we do apprehend, yet the importance of the subject — moral culture — the author's peculiar mode of expressing his ideas, and his respectability, as a teacher, induce us to make a few extracts.

IDEA OF EDUCATION.

'The Art, which fits such a being to fulfil his high destiny, is the first and noblest of arts. Human Culture is the art of

* Mr Alcott is the teacher of a School for Moral, or as he calls it, Spiritual Culture.

revealing to a man the true Idea of his Being — his endowments — his possessions — and of fitting him to use these for the growth, renewal, and perfection of his Spirit. It is the art of completing a man. It includes all those influences, and disciplines, by which his faculties are unfolded and perfected. It is that agency which takes the helpless and pleading Infant from the hands of its Creator; and, apprehending its entire nature, tempts it forth — now by austere, and now by kindly influences and disciplines — and thus moulds it at last into the Image of a Perfect Man; armed at all points, to use the Body, Nature, and Life, for its growth and renewal, and to hold dominion over the fluctuating things of the Outward. It seeks to realize in the Soul the Image of the Creator. — Its end is a perfect man. Its aim, through every stage of influence and discipline, is self-renewal. The body, nature, and life are its instruments and materials. Jesus is its worthiest Ideal. Christianity its purest Organ. The Gospels its fullest Text-Book. Genius its Inspiration. Holiness its Law. Temperance its Discipline. Immortality its Reward.'

IDEAL OF A TEACHER.

'The Gospels are not only a fit Text-Book for the study of Spirit, in its corporeal relations, but they are a specimen also of the true method of imparting instruction. They give us the practice of Jesus himself. They unfold the means of addressing human nature. Jesus was a Teacher; he sought to renovate Humanity. His method commends itself to us. It is a beautiful exhibition of his Genius, bearing the stamp of naturalness, force, and directness. It is popular. Instead of seeking formal and austere means, he rested his influences chiefly on the living word, rising spontaneously in the soul, and clothing itself at once, in the simplest, yet most commanding forms.

'From facts and objects the most familiar, he slid easily and simply into the highest and holiest themes, and, in this unimposing guise, disclosed the great Doctrines, and stated the Divine Ideas, that it was his mission to bequeath to his race.'

ORGAN OF INSTRUCTION.

'This preference of Jesus for Conversation, as the fittest organ of utterance, is a striking proof of his comprehensive Idea of Education. He knew what was in man, and the means of perfecting his being. He saw the superiority of this exercise over others for quickening the Spirit. For, in this all the instincts and faculties of our being are touched.

They find full and fair scope. It tempts forth all the powers. Man faces his fellow man. He holds a living intercourse. He feels the quickening life and light. The social affections are addressed; and these bring all the faculties in train. Speech comes unbidden. Nature lends her images. Imagination sends abroad her winged word. We see thought as it springs from the soul, and in the very process of growth and utterance. Reason plays under the mellow light of fancy. The Genius of the Soul is waked, and eloquence sits on her tuneful lip.'

SPIRITUAL CULTURE.

'The Culture, that is alone worthy of Man, and which unfolds his Being into the Image of its fulness, casts its agencies over all things. It uses Nature and Life as means for the Soul's growth and renewal. It never deserts its charge, but follows it into all the relations of Duty; at the table it seats itself, and fills the cup for the Soul; caters for it; decides when it has enough; and heeds not the clamor of appetite and desire. It lifts the body from the drowsy couch; opens the eyes upon the rising sun; tempts it forth to breathe the invigorating air; plunges it into the purifying bath; and thus whets all its functions for the duties of the coming day. And when toil and amusement have brought weariness over it, and the drowsed senses claim rest and renewal, it remands it to the restoring couch again, to feed it on dreams.

'Nor does it desert the Soul in seasons of labor, of amusement, of study. To the place of occupation it attends it, guides the corporeal members with skill and faithfulness; prompts the mind to diligence; the heart to gentleness and love; directs to the virtuous associate; the pure place of recreation; the innocent pastime. It protects the eye from the foul image; the vicious act; the ear from the vulgar or profane word; the hand from theft; the tongue from guile; —urges to cheerfulness and purity; to forbearance and meekness; to self-subjection and self-sacrifice; order and decorum; and points, amid all the relations of duty, to the Law of Temperance, of Genius, of Holiness, which God hath established in the depths of the Spirit, and guarded by the unsleeping sentinel of Conscience, from violation and defilement. It renews the Soul day by day.'

MISAPPREHENSION OF CHILDHOOD.

'Childhood is yet a problem that we have scarce studied. It has been and still is a mystery to us. Its pure and simple nature, its faith and its hope, are all unknown to us. It

stands friendless and alone, pleading in vain for sympathy and aid. And, though wronged and slighted, it still retains its trustingness; still does it cling to the Adult for renovation and light — But thus shall it not be always. It shall be apprehended. It shall not be a mystery and made to offend. "Light is springing up, and the day-spring from on high is again visiting us."'

(From the Charleston Observer.)

THOUGHTS ON MUSIC.

Every nation has its music in some form or kind. The Siberian sings to his idol God. The Chinese always have music at their weddings. The Laplander sings as he glides over the snow. The Scotch pipes cheer the workmen as they gather their crops. The Greenlander celebrates the return of day with music. The Greek bids his home and friends farewell in plaintive song. The Icelander and Tartarian have their crude instruments and songs. Even the cannibals of New Zealand are fond of music.

Horace calls music 'A friend to the temple.' Maximus Tyrious calls it 'The companion of sacrifices.' And Plato desired that none but temple music might be heard. Pliny accuses the early Christians of singing hymns to Christ as to God. Clemens Alexandricus preferred the music of the voice to the clamor of instruments. And Suidas speaks of the responsive singing of the ancients. Bishop Stillingfleet was of opinion that the early Britons received their sacred music at the time St Paul visited that Island.

The celebrated astronomer, Herschel, John Milton, father of the poet, Frederic the Great, Addison, King Alfred, Edward the Sixth, Katharine and her daughter Queen Mary, all bore their testimony to the happy effects of music. Henry the Eighth, while fitting for the Archbishopric of Canterbury, gave his whole attention to the study of music for some years. The Emperor Charles the Fifth, acknowledged the pleasure he received from music, and often sung with his choir.

Napoleon, notwithstanding his warlike spirit, was often affected with soft music. He established an academy of musical science in Paris, in the early part of the revolution. And the British Government, sensible of the salutary influence of this noble art, gave two hundred and forty thousand dollars for the establishment of a similar institution. Among the

directors of this national school may be seen the names of the Duke of Manchester, the Earl of Buckingham, the Hon. James Bruce, Sir John Buckworth, the Earl of Chesterfield, the Lord Mayor of London, Lord Viscount Lemerick, Major Gen. Wade, the Duke of Richmond, and others equally respectable. Even Nero and Charles the Ninth, like Napoleon, were often affected by soft music. They cultivated music with great care.

Before Moscow was burnt, it contained an institution in which about eight thousand children were daily taught to sing. Academies for the instruction of children in singing, are now established in most Christian countries. This pleasing exercise improves their minds by quickening their sensibilities to a more delicate perception of mental as well as natural objects. The general education of children in music, it is earnestly hoped, will ere long drive from all our churches those theatrical bands who profane the temple and wound the pious ear with wild flourishes and squeaks, without words or sense to purify the soul or cheer the heart. Queen Ann would not allow those who sung in the churches to sing at the theatre, or have anything to do with the theatrical music. Well would it be for the cause of religion if the like feelings on this subject were more prevalent at the present day.

But man is not the only being susceptible of musical influence. The bagpipe has been successfully employed in tolling herds of stags from one place to another; and professor Metoxa of Rome, says, that in 1822, he saw a number of snakes violently agitated by the tones of an organ. Some of them attempted to escape, and others 'turned towards the instrument.'

Indeed, the principles of music seem common to all nature — in the order and harmony of the heavenly bodies — of the four seasons — the proportions of animal structure — the agreement of numbers and the measure of melody. No less in the deep tones of the rolling ocean — the majestic river — the waving groves, — than the shrill notes of birds innumerable which so much touch the soul, delight and quicken the fancy. Sing then, O man, and be not the last and least to enjoy this heavenly gift.

EDITORIAL CORRESPONDENCE.

Bienne, Canton Berne, Oct. 1836.

BIENNE — ISLE OF ST PIERRE — ROUSSEAU — MODEL OF PROFESSIONAL CONDUCT — COURSES OF INSTRUCTION FOR TEACHERS — RESULTS OF FAITHFUL EFFORTS FOR IMPROVEMENT — SCHOOL FOR DEAF MUTES.

THIS is one of the proud little cities of former days, which would be called a village in our country, but which then claimed peculiar privileges, and maintained them by walls, and gates, and towers, whose exterior form still remains. — The towers, indeed, only serve to sustain the public clocks with which each end of the little city is furnished, in addition to that of the church in the centre. The ramparts are pierced with windows, which give light to peaceful citizens, instead of serving as mere port holes for artillery; and the broad moats are converted into gardens, whose sheltered position renders them excellent nurseries for rich fruits. These monuments of the insecurity and strife of other times, are very striking to the native of a country, which does not contain a single walled town, and the traces of whose wars are so far between and so soon effaced. In issuing from the town, the large factory buildings, and the beautiful meadow spread and hung with their many colored fabrics, recal our own country. A glance to the right upon the Jura, which rises abruptly behind the town, with its declivity half covered with vineyards — and to the left over the beautiful lake of Bienne, which spreads along its base, destroys all danger of illusion, and we feel again that we are in the 'land of the mountain and land of the flood.' This region, is not without interest to the educator. The beautiful little island of St Pierre, which forms the central gem of this beautiful sheet of water, was, for a short time, the residence of Rousseau. His character and his religious principles do not admit of apology; but it must still be admitted, that he was one of the earliest and boldest reformers of the abuses of education; — that he was one of those who first established, in modern times, the claims of the body to a share in education, and the importance of modes of instruction better fitted to cultivate and invigorate the mind itself. It would be happy if the errors and ultraism into which he was led, did not attend, more or less, most attempts at reform; but thus it is, that the confidence of the prudent in every effort at improvement is destroyed by the

ill timed haste and extravagant plans of those who attempt it; and the progress of a good cause is often impeded, and sometimes even totally interrupted. The island of the philosopher is not more than two miles in circumference, but beautifully variegated with meadows, vineyards and orchards. The chamber which he inhabited is still shown to strangers, precisely in the state in which he left it, except that its walls are covered with inscriptions to commemorate the countless visitors it has received.

My own pilgrimage to Bienne was, however, for a different object. I came here to consult again a physician of high reputation in the management of complaints of long standing, whose urgent remonstrances the last spring, led me to feel it my duty to reside some time abroad, and to give up, for the present, every species of responsibility. His history is one of deep interest; and presents in many respects, a model for professional conduct to the teacher as well as others.

He entered upon active life in the stormy period of the Revolution in France. His early career was marked with a spirit of disinterestedness and benevolence which gained him among his professional companions the title of '*gate-metier*,' 'one who spoiled the trade.' He sought out suffering, instead of waiting for its calls; he attended the sick for the sake of attending them, without regard to compensation; and his dearest reward was the pleasure and the consciousness of doing good. Such a spirit, at a period when the community was agitated chiefly by the crossing winds and waves of private interest, all claiming to be movements of patriotism, while they spread desolation over the country which was the professed object of affection, drew upon the young physician, not only surprise, but ridicule. Nothing, however, turned him from his course. While he was an ardent friend of liberty, he was deceived by none of the phantoms which assumed its name: and he abhorred the despotism which covered itself with the cloak of republicanism, not less than that which more loyally advanced its claims, upon the divine right of kings. But he did not abandon his country because it was oppressed by misrule; he did not forget his duties to his countrymen, when fanaticism or tyranny employed them in unjust and ruinous wars; he followed the march of its armies that he might, as far as possible, soften the horrors of their contests, and alleviate the miseries which he could not prevent.

In this period of party strife and animosity in our own country, I cannot but recommend this conduct to the imitation of all who wish to labor for the cause of education, or any great object of benevolence. Such efforts will always meet

with obstacles sufficiently serious, from the very nature of the evils they are intended to remove — from the pride and habits of those who practise or cherish them, and from the jealousy with which every benevolent effort is ascribed to self interest, by the multitude who know no higher spring of action. To mingle in party strife will confirm the suspicions which are thus awakened, and if no other private interest can be discovered, they will attribute every effort to the desire of gaining reputation and influence which shall promote the elevation of the individual above his fellows. More than one eminent man who could be named, has thus destroyed his influence in the sphere which he considered assigned to him by Providence, and abandoned the important and definite objects to which he was devoted, to embark upon the shoreless ocean of party strife, and has thus fallen a victim to the winds and waves, which Providence had neither called nor enabled him to control. Unhappily, the opinion of the world becomes too often correct in the result. Who can take the coals of strife into his bosom, without being burned! How few can maintain a struggle with the selfish, without becoming, in some degree, selfish in the constant defence of their personal rights? And if they escape this poisonous taint, the atmosphere of passion in which they live can scarcely fail to produce habitual feelings, which impair, if they do not destroy the mild spirit of benevolence. We sometimes see one of this character going forth like an ancient knight, sword in hand, to perform works of mercy, or like some ancient missionaries of Catholicism, compelling men to accept the benefits of baptism at the point of the spear. Such is not the spirit of christian benevolence; and yet *it is* the spirit which is almost inevitably caught in party warfare. It was because David had been 'a man of war,' that he was not allowed to erect a temple to the Almighty: and the Gospel can endure, still less than the Law, the touch of armed hands. Were it our province, we would urge these considerations, not merely upon those who are teachers of schools, but upon all who are attempting to improve the minds or characters of men. Would that all who are thus engaged, might imitate the example we have cited, and consent to be the humble instruments of alleviating the miseries which Superior Wisdom does not give them the power to prevent, instead of wasting their strength in struggles far more agreeable to human pride and passion, but worse than useless for the great object proposed.

It was in this spirit that the young physician, Pugnet, followed the French army in the ambitious and disastrous cam-

paign of Egypt, and devoted himself with unwearied, unshrinking fidelity to the relief of the sufferings produced by climate and by war, and it was in the performance of these duties that he was three times attacked by the contagious ophthalmia, whose effects now render him almost a prisoner in his own house. He followed the march of the army into Syria, and watched over the numerous victims who there sunk under the ravages of the plague. At one period, he had the care of 300 patients under the influence of this disease, crowded into the Monastery on Mt. Carmel, which was converted into a hospital, with no other improvement than the spreading of a little filthy straw upon the stone floors of its cells and corridors, to receive the sinking frames of the poor sufferers. With no other couch for himself, in the midst of this pestilential atmosphere, without assistance, and distant from all resources, Pugnet devoted himself, night and day, to his patients, administering all the relief which the imperfect means remaining in his hands would allow. When this ill-fated army were compelled to retreat, he assumed the most dangerous post, with the sick and feeble who brought up the rear. His unremitting attention, under these circumstances, attracted the admiration of Bonaparte, and led him to ask an aid-de-camp near him for the name of this young man. The whistling of balls from a neighboring skirmish, rendered the reply inaudible, and effaced for the moment, the incident from his recollection, to be recalled, however, at a later period.

On his return to Egypt, this great and singular man attempted to make his campaign more brilliant, by rendering it subservient to the interests of science as well as to military glory. He established the Institute of Egypt, at Cairo, and laid aside his military authority to preside in its meetings, and mingle in its discussions. At one of its meetings, the Institute resolved to prepare a report on the nature of the plague, and appointed a committee for this purpose, of which the Surgeon-general of the army was chosen a member. This physician, on finding himself associated with some who differed from him in opinion, refused to act on the committee. Bonaparte, in his character of President, reasoned and remonstrated with him on the duty which he owed to the army, and to his country and humanity, to contribute all in his power to this important report, but without success. Worn out at length, by his obstinacy, the impatience of the *General* burst out in a sweeping reproach upon that vanity of physicians, which led them to value the interests of humanity, far less than their own theories Pugnet was indignant at this unmerited reproach of a whole profession for the fault of

one of its members; and although the youngest of the Staff, he addressed the following note to the man, whose military glory was even then unrivalled:

'GENERAL! — You are a conqueror! that is, a man who sacrifices everything to his own interests, which he covers with the name of glory. Continue a conqueror! pursue your career of destruction! but respect the men who, without any other ambition than the good of humanity, pass their lives in repairing the evils which are caused by you and those who resemble you. PUGNET.'

On receiving this bold reproof, Bonaparte turned to one of his aids, and pointing to the name, inquired, 'What fool is this among the medical staff?' 'The same,' replied the officer, 'whom you admired for his attention to the sick, in the rear of the army of Syria.' Pugnet was invited to dine with the General the next day, and in the course of the repast, Bonaparte addressed him in that abrupt manner which he often used; 'Young man! you are from the South, are you not? a hot head, but a good heart. Dispose of me, I am at your service.' — In the mouth of such a man, under such circumstances, the last phrases promised every reward in his power.

On the establishment of Bonaparte, as Consul, and the return of the army to France, this promise was not forgotten. Pugnet requested, as the reward of his services, that he might be sent to the West India islands to investigate the character of yellow fever, as he had done that of the plague. After narrowly escaping death from this disorder, he returned and published a valuable work, embracing the results of his observations. On being asked what recompense he desired, he simply requested to be employed in the charge of a public hospital at Dunkirk. He continued in the discharge of his duties there, until advancing years, and the declining health of his wife led him to retire to Bienne upon a pension, in the hope that she would be restored by her native air. The infirmities produced by his previous life, oblige him to resign active practice, but he still receives the multitude of patients who resort to him from all directions, whether rich or poor, prescribes for their compaints, and maintains a correspondence with them as long as their case requires, without any compensation.

Bienne is also interesting as the seat of one of three courses of instruction, given to teachers in different parts of the Canton. I had only time to read a portion of a single lesson, and will not therefore venture to pronounce an opinion concerning

it; but if I may rely upon the opinion of persons who have attended these courses, or the statement of the public prints, they have been marked with the defects which Fellenberg and other judicious men predicted. It is found, in effect, impossible to obtain a sufficient number of men, familiar with so wide and deep a subject as education, to direct a seminary and conduct three separate courses of instruction for teachers, with harmony and success in a single canton. The departments of education, themselves, appear, at length, to have adopted the same opinion, and they propose to erect buildings in the neighborhood of the Seminary in which established teachers may annually receive instruction from its experienced and able guardian, in place of attending these separate courses.

A similar change of plans, in correspondence with the remonstrances of Fellenberg and his friends, has taken place in other points. I have before mentioned that the Director of the Seminary, whose want of qualifications was the subject of so much remonstrance, has been removed to make way for another, well qualified for his duties. I may now add, that the attempt of the Department, to fix the character and compensation of teachers, on the basis of public examinations, in which, retired and modest teachers, more accustomed to act than to speak, who often practised well without being able to explain their theory, were called upon to answer the questions of an assembly of learned men, at a distance from the sphere of their labors, and without any opportunity of *showing* their modes of instruction, has been entirely abandoned. This plan was publicly protested against by Fellenberg, in the Grand Council of the Canton, as unwise and unjust; but it was still executed, and a scale of merit and compensation was founded upon it. The remonstrances from every quarter of the Canton, were, however, so loud that the Department were compelled to retract, and declare the examination null and void. These results are encouraging to the efforts of other advocates of sound measures in education, and their success will be greater, and their usefulness more extended and more permanent, in proportion as they imitate the boldness of Pugnet, his separation from all party strife, and his exclusive devotion to the professed object of his life.

I find another evidence of the progress of education in this Canton, in the state of the deaf and dumb institution, which I passed on my way hither. It is located in an ancient cloister, or square building in the eastern style, with an open court in the centre, surrounded by a colonnade or piazza, which was erected for a monastery of Bernardine monks. After the reformation, it became the little palace of the petty

kings, who, under the name of Cailiffs, were appointed by the ancient aristocracy of Berne, to govern its tributary districts; and their names and coats of armor are placed in regular order along the corridor.* It is situated in a pleasant valley, and a fountain playing in the centre of the court, and another in an excellent garden of vegetables and fruit, shows the taste of its former occupants for luxuries, which are cheaply obtained in Switzerland. The perpetuity and improvement of habitations here is secured by a regularity of succession and occupation, of which in our changing country we can scarcely form an idea. An American looks with surprise at buildings and gardens and grounds which have been for several successive centuries occupied by those who only seek to preserve and embellish, instead of changing what their predecessors have begun. I was gratified here, also, with this useful appropriation of a building formerly employed for purposes which the spirit of the present age condemns as useless or pernicious. I could only regret to see, that it had not gained all that neatness in its appearance, which modern civilization requires, and which is so important to an institution for the young.

A visit of an hour, would authorise me, according to the custom of many travellers, to give a complete description of this establishment, but I will only venture to observe that I find its modes of instruction materially improved within the last eight years. The language of gesture, which was then considered a badge of imperfection, is now regarded and cultivated as an indispensable means of instruction. The same thing is true of many other schools upon the continent. I trust the teachers of our own country will not be led, as some appear disposed, to abandon this important language, at the moment when its opposers here begin to see its value.

W. C. W.

* By a *corridor*, is intended a long passage (or entry as it is termed in America;) in this case, a species of colonnade gallery, closed with windows above the open colonnade surrounding the court. The colonnade below and the corridor above served in these buildings in ancient times, as the promenade for the monks while they repeated their prayers. The mute child of poverty now paces them, in place of the cowled monk or the armed baron.

MISCELLANY.

Educators' Institute at Franklin.

[We have received the following communication, signed M. B., and bearing date Franklin, Jan. 2d, 1837. The intelligence it affords, is gratifying and valuable. We solicit accounts of these associations, wherever they exist.]

Mr Editor — Permit me, through the medium of the 'Annals,' to communicate an account of an association recently formed in the High School, at Franklin, Mass. It may, at least, afford a hint to those who consider their influence small, and therefore regard it as unimportant whether the little they do possess be exerted or not.

Although the association to which I refer, has existed but a short time, many benefits have already resulted from it, as is manifested by a great engagedness in Common School Education. None but good effects can legitimately follow from such a combination, having for its object the improvement of the common modes of instruction. The Society is styled the 'Educators' Institute,' and is composed of members or graduates of the High School, recommended by the Board of Directors, as qualified to teach a Common English School. The objects of the society and the duty of its members, are thus stated in the 2d and 3d articles of the constitution :

'The object of the society, shall be to elicit the most successful modes of instruction by the personal experience of its members and otherwise, and secure the co-operation and enlist the interest and influence of parents in the great cause of education.

'It shall be the duty of each member of the association, to obtain all the information within his reach, upon the different modes of imparting knowledge, and their success, and reduce the same to practice, if possible; to communicate any facts or inquiries he may wish to make known intervening the regular meetings of the Society to the Corresponding Secretary ; to awaken the minds of parents to their responsibilities, and the claims of their children upon them for guidance and instruction ; to lead the minds of his pupils to the paths of strict morality, virtue, and consequent usefulness ; to engage other teachers, not members of the association, in the same great work — and, by every means, elevate the standard of general knowledge, and increase the interest and engagedness of educators; and, above all, to counteract that pernicious motive which too often influences persons to incur the solemn responsibilities of instructors of youth.'

The regular meetings of the associati n are held on the second Wed-

nesday preceding the first Wednesday, in May and December. At these meetings, questions connected with instruction are discussed, and lectures are given by experienced teachers.

Teachers' Seminary in Plymouth County, Mass.

A Convention of the friends of Common Education was held at Plymouth, Mass. on the evenings of the 6th and 7th of December last. The first evening was principally spent in hearing, from the Rev. Charles Brooks, of Hingham, an account of the Prussian system of instruction. The second evening was also spent, in part, by Mr B. in pointing out the applicability of the Prussian system of education to the 'Old Colony.' Mr B. afterward offered the following resolution :

Resolved, That a committee of seven be appointed, who shall address a circular to each town in the County, and the town of Cohasset, asking them to appoint each three delegates, who shall meet in convention at Halifax, and devise methods for securing to Plymouth County a Seminary for the education of Teachers.

The resolution was ably sustained by Mr Ichabod Morton, of Plymouth, Mr T. P. Ryder, of Cohasset, Rev. M. M. Carll, of North Bridgewater, and Rev. Mr Jackson, of Kingston. Mr J. Lucas at first felt objections to one feature of the plan, which was, that the teachers instructed in the proposed seminary should be bound to teach only in Plymouth County ; but his objections were at length waived, and the resolution passed unanimously ; and a committee was appointed, for the purpose specified in the Resolution.

The remarks of all the speakers were spirited, and many of them — particularly those of Mr Jackson, Mr Russel, and Mr Carll — evinced an interest in this important subject, which we trust will not expire, until the proposed Seminary is in operation. We rejoice at these movements, as indicating a sound and healthy public pulse in regard to Common Schools.

We beg leave, however, to dissent from one opinion which was advanced during the progress of the convention — we believe by Mr Ryder, of Cohasset. He observed that the incompetency of teachers was the cause of all our troubles and deficiencies in regard to Common Schools ; at least so it is represented in the Hingham Gazette. Now while we admit that teachers are generally far from being what they ought to be, we do not admit that the whole blame rests on them. An eminent teacher with whom we are acquainted, says it rests wholly on parents ; which, though not quite true, is much nearer truth than Mr R.'s opinion. Educate all the teachers you please, and what can they do, as long as people will not employ them more than four or five months in the year, nor more than one term, if they can help it, in the

same school? Here and there, a teacher may indeed make the sacrifice of continuing the school through the year for what compensation he can get; but when such a sacrifice is made, it will seldom do any good; for his motives are very apt to be mistaken for selfish ones. We have seen the experiment made — more than once, too — and therefore speak, on this point, from experience. We are in favor of Teachers' Seminaries; but we are also in favor of attempting to arouse and enlighten parents at the same time; for without this, little can be expected of immediate good. We are in favor of raising the wages of teachers; but we are not aware that much good has ever been accomplished in this way, without a simultaneous conviction on the part of parents that their wages ought to be raised. We are in favor of County Seminaries; but we are not quite sure that though young men were to be educated in them free of expense to themselves, it would be expedient to bind them not to teach beyond the limits of the County. The founders of the school would indeed have a right to do so; but would it be expedient?

Concord Literary Institution.

This Institution, which has now been in existence about two years, consisted originally, of a Preparatory Department, a High School, an Academical Department, and a Teachers' Department. We believe the Preparatory Department is not yet permanent. It has, in all the departments, 243 students, who are under the superintending care of a Principal and a Preceptress. Connected with the establishment, are chemical and philosophical apparatus, geographical and historical maps and charts, a mineralogical cabinet, and a herbarium. Besides the regular instruction of the classes, Lectures are hereafter to be given on Chemistry, Natural Mental and Moral Philosophy, Mineralogy and Geology, History, Rhetoric and Rhetorical Reading, Speaking, Moral and Religious truth, and Personal Duties. The Principal and Preceptress take parental care of all pupils of both sexes, committed to their charge. No denominational influence, it is said, is exerted by the teachers. Four Literary Societies hold Public exhibitions every week, under the direction of the Principal, which afford facilities to all the pupils for improvement in reading and speaking.

Improvement of Common Schools.

It is certainly an encouraging circumstance — a favorable sign of the times — that we find nearly all the chief magistrates of our States in their messages to their legislatures, adverting with interest and apparent anxiety to the subject of common schools. Some States have devoted to their support, a part of their proportion of the surplus revenue; but

others, doubtful as it would seem, in regard to the tendency of large funds, when applied to this purpose unconditionally, have appropriated it to other purposes. Our own views on this subject, have been so often and so fully presented, that it would be unnecessary to repeat them.

Among those who have spoken with deep interest, of the improvement of our Common Schools, we notice, in particular, the remarks of Gov. Everett at the opening of the present session of the Massachusetts legislature. The following are extracts from the message :

'While nothing can be farther from my purpose, than to disparage the common schools as they are, and while a deep sense of personal obligation to them will ever be cherished by me, it must yet be candidly admitted, that they are susceptible of great improvements. The school houses might, in many cases, be rendered more commodious. Provision ought to be made for affording the advantages of education, throughout the whole year, to all of a proper age to receive it. Teachers well qualified to give elementary instruction in all the branches of useful knowledge, should be employed ; and small school libraries, maps, globes, and requisite scientific apparatus should be furnished. I submit to the Legislature, whether the creation of a board of commissioners of schools, to serve without salary, with authority to appoint a secretary, on a reasonable compensation, to be paid from the school fund, would not be of great utility. The wealth of Massachusetts always has been, and always will be, the mind of her children ; and good schools are a treasure, a thousand fold more precious than all the gold and silver of Mexico and Peru.'

Speaking of a school fund, he thus observes :

'Unquestioned experience elsewhere has taught, that where it is apportioned in the ratio of the sums raised by taxation for the support of schools, (which is the principle adopted by the great and liberal State of New York,) the fund becomes at once the stimulus and the reward of the efforts of the People.'

Schools in Massachusetts.

We have seen a printed abstract of the returns made to Mr Bigelow, Secretary of State in Massachusetts, in regard to our common schools, from which we find that of 309 towns in the Commonwealth, all but 15 have complied with the requisitions of the Legislature, and made returns which are valuable and interesting. The following is a summary of the same :

No. of Towns which made Returns,	289
No. of School Districts in the State,	2,517
Children between 4 and 16 years,	166,912
Males of this age, attending School,	75,552

Females do. do.	70,967
Male Instructors,	2,154
Female do.	2,816
Average No. of Scholars attending Academies and Private Schools,	28,752
Towns having local School Funds,	87
Towns without Local Funds,	200
Amount raised at the last Annual Meeting for paying the wages of Instructors solely,	$356,694 94
Whole amount raised by tax for the support of Common Schools, iucluding the preceding item,	$391,993 96
Amount raised by voluntary contributions to support Common Schools,	$47,593 44
Estimated amount paid for Tuition in Private Schools and Academies,	$326,642 53
Whole amount raised, during the year, in 289 towns and cities for the support of Common Schools and Tuition in Private Schools and Academies,	$766,229 93

One interesting item of the abstract relates to the kinds of school books most in use in each town, but an account of them, as well as much other valuable statistical information must be reserved for our next number. We shall only add now in connection with this head, that the School Books are selected in 211 towns by the School Committees; in 19, by the Teachers; in 13, by Parents and Teachers together; in 17, by the Committee and the Teachers; in 4, by the Committee and Parents; in 7, by Committees, Parents and Teachers; in 1 by the Board of Trustees of Free Schools; in 1 by the Districts; in 1 by the Town Committee; in 1 by the School Committees and others.

Boston Asylum and Farm School.

From the Third Annual Report of the Managers of the Boston Asylum and Farm School, we learn that this institution is still flourishing. The number of pupils at present is 107. They have a general Library of from 400 to 500 volumes, besides an Agricultural Library of about 30. The school itself is under the immediate charge of Mr George B. Hyde; but the farming is still superintended by Capt. Chandler. The labor, in the summer, is principally on the farm and in the garden; in the winter, some of the boys assist in making clothes and mending shoes. During a part of the winter evenings they are amused and at the same time instructed in the use of the Globes, by Lectures on various subjects, and in Singing. The health of the pupils, as we are glad to learn, receives particular attention. It is not a mere school for the intellect, but a school also of moral and physical reform.

PUNISHMENT OF PARENTS.

Dr Henderson, in his 'Iceland,' gives an account of a family of children who, having been guilty of some misconduct, were ordered by the court to be punished by the constable of the parish, and as their bad conduct was in a great measure to be ascribed to a neglected education and the influence of evil example on the part of the parents, they were accordingly sentenced to pay a heavy fine.

NOTICES OF BOOKS.

THE INTELLECTUAL AND RHETORICAL READER; containing the true method of teaching the Art of Reading, also a brief development of the Elements of Elocution, with Exercises in Reading, adapted to the common and high class of schools. By Allison Wrifford. Concord: Moses G. Atwood. 1834. 24mo. pp. 180.

A BRIEF DEVELOPMENT of the Great Secret of giving and receiving Instruction and maintaining School Government: Applied to the cardinal branches of Education. By an Experienced Teacher. Concord. 1835. 12mo. pp. 32.

WRIFFORD'S CHIROGRAPHY, with Engraved Writing Copies, designed as a System of Instruction and Style of Hand. For the use of Schools in the United States. Newly revised and published by the American Chirographic Society. Concord, N. H. 1833. 12mo. pp. 84.

The publishers of the 'Annals,' Messrs Otis, Broaders & Co., on the cover of our last number, requested teachers to forward for the editors, such accounts of peculiarities of method or discipline in instruction and education, as have been, in their view, sufficiently tested. The request was made on our behalf, as well as their own.

In consequence of this notice, we have received several favors, among which, are the works whose titles stand above; also a circular and letter from their author. The claims of Mr Wrifford, will receive, on some future occasion, a measure of that attention, for which we have neither room nor time this month. Meanwhile we do not hesitate to confess, that we owe more to Mr W.'s views of 'Chirography,' than to any other writer on the subject, Mr Foster himself not excepted; and can therefore cheerfully recommend them to the study of teachers and older pupils. We also commend to teachers the Intellectual and Rhetorical Reader; but we do not perceive that as a reading book for the 'common and high class of schools' it has peculiar claims. The 'Brief Development' we have not yet read.

RHYMES FOR MY CHILDREN. By a Mother. Boston: S. Colman. 1837. 18mo. pp. 108.

This is a neatly printed little book, and has some very tolerable engravings. But it has other and higher recommendations. It is quite above mediocrity in its moral and social tendency; and we should be glad to see it occupying a place in the juvenile library.

PARLEY'S MAGAZINE. Part XVII. Charles S. Francis, New York, and Joseph H. Francis, Boston.

That this little work, which has now reached its seventeenth quarterly part, or the commencement of its fifth yearly volume, still retains a hold on the affections of childhood and youth, is evident from the fact that it continues to be very favorably received both in families and schools. We learn from unquestionable authority, that in some parts of New England it is even made a class book; and this, too, by the direction of School Committees.

Of course it does not become us, to speak in terms of high commendation of our own work; but it may not be improper to observe, that Parley's Magazine is intended as a useful aid to parents and teachers, in the performance of their highly responsible task — that of *educating* and not merely instructing their rising charge — and that we do not mean to admit anything to its columns, which while it amuses and instructs, is not favorable to sound christian morals. We intend it, moreover, as a companion to the 'Annals of Education;' and cannot but express the hope that the bound volumes of these works may be found worthy to stand side by side in every family and school library.

THE JUVENILE LYCEUM. Vol. I. No. I. New Brunswick, N. J.

There is a Juvenile Lyceum at New Brunswick, N. J. which meets weekly for declamation, discussion, and the reading of compositions. It has sixtyfour members They have resolved, as an experiment, to publish, every Saturday, their proceedings, in the form of a small newspaper, at fifty cents a year. We have seen the first number, and it is certainly worth notice. It contains the speeches of seven boys, in the discussion of the question, 'What curiosity in the United States is the most interesting?' It also contains several other agreeable and instructive articles. We have seldom seen more of the *living voice* in a juvenile newspaper; — and we heartily wish it success.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

MARCH, 1837.

SCHOOLS IN MASSACHUSETTS.

It is probably well known to many of our readers that while Connecticut, and some other adjoining States, have for many years been aided more or less in sustaining their common schools by public funds, Massachusetts, has, until recently, supported hers by taxes, either upon their proprietors, or upon the towns at large, and by contributions.

In the beginning of the year 1834, however, the committee from the Legislature, on the subject of education, presented a report in reference to the formation of a school fund. Circulars having been issued the preceding year, by order of the Legislature, throughout the State for that purpose, it was found by partial returns made from ninetyeight towns, that the whole amount annually paid in these towns for instruction was one dollar and ninetyeight cents for each pupil. This was more than might have been anticipated by those who had witnessed the operation of a fund for forty years, in Connecticut; and who, having found how difficult it is to sustain schools with the aid of funds, had hence concluded it was far more difficult to effect anything without them. The truth is, that the public have been slow to perceive the difference between applying a fund unconditionally and thus ultimately paralyzing individual effort, as in the State last mentioned, and applying it with such conditions, as might on the contrary, excite and increase such effort, as in the State of New York. And though Massachusetts had done better without any fund at all, than Connecticut had with one so

injudiciously applied, it was still wisely recommended by the Committee we have mentioned to establish a fund, not to relieve the people from the necessity of taxing themselves for the support of their schools, but to encourage them exactly in proportion to their own efforts.

A school fund was accordingly established, but in order to act with wisdom on a subject of so much importance, as the mode of its distribution, the legislature directed that returns should be again made, of the existing state of the schools, with the condition, that those who did not comply with this requisition should not enjoy the benefits of the first application of the fund. The result was, that of 305 towns in the State, 261 made their returns to the Secretary of State, according to the requisitions of the legislature. An abstract of the same was prepared by the Secretary and presented the Legislature in January, 1835, embracing much valuable information in regard to the number of pupils and teachers, amount of wages, books used, &c. The returns were, however, from the very nature of the case, imperfect.

During the progress of this session a valuable report was made to the legislature on the subject of the application or distribution of the fund. This fundwhich at that time amounted to $281,000, it was proposed to apply as follows. One half of the income was to be 'distributed to the towns in shares, proportioned to their population, and the other half in shares proportioned to the amount of money which they should themselves raise for the use of the schools.' This report was accompanied by a bill, constructed on these principles which was passed. On the revision of the statutes, at the nex tsession, a change was made applying the whole fund to the whole number of children in the towns between the ages of four and sixteen years. Its avails during the past year have been something more than nineteen thousand dollars.

The report made by the Secretary, to the Legislature early in 1836, for the year 1835, was still more complete and instructive than the former. Returns were received from 277 towns; sixteen more than in the year 1834. Of this number, however, fiftysix were not received within the time prescribed by law.—It was also ascertained that seventyeight of the towns which made returns were in the possession of small local or town funds.

The last report — for the year 1836 — occupies fortyeight folio pages, and is replete with important information. Returns were made this year by 289 towns and cities, including ten which were not received within the time which the law requires; leaving, of course, but sixteen unheard from. A

summary of this report was presented in our last number. We now propose to enter more fully into some of its more important details.

On comparing the report for 1836 with that for 1834, we find many cheering indications of progress. Twentyeight more towns have made returns than at that period; and as the Secretary justly observes in the closing paragraph of the report; the returns are 'in general more full and uniform, and appear to have been prepared with more care than at any previous period; and considering the great number and variety of the inquiries in the circular sent out, and the labor and time necessarily expended in preparing and furnishing the requisite answers, they do great credit to the fidelity and public spirit of the individuals composing the School Committees.' Should the time ever arrive, however, when the towns shall find that it is for their own interest to pay their School Committees for their services; and when too, the State shall perceive the importance of having a Superintendent with such a salary as shall enable him to devote his whole time to the duties pertaining to his office, we shall see these annual reports still more full, interesting and important. We would fain hope that the present session will not pass without the appointment of such a public officer. We are quite sure that if it does, it will not be owing to any want of energy in the friends of education, now in the legislature, but rather to that general apathy on this subject which is everywhere to be perceived in our country, and which is everywhere and always unaccountable.

Among other indications of *progress* exhibited by a comparison of the late report with that of two years ago, we find that while the whole amount paid by the people for the support of common schools two years ago, was only $325,320 15; it is now $439,587 40. This is within a fraction of three dollars a year for each pupil attending school; whereas two years ago it was only two dollars and forty seven cents. There is hope, therefore, that the fund, small as it yet is, has not been without a salutary influence.

It is also curious to observe, that while the advance alluded to in the last paragraph has been very great, in two years, it has been more rapid than in academies and private schools. The amount annually expended on them as estimated in the report of two years ago, was $276,575 75; at present it is $326,642 53. The increase has therefore been only 18 per cent; while that of the expenditure on common schools has been not far from thirtyfive per cent. It is true that much of this advance has probably been effected in some of our larger towns, as Boston, Lowell, Springfield, Worcester,

Northampton, &c. where special efforts in behalf of common schools are known to have been made; but we are glad that something has been done; and cannot but hope there has been progress made in most other places, as well as in a few large towns.

Yet while these and many other facts indicate that the State is doing much, and is in a fair way to do more for herself in the improvement and elevation of her common schools, we regret to be able to draw from the report several conclusions which prove that much, very much, yet remains to be accomplished; and that after all our boasting of our New England Schools, we are in some respects at least, behind the sister State of New York.

The wages of instructors, we are sorry to find are exceedingly low, much lower we believe than in New York. In some towns, as we find from the report, the average monthly wages of male teachers falls short of ten dollars a month exclusive of board; and in many of them do not much exceed that sum. The average compensation of females ranges usually from four to six dollars a month, exclusive also of board; but does not in a large number of towns much exceed four dollars, and in some falls even below that sum. It is true that this is not so bad a state of things as may be witnessed in a neighboring State where the people have come to rely almost solely on the avails of their fund; and where female teachers often teach year after year for three dollars a month, and board; and sometimes even for two dollars a month; but it is a state of things not at all desirable. Our hope is that in most places so much light has been shed on this subject that in proportion as teachers become better prepared for their responsible duties, a better compensation will be awarded to their labors.

We were not a little surprised to find the average duration of the common schools of this state a fraction less than seven and a half months of each year. We believe, indeed, that this is more than in any other state in New England, unless it is Maine; but it is somewhat less than in New York, and very far less than it ought to be. These schools ought to continue with short vacations, throughout the year; not only in our cities and large towns but every where else.

There are, in Massachusetts, not far from 5,150 children, it is true, not attending any common school; and we fear not attending any school at all. The report mentions only 4,872; but as there are sixteen towns not reported, with some others from whom no account is received on the point now under consideration, among which is the populous town of New Bedford, we may fairly, by estimate, place the whole

number as above. How many of this number attend private schools, how many receive a little instruction in the Sabbath schools and in the family, and how many are growing up in utter ignorance, we have it not in our power to say. The fact cannot be ascertained from the report.

Of those who attend school, we also perceive that a great number must be very irregular in their attendance. The incompleteness of the returns does not permit us to compare the number of those represented as in actual attendance at school with the average attendance throughout the State, but it is easy to see that the average attendance is a great deal smaller than it ought to be. If we take the county of Essex, whose returns are in this respect pretty complete, as a fair specimen of the whole State, the results, taken in connexion with the facts developed in the last paragraph, are what we should not have expected. The whole number of children said to be in attendance in the county is 17,115, while the average attendance is only 12,407, or a little more than two thirds! If, as we have already said, this is a fair specimen of the whole State, it is easily seen that while the whole nominal attendance is 146,539, the average attendance is only 106,229.

There is another curious fact. Of the number in Essex county said to be in attendance at the schools, viz. 17,115, 8,981 are males, and 8,134 females. The disproportion is somewhat less; taking the whole State together, still it is great. Why is this? Is not the number of females between the ages of four and sixteen greater everywhere, than that of males? Why then, are they not at school? Are there more females than males in the private schools, or are we as yet, only a semi-barbarous, or at most only a semi-civilized people?

Some, it is well known, regard the multiplicity of school books among us as a serious evil. Whether it is so, is a point which will not be discussed here. We have dwelt on it, perhaps at sufficient length elsewhere. We will only say that if it be an evil at all, the evil must be seriously felt in Massachusetts. For in no State, perhaps, in the Union, is there a greater or more perplexing variety.

We find it somewhat difficult to distinguish the mere Spelling Books from the Reading Books, and have therefore put these two classes together. For the purpose of teaching reading and spelling, then, there are in use in the schools of Massachusetts no less than 110 different books; of Grammars, there are 28; of Histories, 24; of Arithmetics, 22; of Geographies, 20; of Dictionaries, 9; of Natural Philosophies, 4; of Astronomies, 4; of Chemistries, 3; of Geometries, 5; and of Composition, 2. The kinds of books used in the study of

Rhetoric, Algebra, Navigation, Book Keeping, and in the classics are less numerous. There are, however, only a very few of each of these classes which have any considerable circulation, if we except, perhaps, reading books. We intend to insert in another place, a brief list of the books used in most of the branches taught in the Commonwealth; believing it may be gratifying to many friends of schools as well as instructive.

One fact developed by this part of the report must not be omitted. It is claimed by a pretty large proportion of the friends of education that the Bible should be made the basis of religious instruction in all schools from the highest to the lowest, common schools not excepted. Yet it is also insisted, and facts seem to justify the position that there is everywhere a growing disuse of the Bible in schools, either as a reading book or otherwise. On examining the pages of the report, we do not learn that the Bible, or even the New Testament, is used, in any form, in more than 104 of the 305 towns in Massachusetts.

To conclude this part of our subject. If the wages of male instructors scarcely exceed, in many parts of the State, ten dollars a month and board, and that of females four dollars; if the average duration of the schools is less than seven and a half months in the year; if among those who pretend to go to school the average attendance falls as much short of the nominal attendance as 106,229 is less than 146,539; if the education of females is still considered, even in Massachusetts, as of less consequence than that of males; if the Bible is excluded from about two thirds of the towns; is it not obvious that much yet remains to be done before common schools can sustain the character which, in a community like ours, they deserve?

We hope the facts which this report developes, and the reflections which we think they should elicit in every considerate mind, will have their legitimate effects and tendency. We hope they will serve to deepen the growing conviction that our common schools are the bulwark of our free institutions, and that if the latter are to be perpetuated, we must make those important substitutes for the domestic school what they ought to be; and that we must do it immediately. There is no time to be lost. Every hour of delay is fraught with danger. Every hour brings us nearer and nearer to a crisis, on which hang, under God, the hopes of the world; at least, socially and politically. For the State of Massachusetts, we say again, more distinctly than before, that we hope another year will not pass, nay another month, ere we have an able,

efficient, enlightened superintendent of our schools; whose travels and observations, and instructions, and correspondence, and reports, and appeals, shall electrify our whole community, and create such a demand for able and enlightened instructers and educators of both sexes, as will call into being and sustain numerous Teachers' Seminaries; and warrant the devotion of hundreds and thousands of our young people for life to this most delightful, most sacred vocation — that of preparing the rising generation to become happy, and useful, and virtuous citizens; blessings to themselves, and to the world which they inhabit.

Finally, if common Schools have such claims upon us in Massachusetts, where they are more efficiently sustained than in any other part of the Union, except New York, what shall we say of most of the other States? Who is he, where is the statesman, the patriot, the christian, who shall say that this subject has yet received a tithe of the attention which its amazing importance demands? We conjure the friends of intelligence — virtue — country — religion, even, by every thing they hold dear or sacred, to examine the claims of common schools, in a republican country; to take a view of facts, so far as they have been developed respecting them; and to act in this matter as the sovereign rulers of fifteen millions of people, and as the arbiters, at least by anticipation, of the happiness of a hundred millions. We are confident that our responsibilities in this respect, as American citizens, can scarcely be overstated, or the dangers of neglect and delay to examine and act, exaggerated.

UNION IN BEHALF OF COMMON SCHOOLS.

We have seen a small pamphlet from the press of A. Waldie, Philadelphia, entitled 'Thoughts on the Condition and Prospects of Popular Education in the United States;' written by a citizen of Pennsylvania, which certainly contains some good thoughts; presented in plain and strong language. As the author witholds his name, and may therefore, be supposed, by some, to have selfish purposes in view, he observes in his preface that he 'has no concern in any school, school book, or scheme of instruction whatever, except in common with every other citizen; nor has he anything to gain or lose, apart from the rest of the community by the success or failure of any enterprise, public or private, connected with the advancement of popular education.' But whether this is so or

not, we cannot of course know, and do not care; our concern is with his sentiments.

The author first considers the question, Are our children, the children of the people of the United States — educated? He shows, or attempts to show, that 'the common school system, as it is called, in this country, is emphatically *a failure.*' This startling conclusion he qualifies by saying that not *one in twenty* of the boys and girls who attend our common schools are educated as the public good — nay, as the *public* safety and his own individual usefulness and happiness require him to be educated. To confirm still more this conclusion, he considers at some length a second question; What ought our common schools to do?

In the progress of his inquiries and reasoning, our author at last, lays down the three following positions; and attempts to substantiate them.

'1. That there are no measures in progress, or in contemplation, so far as we know, to correct the evils, or supply the defects which it has been our purpose to expose; and especially that large public funds, and the education of teachers in colleges and academies, are not to be relied on.

'2. That though there may be ample powers in the general and state governments to provide sufficient and suitable means of public instruction, yet, in the present state of public sentiment, they will not be employed. And,

'3. That if any attempt is made to rescue the country from the dominion of ignorance and general corruption, it must spring from the voluntary co-operation of wise and good men throughout the land.'

On the last position the author dwells at considerable length. We are so well pleased with his opinions and suggestions, in general, that we have concluded to transfer them, in an entire form, to our own pages.

'In the exigency to which we are thus conducted, it is evident, we think, that nothing but the voluntary co-operation of wise and good men throughout our land can rescue us from the impending evil of universal ignorance and corruption; and we do not hesitate to say, that *without such co-operation the general advancement of popular education in this country is impracticable.*

'When we speak of *good men*, as above, we use the term in its most comprehensive sense; and by *education*, we mean the process of drawing into healthful and harmonious exercise all the powers of body and soul; and securing for the individual, so far as human agency can do it, a useful and comfortable passage through this transitory life, and a sure entrance into a better.

'1. It is only good men that take an enlarged view of the principles and objects of education; others if not influenced mainly by political considerations, contemplate the increased social usefulness and intellectual employment which it promises; but look not at all at the vast and immortal capacities of the soul, which the most perfect and thorough education, in this world, can but very slightly exercise. They do not apparently realize that the most exalted attainments which the human mind has ever yet made, are but indications of a capacity which no finite knowledge can ever perfectly employ. And we cannot refrain from suggesting to teachers the possibility that the low aim, in the pursuit of their profession, with which so many are contented, is one cause of its degraded state. The teaching of a few sciences, which lie within the range of a child's investigations, is in itself a very narrow and contemptible employment, for those who are capable of so much better and greater things. If this is all that a teacher is expected to do, we should be less inclined to wonder that a menial in New York or Philadelphia receives a compensation for her kitchen labor, amounting to thrice the salary paid to the daughter of a New Hampshire farmer for teaching a district school in her native town! Whenever the aim of our teachers shall be elevated to the true end of education, there will be less lack of dignity or honor in the calling, however it may be with the emoluments of it.

'2. Unless this co-operation is very prompt and very general, it will not have sufficient power to awaken a correct public feeling.

'The relations of children, as spiritual and immortal beings, are now overlooked in our systems of popular education. It is generally admitted that a due regard to these relations constitutes the only basis of character and happiness, if not of usefulness; and is it not the part of wisdom to give them a proper place in all our systems of instruction, and especially in such as provide for the mass?

'It is evident that the subject is beyond the reach of ordinary legislation; for there must be a multitude of cases in which these relations, obvious and important as they are, would be but partially and erroneously apprehended by teachers; and even where they are understood, and their importance duly appreciated, there may be a gross deficiency in the tact or skill with which they treated.

'For example: we have before us, at this moment, the copy of a letter from the chairman of a school committee, in the interior of Massachusetts, addressed to a teacher of one of the common schools of the place, requiring him, in very

peremptory and offensive terms, to desist forthwith from the practice of opening and closing his school with prayer! Now, whatever opinion may be entertained of the conduct of the chairman, it is possible that he had received the impression that teachers generally, or that this teacher in particular, was unfitted for the proper discharge of this sacred duty. It might be that great disorder prevailed in school during the service; that the manner of its performance was offensive or ridiculous; or that the out door conduct and conversation of the teacher ill comported with any official acts of this character in school. At all events we can easily conceive of cases in which a teacher may be as incompetent to touch, in any form, upon the religious relations of his pupils, as to teach the science of astronomy or navigation. We will not attempt, however, to measure the responsibility of those who commit a school to the care of such a man as its teacher.

We have alluded to this case to illustrate the impossibility of legislating upon the subject; but this fact takes nothing from the importance of religious teaching, or religious services in our common schools. If the individual pupil is to live and act as an immortal man, he should surely know something of his capacities and destiny. It would be obviously inconsistent to educate his infancy without reference to his childhood, or his childhood and youth without reference to his riper years; but inconceivably more preposterous is it to educate him for this life only, if, as we know and are persuaded, there is beyond it a duration, in comparison with which the longest life in this world is but as the first breath of being. Nothing will secure the general prevalence of correct views on this subject, but the general co-operation of good men to inculcate them, in theory and practice.

Though we know not why any one, who has not adopted the comfortless delusion of materialism, should object to the incorporation of religious with secular education, yet, by some influence or other, they are in fact, completely put asunder. Far be it from us to plead for the unseasonable or inconsistent introduction of such topics into a school; and still farther to trespass, in the slightest degree, on the sacred rights of conscience and private opinion. But the child takes his seat upon the school bench to be educated, not like a brute, but like a reasonable, moral, and accountable being. The fact that he is related to another world, and that he is to be involved in all the amazing responsibilities of that relation — responsibilities so infinite and intricate that eternity alone can reveal them — is a matter of *personal consciousness.* It makes a part of his moral constitution; and, indeed, it furnishes the

chief motives and sanctions of his moral conduct from day to day. Hence, it is obvious that until we can separate the mortal man from the immortal, any system that proposes to educate the former and not the latter, must be essentially and fatally defective.

'Religious emotions belong to us in the same sense in which fear, and hope, and love belong to us. The instinctive desire to fly away to the mountain or the forest, constrains the imprisoned bird to try every method of escape — ay, it will even sacrifice its life in fruitless efforts to live, and move, and have its being in the free and buoyant air — and so, by a higher and far stronger principle than instinct, is every man urged to seek for better and holier joys than he finds here. Though this principle may be left uneducated, it cannot be eradicated. If it is not drawn out, under the renewing and sanctifying influences of Him who planted it there, it will be found leading the unhappy man into the dark and dreary caverns of monkish or pagan superstition; perhaps breaking out into some odious or mischievous scheme of radicalism; or vainly seeking to inflict a death blow upon itself, by recklessly plunging into universal scepticism.

'The fires that burn in the bowels of our earth may be pressed down by Alps upon Alps — or the unfathomable ocean may roll its ceaseless tide over them — still they burn and rage in their secret caverns, until they become irrepressible, and then they burst forth in terrible fury, and bury cities and kingdoms beneath their desolation. Such was the fate of one of the fairest lands that the light of the sun visits.

'One of the most distinguished historians of France brings the train of secondary causes which led to the revolution within the short period of thirty years preceding that event; and he attributes it to a general change in the moral sentiments and habits of the people at large, including children and youth.

'"The institutions and relations of society," he says, "became generally remarkable for a cold egotism, that dried up all the sources of kind feeling. Every one seemed to live for himself, nor was there any common anxiety to preserve those wise and salutary provisions which ought to connect the present age with those that are to follow it."

'We do not hesitate to say, without any fear of contradiction by intelligent men, that the antidote to the same disease among us can be administered only in our *common schools*. It is there, and *there only*, that the great body of the children of our country can be met with an efficient training process. Sunday schools can do much — indeed they have already

done inconceivable good to society; but they do not, nor can they be expected to exert that steady, permanent, daily control over the habits and dispositions of the child, which the domestic relation so seldom supplies, and for which a good common school is an invaluable substitute. It is here, next to home, that selfish, anti-social, disorganizing, radical, revolutionary spirits must be brought into subjection; and learn that great lesson of doing to others as they would have that others should do to them.

'We do insist, therefore, not only on the right but on the obligation of every teacher of children in the public schools of this country, to instruct them in the fear of God, which is the beginning of wisdom; and this is to be done, not evasively or nominally, by using the Bible, or selections from it, as a reading book, but by a wise and skilful application of its holy principles to every purpose of the heart and every action of the life. The great truth that every man shall receive, hereafter, according to the deeds done in the body — which lies at the very foundation of moral character and social relations — may be unacceptable to a freethinking man, here and there; but we are not, for that cause, bound to withdraw it from our systems of public instruction. A more anti-republican principle than this never was broached. If it prevail, the end of our career as a free and prosperous nation, is at hand. We do not say this for the mere sound of it. It is a fearful truth.

'The spirit of enterprise and adventure, coupled with an extraordinary desire of accumulation and display, is a dangerous foe to public and private virtue. It has been well said, that "trade and commerce are friendly to liberty, and liberty is friendly to them, but licentiousness is the enemy of both. Neither kingdoms nor commonwealths, — neither public companies nor private persons can long carry on a beneficial, flourishing trade, without the prevalence of sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country and the fear of God." In the absence of these, law and lawful authority are trampled upon; riots and tumults are encouraged; drunkenness and debauchery are promoted; extravagance, like the daughters of the horse leech, cries "give, give;" every art of illicit gain is practised; credit is ruined; and liberty itself perishes.

'There is one bearing of this topic which occurs to us at this moment, the importance and interest of which cannot be exaggerated — we mean the *influence of common schools, when placed on a proper basis, to preserve our Union.* We can conceive of no means so legitimate, practical and appropriate to

this end, as a general combination of good men and true, through the land, for the purpose of elevating the standard of public instruction, and securing a proper American education to the mass of our children and youth. For, let it be remembered, that there is no limit to the modes and forms by which, in the process of such an education, the noble and generous principles of a pure patriotism may be illustrated and enforced, and all narrow and sectional prejudices checked and controlled, if not rooted out.

'If we should be asked how this co-operation may be secured, and in what form made effective, our reply must of necessity, be very general and indefinite.

'Let us go into any town or district in our country — certainly in the older States — and we shall find one or two men in it, of intelligence, good sense, and sober judgment; and, withal, correct views of what popular instruction should be. Such men (if they do not feel it already) may be made to feel that no subject of public or private interest is so transcendently important as the right education of our children. Instead of shrinking from the office of a school commissioner, they may be persuaded to enter upon it as the most elevated and responsible station to which their fellow citizens can call them. When the selection of a teacher becomes necessary, they will examine his qualifications and credentials with the most scrupulous care, keeping in view the momentous public interests, as well as the inconceivable sum of private usefulness and happiness, which are are involved in the issue.

'They will, moreover, make themselves familiar with the prevalent systems of instruction, and will endeavor to lead the minds of parents, masters, and others, who have the care of children and youth, to more comprehensive views of their duty. This can be done by the circulation of popular tracts and periodicals on the subject, and by personal influence.

'Considering the teacher they employ as their agent, they will diligently inspect his labors, and require him to show that he is a workman that needs not to be ashamed. They can, by this course alone, detect the contemptible shifts by which the incompetent and unfaithful would fain conceal their negligences and defects; and it is only by personal examination that they can be assured of the actual advancement of the school, from week to week, and from month to month, in the attainment of useful knowledge.

'The text books of the school will be adopted only after an anxious and laborious investigation of their merits. The recommendations of others, though the alphabet may be too

lean to designate all their titles of honor and reverence, will weigh but little, especially when it is considered that those who have not suffered their names to be stereotyped in certificates of approbation, are often driven by a sort of moral necessity, to rid themselves of an importunate and half starved author, by at least, "concurring in what" somebody "has said above."

'But with such commissioners as we contemplate, not a chapter, or even a paragraph, would be lightly passed over; for even the problem of a common arithmetic may have a moral influence that is not beneath their regard: and when a set of books is once thus adopted, changes may well be few and far between.

'The discipline of the school, also; the selection and preservation of the school library; the character of the motives employed, and of the principles inculcated; in a single word, the general course of instruction, and its tendency to prepare the pupil for the social, civil, and moral relations of his being, would furnish occasion for their laborious, and ceaseless concern.

'More than all, such commissioners would rigidly inspect the teacher's method of bringing the great truths of Christianity to bear on the minds and hearts of his pupils, so that while, on the one hand, the school should be protected from the evils of bigotry, sectarism, and fanaticism, it shall be secured, on the other, against the equally destructive influence of a heartless, intolerant infidelity. For it should never be forgotten that, in the present frequent blindness of the human heart, infidelity will always compromise with truth on the basis of mutual forbearance. She knows her position too well to refuse a treaty on these terms; and we ought to know ours to well to propose or accept it.

'To secure the services of such men, for the purposes just enumerated, we must acquaint them with the exigencies of the times. This is, of itself, a great labor to be undertaken by somebody. Every thing depends upon its being done well, and upon its being done NOW. If the children and youth of the country are not generally educated within the next ten years, (not to say five,) on a scale and with a completeness far beyond anything which is now known or contemplated, the disposal of the public domain and the succession to the presidency will not long be matters of popular discussion and action, but rather matters of popular acquiescence and submission.

'We verily believe that the great mass of the people of this country are willing to entrust the bureau of public education

to the best men that can be found willing to take charge of it. A few discontented, mischievous, and corrupt spirits may be found, in many places, (perhaps in most,) who will make a show of opposition, but by a mild yet decided course of action, prejudices will be conciliated, and the good sense of the community firmly enlisted on the side of liberality and intelligence. Then the schools of the people will become (we may hope) what they once were, and what they should always have been, fountains of knowledge, and virtue, and piety.

'Is it not worthy of consideration whether, in the absence of legislative action, a few individuals, of the right spirit, and of sufficient ability, might not be found, who will furnish the necessary capital for *a college of teachers*, with corporate powers, to be established in a central part of the Union, at a point easy of access from the South and West, the object of which shall be, not to supply the deficiency, but to illustrate, on a small private scale, the only possible plan for supplying it? Connected with a male and female school, it would afford opportunity to instruct teachers of both sexes in the practical duties of their profession; and of training them, by experiment, to a skilful and faithful discharge of them. The few who would be thus prepared might find employment at a fair price, without any legal provision to secure it to them.

'There may be some difficulty in getting this subject fairly before the minds of those on whom we must rely. A very simple arrangement would try the principle, however, and perhaps some existing organization would afford every facility that could be expected. A central body, with corresponding branches, seeking mainly to collect, digest, and diffuse information, might be all that would be required at first. Local laws and circumstances must, of course, modify any action on the subject. The leaven must be introduced wherever there is an opening, and must be left to the silent and invisible process by which the whole mass is leavened.'

PUBLIC INSTITUTIONS FOR DESTITUTE CHILDREN.

Benevolence has long been striving to provide means of relief, and sound education for poor and neglected children. It has established, for this purpose, numerous institutions under the name of hospitals, asylums, &c. in which children were assembled under the direction of a few guardians in

order at once to provide for a large number, and to diminish the expense. It has been often objected to these institutions that they estrange the children from the family life, and all the restraints and appeals to the affections which it involves. The objection is founded in truth, but it applies equally to every large institution for education. Such institutions, after all, are to be considered *in the abstract*, as evils; but they are *necessary evils*, because they provide a remedy for a still greater evil. They furnish an asylum for children, whose parents are too feeble in body or mind, or too ignorant — or too busy about other matters which they deem more important — to educate their children aright. They furnish a variety and extent of knowledge which the demands of society render necessary, and which its present condition allows few parents to give themselves, or to procure at home. In short, they are chiefly valuable, because it is far easier to find *one* parent for the education of a number of children, than *fifty* — and because the artificial state of society requires artificial provisions, to prepare its members for useful activity in their appropriate spheres.

The obvious inference is, that parents who are placed in the circumstances and possess the qualifications and leisure necessary for the education of their children, should never resign this to others. And those who do this in order to secure more ease and luxury to themselves, or to provide a larger fortune for their children, neglect their first, their highest duty, and exhibit a sad want of judgment, or of affection. We do not of course intend that even these parents should not call others to their aid, especially in the details of instruction. We mean that they should watch over and direct everything that forms a part of their education, including not merely the lessons and discipline they receive, but their whole intercourse with domestics and with visitors.

But for orphans or abandoned children, or those whose parents are utterly unfit for the task of education, what other means shall be provided than public institutions? It is said that it would be better to place them in other families to be educated with their children. The previous remarks, however, are applicable here, and with still greater force. Experience has proved, that when foster-parents are to be procured, the difficulty increases with the number, still more rapidly than in the discovery of good fathers and mothers, because the bond of natural affection does not exist as security for their faithfulness. The desire of gaining as much as possible from their foster-children; the jealousy and disputes with their own children, and the great influence which vicious parents can have on a child thus situated, all tend to diminish the

hope of success on this plan. The change of guardians, so often necessary on this plan, is also a source of great evil to the child.

On the other hand it is certain, that discipline and instruction are better and more successfully conducted in a public institution. If care is taken in the selection of guardians, many of the characteristics of a family life can be preserved. The self-dependence, and the habits of intercourse with a great variety of characters, without the little indulgences and caresses of home, will better prepare children, thus situated, for their destined struggle through the world, and teach them to endure or to overcome its difficulties. The results of experience, even in reference to children tainted with vice and crime, are in conformity with these views, and as we are prone to undervalue, or pass unnoticed, the satisfactory reports of institutions at our doors, we will appeal to some in Europe.

The institution for juvenile offenders at Beninghausen, in Germany, has received, and educated 119 pupils since its erection. Of those who have been dismissed, there is reason to believe from the evidence obtained, that four fifths have been led to better conduct and feeling, and only three have fallen into their previous vices. It is to be hoped, that the remainder who still give occasion for anxiety, are so far under the influence of religious and moral restraint, that they will become more steadfast as they go on in life, instead of relapsing. During the past year 17 reformed pupils were dismissed, and 17 new ones received. The present number is 38, besides day pupils. The institution for girls of the same character, recently opened, contains 12 pupils, of whom good hopes are entertained.

The following account of the Refuge for the Destitute, at Hoxton, near London, by Frederic Hill, Esq. one of the inspectors of prisons in England, furnishes evidence to the same point.

'At the Refuge for the Destitute, the average number of inmates is about 150; namely, 80 or 90 males, and 60 or 70 females; their age varying from 12, to 18 or 19. The chief means of reform are employment and kind treatment. We passed through the male department in company with a member of the committee, and were much struck with the affectionate manner in which he accosted the inmates, and the simple yet touching appeals he made to their moral and religious feelings.

'We happened to arrive at the establishment during the hours of leisure; and as we passed by a window overlooking

an open area on one side of the building, we saw a large party of the boys engaged in some active game. It was pleasing to witness the innocent mirth of those, who hitherto, under the burden of guilt, had probably tasted but little real pleasure of any kind. Our conductor, a Quaker gentleman, was delighted with the spectacle, and rubbing his hands with great glee, exclaimed, "Is it not a noble sight?" After a time the bell rang for them to return to their work, and in a few minutes, every one was diligently occupied. The trades taught are those of the tailor and shoemaker; and every boy is, we believe, allowed to choose his occupation. Part of each boy's earnings is set aside for the boy's own use. The money, however, is neither put at his immediate disposal, nor even placed in his hands at his departure from the asylum; but reserved until he has completed his twentieth year; and even then his claim must be backed by a satisfactory report of his conduct during his apprenticeship.

'The beginners are put under the care of those who have acquired some little skill in their art; and as these latter are still expected to perform their own duty, they are allowed, in recompense for the trouble of instruction, a certain share in their pupils' earnings. The whole are overlooked by intelligent persons, themselves experienced workmen.

'The efficacy of this plan is shown by the smallness of the premium required with the boys when they are put out as apprentices. Places with board, lodging, and clothing are readily found for them at a premium of five pounds each; a much smaller sum we understand, than is required with boys who have their trade yet to learn.

'A distinct account is kept of all the receipts and expenditures connected with the trades carried on; and it is found that the clothes and shoes which the boys make, sell for about as much as the cost of production, including the salaries of the master workmen (together about three hundred pounds a year,) and expenses of every kind. Considering that the boys enter the asylum for the most part, with very lazy habits, and that as soon as they have acquired a little dexterity in their trade they are withdrawn, this result must be regarded as very satisfactory. The work of the females is more productive; their art, from its superior facility, being more immediately profitable, though from the same cause, less valuable in the long run. They are employed in washing; and besides doing all that is required for the Refuge, they earn about four hundred pounds a year clear profit. The expenses connected with the washing department last year, were about one thousand and fifty pounds, and the receipts one thousand four hundred and sixtyfour pounds.

'The boys had a clean and neat appearance, and seemed to work diligently and cheerfully; and the superintendent reported well of their general conduct and demeanor. In cases where remonstrance proves insufficient, the ordinary punishments are, withdrawal of food and solitary confinement, occasionally, however, corporal punishment is also resorted to.

'It cannot be expected that any great moral reform can be worked in the space of a year and a half, in a youth of 16 or 17 years of age. Nevertheless, the subsequent accounts of those who have passed through the asylum show that a good deal is accomplished. Many who were formerly inmates of the Refuge are now known to be living in comfort and respectability; and there are some even, who have become annual subscribers to that institution, the doors of which they once entered as outcasts of society.'

The following extract from the last Report speaks well for the conduct of the young men after they have been placed out as apprentices.

'In the tailors' and shoemakers' departments also, the work proceeds with great activity. In each of these trades nearly forty young men are annually instructed by competent masters; and of those who have been placed out as apprentices, the number who through the past year received the usual gratuities for good conduct amounts to thirtyfour.'

It thus appears, that even under great limitation as to time, a wholesome discipline of industry, regularity and cleanliness, accompanied with kind yet firm treatment, and moral and religious admonition, is not without a powerful effect on the character. While, too, the boys are thus strengthened against temptation, one of the causes of temptation is removed, by their having the means of earning an honest livelihood placed within their reach. In contemplating, however, the amount of good which the humane and enlightened supporters of the Refuge for the Destitute are dispensing, it is melancholy to observe, that for want of larger funds, the committee are compelled to send away many applicants for admission. To what extent this is the case, the following extract from the Report will show.

'During 28 years that the Refuge has been open to the public upwards of 4300 juvenile outcasts have received maintenance and instruction within its walls; many of whom are now respectable members of society, and some are subscribers to that institution by which they were early rescued from destruction. It is distressing, however, to be obliged to add, that the number of young applicants for relief against whom, on account of *want of funds*, the Refuge has been obliged to shut its doors, has amounted to considerably more than 6000,

and may be calculated at no less than 300 annually. An appalling reflection! To think that every year upwards of 300 young persons, generally discharged from prisons, who are earnestly desirous to forsake their abandoned courses, and who are capable of being made valuable members of society, are, for want of effectual aid, consigned, there is too much reason to fear, to inevitable ruin!'

From both these narratives, it appears that in public establishments for the reception of poor children, even of those who are contaminated with vice it is perfectly practicable to train the children to habits of industry, neatness and morality, to secure their health and cheerfulness, and even to reform those who have been degraded to the rank of juvenile criminals. Can more be claimed for any other mode of training orphans and destitute children? Could we anticipate as great benefits to the 100 children annually received in the last institution had they been distributed under 50 or 100 guardians, such as could be selected in the district to which they belong? Let the same inquiry be made, concerning any of our own institutions which are well conducted for children of a similar class, and we have no doubt but the same conclusion will be formed.

It is obviously of the highest importance in establishing such an institution, to adopt every practicable plan of economy in order to avoid the painful refusal, which has been alluded to. In the present case, it is stated by the author before us, that the populous neighborhood in which this asylum is situated renders the expenses of each pupil equivalent to half the support of a laborer's family, or about twenty pounds a year in addition to all their earnings, while in country districts five pounds a year is a common price for the board of a pauper.

HONOR DUE TO AGED TEACHERS.

We shall never forget the flippant tone in which a young man once remarked in a convention of teachers, that a school master was good for nothing after he was forty years old. Such are not the opinions of the Germans on this subject, of which a more striking evidence cannot be found than in the following account of the honors paid to a veteran in the service.

John George Sulger occupied the humble station of a common school teacher in Baden, for fifty years, and on the 7th of January 1836, celebrated his jubilee of service. It was natural to expect that friends and neighbors, and former pupils would take a lively interest in such an occasion, but in Baden, this interest extended not only to the school officers, but to the Sovereign himself. The Grand Duke expressed his sense of the importance of his services, by sending the golden medal, destined to civilians of peculiar merit, to this venerable teacher, accompanied by a letter from his own hand, (a compliment rarely bestowed by the sovereigns and great men of Europe,) expressed in the kindest terms. The Prefect of the district, and the school visitor executed this commission in a manner which touched all hearts. The school master was led in procession from the school house to the church, accompanied by vocal music from his pupils. The school visiter there presented him with the medal, with an appropriate address. He spoke of the importance of schools to family and State, of the improvements which had been introduced, and of the gratitude which was due to the prince for his efforts and aid, and concluded with saying that he hoped he would carry the image of so good a prince not only *on* his heart, but *in* it. The Prefect then presented the autograph letter of the Grand Duke, with an address to the audience which crowded the church, in reference to its kind expressions of interest.

After these ceremonies were concluded with prayer, a festive repast was provided, which was enlivened at intervals by vocal music in four parts, performed by skilful musicians, accompanied by cheers of applause to the prince and the gray headed hero of the jubilee from the full hearts of the guests. A spectator observes that every one who remarked the effect of this festival must have perceived that a deep impression was made upon all present, which increased their loyalty to their prince, and their respect for the profession of teachers, and gave new courage to those who were present, to devote themselves with undivided efforts to their important vocation. What a contrast is this to the spirit so extensively prevalent in our own country! 'He is an old school master,' is a phrase that with few exceptions assumes the tone of pity or contempt. Is it to be wondered at, that so few should seek to attain such an unenviable distinction? Is it to be expected that men worthy of the station should be found willing to occupy it on such terms in sufficient numbers to supply our urgent and increasing wants? Would that the great men and nobles of our country would condescend to imitate the example of an European Sovereign! Would that the parents of our country

might be equally disposed to honor those to whom they commit the honor and welfare of their children.

Another practice in the countries of Europe most engaged in education, which is sometimes adopted in the northern States, and serves to promote the same objects and to give new importance to the school and its guardians, in the eyes of the community. We allude to the solemnities which attend the opening of a new school house. Surely, a building erected as a temple of humanity, an asylum for the preservation and culture of childhood, a nursery for the future pillars of the church and guardians of the State — deserves to be consecrated to its objects as solemnly and with as deep reflection as any which can be provided for human use. The following will serve as an example of the manner in which this ceremony is conducted in a German village.

In the village of Reichenbach, the solemnities at the opening of the new school house were recently celebrated. The teachers of the inspection districts were collected in full assembly. The pupils, teacher, and school committee of the village, met with them in the new building, and walked thence in procession to the church, accompanied by vocal music. The school inspector, in this case a clergyman, delivered an excellent discourse, appropriate to the occasion. After the termination of the religious service, the procession returned to the school house, and were addressed by the village pastor, on the objects to which the building was devoted. The impression was evidently happy upon all present — and the school house will unquestionably be regarded with more interest and visited with more affection and reverence in consequence of the associations produced by the solemn manner in which it was consecrated to its important purposes, by the most venerable and excellent members of the community, and by the general sympathy these ceremonies produced.

In reference to this, as well as many similar subjects, Europeans recognise, more fully and practically than we do, that man is a being of sense as well as of intellect, and that while it is necessary to enlighten and convince the reason, it is also important to avail ourselves of the aid of the senses, as the most direct medium of access to the heart, in order to impress and fix these convictions. In the zeal of our reformers to escape from the excessive attention to externals in the church of Rome, they have reduced the forms of religion to a simplicity, nearly resembling the nakedness of a skeleton — and the same spirit pervades us too much, as a people, in reference to solemn ceremonies on other occasions; or at least those who are be capable of devising and conducting such scenes. Those

who can be wound up to the highest pitch of enthusiasm by mere reflection and reading, do not remember that the mass of men have neither time nor capacity to embrace the same tones of thought; that they have not the same sensibility to intellectual objects; and that they need the aid of the authority of superior minds, presented in the tangible shape of public solemnities, in which they take a part, to give them the proper impulse in the right direction. We cannot better illustrate our meaning, than by referring you to the account of the ceremonies at the opening of the London school, and the festival scenes at Hofwyl. Let it be remembered too, that the skilful managers of insignificant and pernicious institutions and plans, and the advocates of falsehood, seldom fail to avail themselves of the aid of the senses, and that we ought not to allow truth and important objects to be cast into the shade, by depriving them of natural and appropriate ornaments. Even the Deity has condescended to render his own revelations attractive by the most striking ornaments of style and imagery, as well as to clothe the flowers of the field with beauty. Let us not seek to be wiser and more pure and spiritual than our Maker!

We cannot omit the opportunity of remarking how delightful is the effect of vocal music, in the open air, especially when conducted in several parts by manly voices. When it came from a band of travelling apprentices in the streets of a village, it has often led us, and other passers by, to stop and listen to it. The songs of the German students, in their nocturnal walks, have often made us regret that their voices were not tuned to higher subjects. The chants of the Catholic processions, although they were in opposition to our religious views, often touched us to the heart. And when such performances issue from a full choir of powerful voices, expressing noble and just sentiments, the effect was irresistible — and we could realize all that is said of the power of music.

COMMON SCHOOLS AND COMMON EDUCATION.

FAREWELL TO SCHOOLS — WELCOME TO SELF-IMPROVEMENT.

Thomas. Well, Robert, here we are taking our last homeward journey from the school house. *Farewell to school* is rather a hard word after all. I confess I feel sad, and I cannot help it, though I know there will be pleasant things enough yet.

Robert. Yes, Thomas, changes always make us feel sad at first, and yet changes we must have, as we grow older; and so far changes have always brought to me something pleasant along with them. I remember how pleased I was, when I first trudged along this very road to school. I felt sad enough when I started from home, but I was in high glee before I got to the school house. And now perhaps I shall feel as happy as I did then, if I don't halloo and caper quite as much. Come, Thomas, let us cheerily say, *Farewell to schools and welcome to self-improvement.* That must be the *watch word*, now. We shall have our own school house and our own school master left yet! Hurrah for that!

T. Well, then, *Farewell to schools and welcome to self-improvement.* But it is a great deal easier to say it than to fulfil it. What if we bid self-improvement welcome, and then pass our ten years or our twenty years, without improving ourselves at all? That would be a sorry welcome, Robert.

R. Sorry indeed! but what need is there of that? What need of passing ten years, or one year, or one month, or even *one day*, without some improvement? I am quite sure we ought to know how to help ourselves by this time. It is a pretty business if we have been apprenticcs to the schoolmaster these ten years and more, and have learned nothing of the art of self-improvement. I am sure we ought to be able by this time to do something ourselves, without him; to lay out our work and sharpen our own tools.

T. Yes, yes. I can lay out work enough for myself. I have no doubt about that. But I do not feel so sure of keeping the tools sharp. I have found the master's help and encouragement, and even the general plan of the school, a great advantage. Somehow I have been apt to be sharper at school than at home. At least, I could take hold better, and I could do anything better. How shall we manage to make ourselves take hold, Robert?

R. We shall not manage at all unless we are determined. I have always found that a resolute will, was strong enough for all I had to do. I have been in bed sometimes in the morning, dreading to get up, and thinking it impossible to get up and then in half a second bounded out upon the floor. That's the way we must manage, and we shall not be dull and stupid.

T. Well, my Robert, you answer so well I must try you again; for I really have another fear. I have found that the schoolhouse, and the regular lessons, and the master's authority were a great help to me in rousing my own resolution, and fixing my own will. As long as I go to school, I have got to attend to my lessons, and have them well, and be ready at

the regular times; and there are no 'ifs' nor 'ands' about it. So I was always brought up to say to myself. But when I go to master *Thomas's* schoolhouse and have master Thomas for my schoolmaster, I am afraid he will be as indolent as I am; and that between 'ifs' and 'ands,' I shall find myself at a very poor school. I shall want a master, Robert?

R. That is a hard one, Thomas. I dare not say that Robert's schoolhouse and Robert's schoolmaster will keep Robert to his business day after day, and year after year. It is one thing to resolve — to will — and give a sudden spring, and another to hold on steady at what one is not obliged to do, and what he may leave undone without having any body to find fault with him. You are the steadiest fellow after all, and you ought to answer your own question.

T. That I'm sure I cannot, to my own satisfaction. At any rate, any answer I can give I shall have to prove hereafter. However, we may as well settle it first as last how we are to govern ourselves. That is what we have got to do. We may as well find out how to be our own masters, first as last. All the direction I can give is for us to lay out for ourselves regular lessons and times, and to call ourselves to as strict an account as a good schoolmaster would. We are capable of planning as well as doing, and can form a plan of self-direction as vigorously as we can make a sudden start. Since God designed that we should grow to be men, we must be able to do for ourselves, what in childhood he has taken care should be done for us. We can govern ourselves as well in the improvement of our minds as we can in the care of our farms. As to somebody to find fault with us, if we do not do our work, he has given us a monitor within, that I am sure will chide us severely if we grow remiss.

R. Well, then, whatever else we may have to do, we can improve ourselves, at least by little and little. If we have the will we shall find the way, and if we have a constant and governing will, we shall hold on our way; and we shall not be, at the end of ten years, where we are now. No, nor at the end of one year. No, nor even at the end of one day. Every day will give its small increase, until it will become great. 'Many a little makes a mickle.'

T. That 's the very thing; 'little by little.' Look Robert, and see where we are: how far we have got from the schoolhouse. Only see — half a mile! Here we are, by the great oak tree — only by taking these short steps. Not Goliath himself, could have sprung here at one bound. But 'little by little,' here we are; and that in no very long time, either.

R. Yes, Thomas, we shall be able to do a great deal yet,

without schools, even though it be by little and little. These little steps would measure the whole earth if we should only keep on walking. Why in about a thousand days — in three years—we could walk around the world; we could do it easily in four or five, if we had but a fair path like this. So we need not fear if we only have a good path before us. Now suppose that tomorrow I read ten pages in the book the schoolmaster recommended to us; how long would it take me to read it through, reckoning three hundred days to the year?

T. Robertson's Charles the 5th. Why, the four volumes contain perhaps 1700 pages. One hundred and seventy days, or about half a year, would finish the whole.

R. Yes, and do it well. For I am sure I could read it carefully at the rate of ten pages a day, and read it over and think it over so often that I should have it all 'at my fingers' ends' in six months, and all that 'by little and little' — very little and little indeed.

T. Yes, and you might even do as the schoolmaster advised. You might write out a summary or analysis of it, and thus learn at the same time, how to express your own thoughts in writing.

R. Yes, and after that, I could find time enough for newspapers—for 'helter skelter' reading; miscellaneous, I suppose I should call it. See, what did he promise us if we would read that one book, and write such an analysis?

T. I can tell exactly, for I wrote down his words as he was speaking. See, here are my notes.

1. You will get a habit of reading and study which may last your life time.

2. You will be prepared to understand and enjoy any other book of ancient or modern history.

3. You will be capable of understanding and pursuing any other study, which you may suppose will be useful to yourselves or others. You will make men of yourselves.

4. You will be more capable of business, and more likely to be steady in its pursuit.

R. If half of these come to pass, we shall do better out of school than we have ever done in it.

T. Yes, Robert, and I suppose the master would say, that is the very reason why you went to school, that when you became a man, you might be able to do without it better than you ever did with it. If we had not been apprentices in the family and the school, we should not surely have been able to carry on the work of self-improvement.

R. Well, Robert, we can but try. I mean to begin with the history immediately; and besides that, I intend to study

the history of every bird I see. I can make my observations at least, and I can find a good deal to read about them too.

T. Well, I mean to look out for the plants, and make a list of all I can find; and try to learn how they are formed, and their uses.

Schoolmaster. (Coming up from behind.) Why, masters, you get homeward slowly. You seemed very much engaged. You did not probably know how close I was upon you.

T. I hope you have not heard all that we have been saying.

S. No, but from what I did hear, I should think you had said nothing that you need to be ashamed of. So you are to know every bird, Robert; and Thomas is to know every plant; and if you talk with one another about them, why then, I suppose each one's knowledge will become the other's. But have you forgot the history?

T. No, sir; but these are a sort of field studies.

S. True; but you will find an advantage in studying them in the house, also. Other people you know, have observed birds and plants before you. You must read as well as see. You had better get White's Natural History of Selbourne, at least. But do not try to do too many things at once, do one thing at a time — take it easy — keep steady — do not be worried if you seem to get on slowly — and you will get forward. I should like to know how far you have advanced five years hence.

T. Five years! That is a great while. We do not know what may happen in that time.

S. No matter. Seek for knowledge as for hidden treasure, and with all knowledge, the knowledge of God your Saviour. Then come what will, all will be well. You remember your old teacher Mr C., in the common school he learned enough to be his own teacher, and in the midst of business was a self-improving man, growing in all knowledge; and when his death came quickly, he was ready to die; saying with his last breath to those around him — 'I would not exchange situations with any of you.'

WRITING DESKS.

We have received from an unknown source the following interesting and important questions in regard to writing desks. We are glad to have questions proposed, even if we should be unable to answer them, because it exhibits a spirit which we rejoice to see stirring.

Mr Editor — What should be the proper height and slope of a writing desk? Should not it vary, in both these respects, if for sitting or standing?

Do you consider the study chair, with a side desk, altogether objectionable? Or might it not be used without disadvantage to health, if its desk were higher than it commonly is, brought more in front of the writer, and perhaps flat, instead of sloping? An answer to these queries in your next number, will oblige. Yours. P. Q.

There is a little ambiguity in the first question proposed by our correspondent. He asks whether the height and slope of a writing desk should not vary if for sitting or standing. He cannot surely mean to inquire whether the height of a desk at which we stand to write should not be greater, absolutely, than one at which we sit; for every body knows that it should. But if he means to ask whether there should not be a variation both of height and slope to accommodate the varying size of individuals of differing ages, at school and elsewhere, whether they stand or sit, the case is altered; though even then there could be but one answer; and that an affirmative one.

It is indeed true that there is a difficulty of exactly adapting the desks in a public school to the size of the occupants. All that can well be done, we believe, is, to have a certain number of desks constructed with reference to the size of the oldest class of writers usually attending the school, another number to a younger class, and so on. Even in this way, as is quite obvious, many will not be exactly accommodated.

The exact height of a writing desk, for a given individual, we conceive to be a height which will permit the right upper arm, when the body is erect, and the person sitting square on the bench or seat, to hang loosely from the shoulder; and the lower arm, that is the part below the elbow, to rest lightly, at the same time, on the desk, as the hand moves over it. We know that some teachers object to this position on the ground that it removes the writing too far from the eye of the pupil; but we think that experience will show this objection to be without weight.

As to the slope of a writing desk, we have long been of opinion that it should not be sloping at all. The details of most kinds of common business in life, will not admit of sloping desks. The great majority of pupils will, after all, perform their writing on those which are horizontal. Why then should they not be trained to it at once? And what special advantages does the sloping desk afford, even to the youngest tyro?

In regard to 'the study chair, with a side desk,' we have no objection at all to its occasional use, if so constructed that the person occupying and writing at it sits upright and has his right arm free. Any position which cramps the upper extremities or compresses the chest, we deem exceptionable.

SCHOOL EXHIBITIONS.

[The *theory* of school exhibitions was set forth in an article of our last volume. The following article shows the thing in practice, at least in one of its forms.]

A CUSTOM had for some time prevailed, in the town where I was, of bringing together all the schools at the close of the term, for public examination. They usually assembled, in one of the Churches. The avowed object of the visitors was to excite public interest in behalf of Common Schools, as well as excite the pupils to increased effort. Whether the real object, might not have been to save time to the visitors, I never knew; and if it were, I could hardly blame them, unpaid as they were for their services.

Of the existence of such a custom, however, I had never heard till towards the close of my school, when a gentleman observed, one day, that he understood there was to be a meeting of the schools, shortly. I asked him what sort of a meeting; upon which he stated as above. But the matter was soon settled by a public invitation from the proper authority.

To such a meeting, I was entirely opposed; first, from diffidence. Nothing embarrassed me more than to be concerned in anything which required speaking or acting before a large concourse of people. I had always kept open doors at my school room; and had not only invited, but urged people to visit me there; but I was unwilling to submit to the drudgery of going abroad to be exhibited.

Secondly, I denied its usefulness. The great object of these examinations — whether made at the schoolhouse or the meetinghouse, is, or should be to ascertain the progress and standing of the pupils. The visitors are supposed to have already examined the schools, at least once, in the early part of the term; and now it is required to know how much progress they have made. This I insist, cannot be so well done abroad, as at home, in their own accustomed places and seats.

Thirdly, I regarded the practice as injurious to health. — The winter schools usually closed about the first of March —

the very worst season for taking little children abroad two, three, four or five miles, and detaining them all day for public exhibition, especially as some are sure to be thinly clad.

For these reasons, I at first refused to go, and gave out that such was my determination. A few seemed glad of my refusal; but generally it was not so. The scholars, themselves, were, many of them, very far from being satisfied: and the parents were more dissatisfied than the children. I believe, however, I could have carried my point with the children, had the parents expressed no opinion.

They could not endure that other schools should attend, and not their own. Their school always had stood high, they said; and in more than one instance had been pronounced the best, at these public meetings. And now if they should not attend at all, they feared it would be regarded as a confession of inferiority.

With me, the last consideration would have weighed very little. I knew how much we had done, during the winter, and how much we had left undone. I knew that though my pupils were not all of them as brilliant as might be, their knowledge was in general substantial. There had been few set lessons for exhibition when visitors came — common as the practice then was in schools. They usually read through the book, in course; and if visitors were present, whether they were of the public Board, or, from families — in short, let them be whom they might — the scholars usually read the lesson assigned them at the close of a previous reading. And the same was true, in general, of spelling lessons, &c.

I was, therefore, fully prepared to submit my school, fearlessly to the examination — the thorough examination — of any body who might choose to look in upon us; but I was not willing to go abroad, and exhibit ourselves to the public gaze. But it seemed to no purpose to oppose the current. — The parents thought their children as good as others; and like others, they must be exhibited. So I at last consented to go.

When the appointed day arrived, no fourth of March was ever more tedious. I could stem the blast very well; and so could my older boys; but to take the little boys — and especially the little girls — and expose them to such severity of weather, was what I was utterly unwilling to do, could it have been avoided. But what help was there for it? Go we must, if half of us were made sick by it.

To make it a thousand times worse, the meetinghouse in which we were to assemble, stood on one of those high bleak places which the first settlers of New England seemed wont

to consider — like the Moabites of old — as more sacred than plains and valleys; besides, the house itself was not more than half warmed.

A platform was erected in front of the pulpit, which the schools were required to ascend, one at a time, for performance. There were nine schools in the town, and each occupied the platform from half an hour to an hour, according to size and circumstances. Of course, the exercises took up the greater part of the day. I cannot describe them minutely; it would require a volume; let me give, however, a specimen.

One gentleman, whose influence had been considerable in 'getting up' this foolish farce, and who, if I remember correctly, was at the same time committee and teacher both, had now on the platform, a fine opportunity to set off his talents. He was almost seventy years of age, had been much in the habit of teaching district schools, and thought he had attained well nigh to perfection in the art. — It was past the day of wigs, but he came with hair powdered, and as nearly arranged in the form of a wig as circumstances would admit, and with all the assurance and authority, which belong to that ancient and venerable appendage.

In his exhibition of his school, there was but one thing which indicated a wonderful degree of that wisdom which age and experience are apt to assume, whether or not they merit it. This was a reading exercise. He was in the daily habit of requiring a whole class of his pupils to read the same verse or paragraph together. This exercise has its advantages; but it is not the top stone of perfection in teaching, as this old man seemed to regard it.

He had selected, for this purpose and for this day, the seventh chapter of Revelations. All being ready, and the signal being given, the exercise commenced. It was read slowly and distinctly, but in a key which was wholly unnatural, and with a force which was almost deafening.

The oddity of the exercise secured universal attention; the attention of the old gentleman himself among the rest. He was delighted with the silent tribute to the merits of the performance. His powdered wig was displayed exactly over the centre of gravity, and his giant form was as erect — heavenward — as if he were on the point of ascending thither. But when they came to read in a tone that must have awestruck every person not duly prepared for it by previous notice, the words 'Of—the—tribe—of—Juda—were—sealed —twelve—thousand,' &c., the old gentleman was in an ecstacy; and the audience were scarcely less gratified. Had it been a British audience, the exercise would have been applaud-

ed by loud clapping, and I know not but the old gentleman would have arisen, at least as far as the ceiling, as Mohammed's coffin did. However, as it was, he did not ascend, but remained on the earth to teach by his example several years longer. I believe, indeed, he never taught another school; nor was it necessary, since he had brought the art so near the summit of perfection.

But our turn to exhibit, at length came; and with some twentyfive or thirty pupils, I ascended (pale with cold and diffidence) the platform. My school was not quite all present; a few were absent. If there was a timid or feeble boy or girl who did not venture abroad, it was usually one of my very best pupils; and if I had a blockhead, who might as well have staid at home as not, he was sure of being present.

We got through, however; and for ought I could learn, with much credit. Indeed, it was very currently reported, in our own district, that our school was pronounced by the committee to be the best; and many believe, to this day, that such was the fact. There was one difficulty in the way ef my believing the story; for I found that the parents and proprietors of the other schools had learned that theirs too were the best; and all from the mouth of the same Board of Visitors and examiners. The truth was that the board gave no opinion of merit, and made no comparisons; such a course not being their object. The opinions were either uttered by somebody else, or were mere inferences.

But as I have already said, we got through; and nobody was ever more glad than I was, to have it so. Many children took severe colds, but I do not know that any of them lost their lives. The mischief actually done, in the way of laying a foundation for rheumatism, consumption, and fever, was unquestionably sufficient, in the aggregate, could it all have fallen upon a single individual, to have destroyed him; and perhaps several of them. Yet as no one was killed outright, nobody complained, except, perhaps, myself. I preached long and loud against the custom, and did all in my power to prevent the recurrence of a similar event; with how much success, I do not know. I only know that though I taught school in the same town several winters afterward, I never heard of any more meetings of the schools.

SELECT SCHOOLS FOR FEMALES.

Mr Editor — For several years past, the Seminary with which I am connected, has supplied some teachers for select schools, and some principals for Female Seminaries, in a great proportion of the States of the Union. I have endeavored to do all in my power, to aid females preparing to teach, to qualify themselves for useful stations, and to have them respectively occupy such as they could fill to the best advantage. With pupils of such a character as those now under my care, the labor of preparing them for extensive usefulness, seems less arduous, than that of stationing them in their appropriate fields of action. Not because those qualified, are not in sufficient demand, for applications are far beyond our means of supply, and are becoming more and more numerous, and more and more urgent. During the last six months we have been obliged to send no less than twentyfive negative answers to direct applications from the western and southern States, for teachers to take charge of important institutions, or to fill in them a prominent place. The embarrassment lies in the negotiation before the teachers are located. In executing commissions to engage teachers, it is often necessary to enter into a correspondence, and obtain a pledge from gentlemen in an associated capacity to endeavor to sustain a school. I can no more send a lady into the broad world as a teacher, without expecting for her such aid as would be rendered by an official Board, than a mother could send away her daughter without protection. Neither can I, in ordinary cases, recommend to any one to go hundreds of miles from her friends, when the responsibility of her school, as well as her own protection shall rest only on one individual. Waving all other considerations, the frailty of human life, seems a sufficient objection. Besides, such a course would not be suited to establish the best principles for promoting the cause of education. Much time and energy might be saved to all concerned, if those who apply for teachers, would have a committee ready for action, before they make the application.

If, in view of these considerations, you thinkthat the suggesions in the accompanying article will be useful, you are at liberty to insert it in the columns of the 'Annals of Education.'

Yours respectfully, Z. P. Grant.

Ipswich, Feb. 11, 1837.

In establishing select schools, one question should always be decided at the outset. It is this, whether the school shall

be primarily for the advantage and accommodation of the youth in the place where it is located; or whether it shall be for the benefit of those, who shall resort to it from abroad. This question being settled, to the one or the other of these objects the character of the school should be adapted.

In the New England States, the progress of female education, has of late, been impeded, by having so many female schools commenced, ostensibly for the benefit of the public, while the principal object of their founders, has been the benefit of their own and their neighbors' children. To this cause, may be ascribed the want of success in not a few of our select schools; the ephemeral character of some, that have only flashed and expired; and the consequent decision, in many places, to attempt nothing of the kind.

Principles to be observed in establishing a Ladies' School for the benefit of the town in which it is located.—As a preliminary to the organization of a school, or the selection of a teacher, it is important, that there be formed an association of gentlemen, under the name of Trustees or Committees, who shall be known as its guardians, and the official protectors of the teacher; and who, for at least one or two years, shall take on themselves the pecuniary responsibility. If, for the first time, or the first year, the pecuniary responsibility should incur much hazard, so large a number might pledge themselves to bear their share in supplying any deficiency, that no one need sustain what he would consider a heavy burden. This course is suited to create, or rather to bring into exercise, the interest of many families in behalf of the school; and the tendency is to lead to the adoption of such measures as will secure its prosperity.

A lady assuming the responsibilities of an educator, needs the countenance, and the aid of such an organization. Few indeed, are prepared to commence a school without it; and of those few a still less number are willing to go among strangers, and engage in the arduous business of education, without the pledged co-operation of some responsible body. A committee of three is ordinarily much more efficient than a board of thirteen, or even of seven, or of five. If, however, the number of officers is large, their business may be done by an efficient executive committee.

Whether this board of officers be few or many, one of their number should act, in things of minor importance, as their agent; and be prompt in attending to the interests of the school. It is important that this agent should be an efficient man, one who places in some good degree a just estimate on education, who has a tact at business—who takes enlarged views—

who possesses a good share of independence of character, and the confidence of the supporters of the school.

A building fitted for use, and supplied with some books of reference, and essential articles of apparatus, should be furnished free of rent, by the founders of the school, so that the funds arising from tuition, may be sufficient to secure well qualified teachers, and as great a number as the interests of the school may demand.

In a select school for females, in a country town or village in United States, studies in English should either comprise the whole course pursued, or they should have so prominent a place as to give character to the school.

The tuition of the scholars, of whatever age or attainments, who attend to English studies only, should be the same. It should be paid at entrance, and no deduction made for absence except in case of protracted sickness.

All the pupils should enter the first day of the term. Should any be admitted after the school is in operation, they must necessarily be a heavier tax on the school, than if they had entered at first; and justice would require that their tuition fees be increased, rather than diminished. In many points of view, it must be obvious, that it is often an injury to the school, and to the cause of education, to admit, out of season, at a reduced rate of tuition.

The rate of tuition should be in proportion to other expenses in the general style of living in the neighborhood; and the compensation of the teacher should be in proportion to the rate of tuition paid. In all cases, the committee should be responsible to provide for the teacher a home; and if possible, under such circumstances, that she will feel, that for the time being, *it is a home.*

In addition to this, they might pay her travelling expenses to the place of her labors, and a compensation equal to the amount of tuition paid by twelve scholars. Let this be the teacher's salary for any number of scholars less than twenty. In each case the number exceeds twenty, let the teacher receive a specified proportion, say half, of what is paid by all between that number and thirty. If the number exceed thirty, she might, or rather she must, have an assistant; and she should have the privilege of selecting her own assistant.

All the money paid for tuition, besides what is necessary for the remuneration of teachers, and for contingences, should be appropriated to supplying apparatus; and none devoted to paying for the requisite accommodations of the school. These should be furnished by donations from the inhabitants of the place; and the greater the number of the subscribers, all other

things being equal, the greater will be the personal interest felt in the school.

Text books should be selected with care, and seldom changed. Each pupil should be supplied with the books necessary for her being classed to the best advantage.

(For the Annals of Education.)

CHARACTER OF DR KEAGY.

[We have received from a highly respectable source, the following tribute to the memory of that distinguished educator and philanthropist, Dr John M. Keagy, of Philadelphia.]

Mr Editor — You have probably heard of the death of our friend Dr Keagy. The decease of such an individual, you will, no doubt, deem worthy of notice in the Annals of Education; for of all who have, within the last twenty years, faithfully endeavored to elevate the aims of education and improve existing methods of instruction, none have labored more assiduously or more successfully than our late friend.

I wish it were in my power to offer you an adequate biographical sketch of one whose life is so well worthy of being recorded, not only as a rare instance of amiable and enlightened worth, but as a brief history — within the sphere of action occupied by the deceased, — of effective effort in the departments of practical philanthropy and of general education. I had the pleasure of an intimate acquaintance with Dr K., for a good many years; but of the particulars of his early life I am not informed. I regret that I did not take the opportunity to learn the circumstances which first directed his attention to the subject of education, as a branch of enlightened philanthropy; for every particular, in the history of a mind like his, is a source of instruction. I only know that his peculiar impressions of the importance of education to the well being of humanity, induced him to relinquish, at an early period of his life, the practice of the medical profession, and devote himself to the office of instruction. He labored arduously and indefatigably, for several years, in the duties of this vocation, at Harrisburg, the capital of our State; teaching on a plan original, and eminently successful, a very numerous school of a public character, and editing, at the same time, an instructive and interesting paper, entitled the Christian Monitor, — a publication well adapted to the purpose of arousing the general attention on the subject of edu-

cation, and diffusing the most salutary impressions of a moral and religious character. During this active period of his life, he embodied some of his views on the philosophy of instruction in language, in a little work entitled the Pestalozzian Primer. The same views were afterwards more fully developed in his prefatory introduction to Oswald's Etymological Dictionary, a work which is now extensively introduced in high schools and academies, throughout the United States.

The engrossing and exhausting occupations in which Dr K. was employed in Harrisburg, proved too much for his health, already delicate; and the liberal proposals of a wealthy and intelligent member of the society of Friends, coinciding with his own decided predilection for a seminary which should combine the knowledge and the practice of agriculture, with the pursuit of intellectual education, induced him to accede to an arrangement by which he might realize his views, and at the same time benefit his health. The individual with whose aid he was enabled to carry this plan into effect, removed not long after, to the State of Ohio; and Dr K. whose philanthropic views and purposes connected with education, were now generally known, was selected as a proper person to take charge of the House of Refuge, an institution for the reformation and instruction of youth, then in its incipient stage.

The impaired health under which Dr K. habitually labored, rendered such a task too arduous for his physical frame; and he relinquished it, though not without regret, for the less exhausting charge of an academy in this city. In this station he continued for some time successfully employed till, on the recent reorganization of the college at Carlisle, in this State, he received the appointment of professor of natural philosophy in that institution. The duties of this station he was proceeding to enter upon, when a severe pulmonary attack rendered it impracticable for him to continue active exertion in any form of teaching. From the effects of this attack he never fully recovered; and, after the usual vicissitudes of a pulmonary decline, he withdrew, not long since, from the toils and sufferings of life. His remains were deposited in the new rural cemetery at Laurel Hill, a beautiful spot on the banks of the Schuylkill, not far from this city. I mention this circumstance, not as in itself important, but as harmonizing, most happily, in association, with the vivid love of nature, and the pure taste, which were so conspicuous traits in the character of the deceased. For the christian philanthro-

pist and to the enlightened teacher, a visit to the grave of Dr K. will call up no ordinary feelings.

The character of our departed friend was a rare combination of the noblest elements. He was devoutly pious, without a particle of bigotry or sectarianism. He blended, in his personal character, the christian, the philosopher, and the man of letters, to a degree which not only ennobled him as a man, but exalted and adorned the profession which he adopted. I have seen but few teachers who identified themselves to such an extent with the noblest results of self-culture, or who seemed to live so much in the exercise of thought. You could not converse for a few minutes with Dr K. without perceiving that, to him, the main interest of life was its relation to our intellectual and spiritual being. Next to the deep interest which he took in whatever concerned the melioration of humanity, was his delight in expansive theories which blended, in the happiest manner, the fruits of his professional studies in physiology, with the physiological functions of man. Had his life been prolonged, under circumstances of leisure, he would probably have given to the world one of the most instructive volumes ever compiled on such topics. His views of intellectual culture were founded, in part, on the theory of Pestalozzi. But he possessed too much originality of mind, and too much genuine philosophy, to adopt any system which was not verified in his own experience as a teacher; and he was a man too well versed in the school of practice to adopt or propose anything visionary in its character, or futile in its tendency.

A prominent characteristic of Dr Keagy's mind was a highly cultivated taste; and to this was added an uncommon refinement of manners. There was an air of native dignity and grace stamped on his habits of expression and of action. In his presence you always felt that you were in communication with a man of superior powers and attainments. Were all teachers such as he, the community in which he lived, would acquire new impressions of the instructor's vocation. Dr K. was not more strikingly characterized by superior refinement than by sincere and unpretending kindness. This cordial benevolence diffused itself over the whole man, and tinged all his intercourse with society. The esteem and attachment which he elicited, were correspondent to his attractive character; and his genuine modesty was the crowning attribute of his excellence.

For the members of the profession in which he labored, he has bequeathed a noble endowment, in the eloquent and inspiring example which he has left them.

Philadelphia, 24th Jan. 1837.

MISCELLANY.

Education Convention at Troy.

A County Convention of Teachers and other friends of education was held at Troy, N. Y. on the 27th of Jan. last. From numerous important resolutions which were passed, we have selected the following:

'*Resolved*, 1. That while we fully concur in the sentiment that the school should be made as pleasant as possible, we deprecate in the strongest manner, such injudicious remarks as are to be met with almost every week in the public prints, denouncing teachers as 'petty tyrants,' and 'their discipline as calculated to break scholars' spirits,' &c. We conceive such observations to be dictated by ignorance, and that they tend in a great measure to produce that insubordination which severity alone can quell.

2. That we do not consider it advisable for teachers, in their associate capacity, whether in convention or forming societies for the promotion of the cause of e lucation, to examine and decide upon the merits of school books, or to exert any influence over individual schools in the selection of text books.

3. That it is incumbent on parents and guardians, to visit and encourage teachers in their schools, and that in the opinion of this convention neglect of co-operation between parents and teachers, is one of the principal causes of the decline of interest in our schools.

4. That the elements of natural science, including an outline of anatomy and physiology should be made a part of popular education.

5. That we do most earnestly recommend the Bible as the great text book in moral science — and hope that in all our schools it may ever be found as the companion of both teacher and pupil.'

The Convention also recommend the study of minerals, plants, and animals, in school, as well as practical geometry, including drawing and mensuration; and they urge upon Christian ministers, of every denomination, an increased attention to common education. We have seen nothing from that quarter, which indicated sounder views on the subject of common education, than the sentiments of this Convention.

On the evening of the same day, the Troy Teachers' Society held its Second Anniversary, and had a public supper, at which toasts were drank. The sentiments of these toasts were in general well enough; but we are ashamed to find so respectable a society, sanctioning by its example a custom unworthy of the present day and age; especially a society for promoting so good a cause as that of education. It is indeed said, in the Troy Whig, that they dispersed at eleven (!) o'clock in the evening, 'in a fine flow of spirits;' but we hope *the meeting was adjourned without day.*

Penobscot Association of Teachers.

This Association held a meeting on the 28th of Dec. last, at Exeter, Maine, which was highly respectable in point of numbers and interest. Besides the addresses and discussions of the meeting, a list of thirteen important resolutions was passed, from which we select the nine following; the others being of a local, rather than of a general nature.

'*Resolution* 2. That next to our temples of worship, our schoolhouses are the glory of New England.

'3. That common schools are the schools of the people, and require our patronage as patriots, and as members of a free Republic.

'5. That the qualifications of school teachers of this country, require the establishment of a Seminary, designed expressly to prepare young men for the business of *teaching*.

'8. That our Superintending School Committees violate their oaths, in permitting teachers of doubtful *morals* or *qualifications*, to engage in schools under their supervision, and that it is exceedingly desirable that they should understand the branches of education upon which they "certify" teachers "well qualified."

'9. That parents mistake the true interests of their children, when they teach them to prefer *wealth* to *knowledge*, and that a *good education* is the "richest legacy" a parent can leave h i child.

'10. That although we consider the compensation received by our public teachers, far too low, still, it is not the object of this association to monopolize the business of teaching, or to raise the wages of teachers, any farther than can be done by the *consent* and *wish* of an enlightened community.

School Books used in Massachusetts.

The following list of the School Books used in Massachusetts, is collected from the printed abstract of the returns lately made to the Secretary of State. The imperfect condition of the returns, so far as names of books are concerned, rendered it impossible for either the Secretary or any one else to determine, in every instance, what particular book was meant; entire accuracy must not therefore be expected. We believe, however, there are no serious or important errors. We have endeavored, in general, to arrange the books of the various classes in an order which shall indicate which are most used. Thus of the geographies, Olney's, Woodbridge's and Worcester's appear to be more used than any others; next, Smith's, Parley's, &c. The Spelling and Reading books we have put into one division, because so many are intended to combine both these purposes that it would be difficult, in most cases, to make a distinction.

Reading and Spelling Books.

Emerson's National Spelling Book, and Introduction; Cumming's, Webster's, Worcester's, Alger's, Perry's, Hazen's, Sears', Fowle's, New York, Kelley's, Marshall's, Lee's, Cobb's, North American, Primary, Elementary, and Perry's Pronouncing Spelling Books, Angell's Union Series; Nos. 1 to 5. Introduction to Cumming's, Worcester's Sequel to the Spelling Book, Hazen's Speller and Definer, Worcester's and Franklin Primer. Child's First Book; Infant School Manual; American and Easy Primer; Child's Assistant; Young, First, Third Class, National, Rhetorical, Analytical, Murray's, Improved, English, Classical, Mt Vernon, Ecletic, Boston, American, Intelligent, Select, Merriam's, Columbian, Popular, Common and Historical *Readers;* Popular Lessons; Book for Massachusetts Children; Boston Primary Reading Lessons; Porter's Reading Books; American First Class Book; Emerson's 1st, 2d, and 3d Class Books; Pierpont's First Class Book; Easy Lessons; Child's Guide; Sullivan's Political Class Book; Sullivan's Moral Class Book; Story's Abridgement; Constitution of the United States; Introduction to the Young Reader; —— to the Analytical Reader;—to Murray's Reader; Pierpont's Introduction to the National Reader; Colburn's Selections from Miss Edgeworth; Hildreth's View of the United States; Sequel to Hildreth's United States; —to the Analytical Reader; — to Popular Lessons, — to Easy Lessons; — to the Child's Guide; Scientific Class Book; Tales of Greece; Worcester's 1st, 2d, 3d, and 4th Books; Hall's Reading Book, Fourth Class Book; Columbian Class Book; General Class Book; Child's Companion; Boston Lessons for Primary Schools; Parley's Magazine; Colburn's 1st, 2d, and 3d Reading Books; Young Lady's Class Book; Putnam's Sequel; Willard's Reading Book; National Preceptor; Conversations on Common Things; Brief Remarker; Irving's Columbus; Abbott's Young Philosopher; Watts on the Mind; Alger's Pronouncing Testament, and the Bible.

Grammars.

Murray's, Smith's, Smith's Murray's, Parker's, Greenleaf's, Brown's, Hobb's, Frost's, Pond's, Parker's and Fox's, Lowth's, Ingersoll's, Hall's, Pond's Murray's, Putnam's Murray's, Alger's Murray's, Webster's, Kirkham's, Kirkland's, Hamlin's, Cummings', Russell's Murray's, Smith's Productive, and Brown's Catechism. Frost's, Parker's and Fox's Exercises in Parsing.

Geographies.

Olney's, Woodbridge's, Worcester's, Parley's, Smith's, Malte Brun's, Hall's, Field's, Goodrich's, Cummings', Brinsmade's, Blake's, Huntington's, Morse's, Hale's, Hildreth's, Middlesex, Willard's, Boston Atlas, Woodbridge's First Steps, and Woodbridge's Geographical Copy Book.

Arithmetics.

Emerson's First, Second, and Third Parts of the North American Arithmetic; Colburn's First Lessons and Sequel; Smith's, Parley's, Walsh's, Robinson's, Daboll's, Adam's, Hall's, Greenleaf's, Botham's, Temple's, Introduction to Smith's, Youth's, Beecher's, Scholar's, Pike's, Root's and White's.

Histories.

Goodrich's United States; Hale's, Emerson's, Webster's, and Davenport's do. Peter Parley's History; Goodrich's 1st, 2d, and 3d Books of History; Blake's, Hildreth's, Butler's, Worcester's, Robbins', and Child's Histories; Hildreth's History of Massachusetts; Williams' History of the Revolution; Master's Elements; Worcester's do.; Whelpley's Compend; American Revolution, and Emerson's Questions to Goodrich's United States.

Dictionaries.

Walker's, Webster's Abridged, Worcester's, Johnson's, Todd's Walker's, Todd's Johnson's, Perry's, Child's and Grund's.

Chemistry.

Comstock's, Blake's, and Conversations.

Philosophy.

Blake's, Comstock's, Conversations, and Swift's.

Geometry.

Grund's, Holbrook's, Bruce's, Playfair's, and Walker's.

Astronomy.

Wilkins', Bailey's, Blake's, and Herschell's.

School Masters in Norway.

Though living in very small communities, far apart from each other, scattered over a wild mountainous country, cut by long fiords, or arms of the sea, and intersected by deep rivers and stormy lakes, the poor Norwegians contrive to secure very generally the advantages of education and religious instruction. Both of these, indeed, are provided for by the wholesome laws of the country. The schoolmaster of each district makes a regular progress from village to village, from farm house to farm house, having, at times, to go a distance of fifty miles at a stretch, and this in the midst of the rigors of winter, and through frost and snow, the peasantry being too much occupied during their short spring, summer, and autumn, (which seasons, taken altogether, scarcely exceed four months of the year,) to be able then to devote any time to in-door application. The schoolmaster receives his food and lodging from the principal farmers of the district, and all the inhabitants who

cannot read are obliged by law to go to him for instruction: the master receives a trifling fee — some two or three stivers — from each pupil; and his whole income, putting aside his meat and lodging, which he gets gratis during his journeys, rarely exceeds thirty or forty dollars the year. They are welcome wherever they go, and seem generally to lead a very contented life. In some of the remote districts, they not only carry the light of education, but all the news current in those thinly peopled tranquil regions; and their arrival at a farm or village is looked upon as an event, and held as a holiday. — *Christian Register.*

Seminaries for Teachers in Massachusetts.

The Directors of the American Institute of Instruction have addressed to the Legislature of Massachusetts a Memorial praying them to devise measures of some sort for the better education of Teachers, as the only effectual practical method of elevating our common schools. After presenting, in strong language and sound argument, their reasons for their petition, they remark as follows:

'We therefore pray you to consider the expediency of instituting, for the special instruction of teachers, one or more seminaries, either standing independently, or in connection with institutions already existing; as you shall, in your wisdom think best.

We also beg leave to state what we conceive to be essential to such a seminary.

1. There should be a professor or professors, of piety, of irreproachable character and good education, and of tried ability and skill in teaching.

2. A library, not necessarily large, but well chosen, of books on subjects to be taught, and on the art of teaching.

3. School rooms, well situated, arranged, heated, ventilated and furnished, in the manner best approved by experienced teachers.

4. A select apparatus of globes, maps and other instruments most useful for illustration.

5. A situation such that a school may be connected with the seminary, accessible by a sufficient number of children, to give the variety of an ordinary district school.'

In addition to the above, we also observe, with much pleasure, that efforts are still making to procure legislative aid in the establishment of a Teachers' Seminary in the county of Plymouth.

Schools in Italy.

According to Valery, there are in the ecclesiastical states, sixty district schools (*regionaries*) which are conducted by laymen, and which instruct about 200 children and youth. There are seven schools of

church music which give gratuitous instruction to about 500 pupils; seven others to as many as 2,000. The school of St Nicholas, in the Strada Giulia, is a model school. At the close of the day's labor, about eighty children of laborers are here collected and gratuitously instructed by ecclesiastics. In the singing schools the first principles of drawing are taught. Some of the rules are worthy of note. Corporeal punishment is to be rare and always moderate; and no deformed person is allowed to be an instructor, lest the children should laugh at him; a genuine Italian trait.

In other parts of Italy, less can be said for education. The continental government of the Two Sicilies, profess, as a principle, that every place shall have a public school for the instruction of children in reading, writing and accounts. If the principle were carried into practice there would be 1790 schools. But there are as many as thirty populous towns entirely destitute.

The general education of girls has scarcely been thought of. At Naples, indeed, there are two royal colleges for the daughters of people of rank, in which common accomplishments are taught. In a statistical work respecting Naples, published in 1829, by L. Galanti, it is stated that of 2000 girls who have gone to school, not one fifth have actually learned to read.

From a statistical article upon the Abruzzi, printed in 1833, in the "Echo" of Milan, the following account is taken. It is rare to find a man who can either write or read. Few seem to make any effort to better their condition. Most of the peasantry are involved in debt. — Ignorance increases; books are becoming scarce; private libraries can scarcely be said to exist, and public libraries there are none. The whole province depended on two book hawkers.

Education and Schools in Cincinnati.

Cincinnati contains two medical colleges, a law school, eighteen common schools — the schoolhouses nearly all new, spacious and well finished — attended by about two thousand five hundred children over six years of age, at an average cost for tuition, of eight dollars a year; besides numerous classical and elementary academies.

Not able to Read.

In those parts of Philadelphia usually known by the name of Southwark and the Northern Liberties, containing 4,500 colored persons, about 200 of whom are said to be of a suitable age to be at school, only 1000 adults and an equal number of children can read; and out of 1,230 persons in the Northern Liberties, only 92 can write. This ignorance, in

the midst of an enlightened republic is wholly inexcusable. Who would have believed that only one in thirteen of the colored people of a large district of Philadelphia could even write their names? Yet we make the statement from respectable Philadelphia papers. Surely, there is blame somewhere!

School Convention at Taunton.

A Convention of Delegates, from most of the towns in Bristol County, in this State, was held at Taunton, in this State, on the 25th of January, for the purpose of deliberating on the general system of education, and especially upon the best means of improving the public schools. The number of delegates present was from seventy to eighty, and the meeting was one of much interest. The following, among many other important resolutions, drawn up by Mr H. G. O. Colby, from a Committee for the purpose, were adopted. We beg leave, in particular, to refer our readers to that which alludes to the election of School Committees:

Resolved, 1. That the appointment of a Board of Control for the supervision of Common Schools, with a Secretary, as recommended in the late annual message of the Chief Magistrate of the Commonwealth, would in the opinion of this Convention, be a highly salutary measure, and well calculated to promote the improvement of our Common Schools.

2. That it is expedient, for the purpose of concentrating our efforts upon this subject, to form a County Association of the friends of education.

3. That is the duty of all the friends of education to exert themselves in their several towns to procure the election of suitable persons as prudential Committee men in the several school districts, and especially of independent, interested and thorough going friends of education, as members of the School Committees.

4. That we regard the office of instruction as highly honorable, and second in importance to no other vocation, and that we regard those who devote their lives to this great office, as peculiarly entitled to the regard of all good men, and to the respect and patronage of the community.

Periodicals on Education.

We have noticed, in another part of this number, the loss which the cause of education has sustained, in the death of the excellent Dr Keagy. But there is another loss, in the same region, of a different character, which we must not wholly pass over. We allude to the 'Schoolmaster and Advocate of Education' which has for several years been a coadjutor in the cause we profess to serve, and whose labors will not, we trust, be soon forgotten.

It is painful to witness the demise of standard works in this department, where their number is so few. We had hoped the great State of Pennsylvania, now beginning to open her eyes to the importance of education, and especially common or district school education, would be able to sustain one periodical on this subject. But our hopes, it seems, were not well founded. The 'Schoolmaster' is no longer 'abroad' — it has gone the way, we believe, of most of its predecessors.

The 'Ladies' Magazine,' which has been for nine years, devoted, in part, to female education, has recently lost its identity, and, like many a 'better half,' assumed the name of a worse one. It is united with the 'Lady's Book,' a periodical of much interest; but far less important, in its tendencies on sound literature, morals, and education.

But there is a bright side to this subject. While we thus record the death of one, and what is nearly equivalent to that of another standard work and hitherto valuable ally, we have the pleasure of announcing the appearance, on the stage of action, of two other monthly papers on education — the 'Common School Advocate and Journal of Education,' at Jacksonville, Illinois, and the 'Common School Advocate' of Cincinnati. We have seen the first number of each of these works, and are pleased with their general appearance, and the correctness of their doctrines. Papers of a smaller kind, are also proposed, in different parts of the country. The car of education is evidently going rapidly forward; with how much wisdom it is guided, the future will alone determine.

A few of our newspapers, have, of late, taken hold of the subject of education, especially of commou education. This is favorable. Feeble and inefficient as our own efforts may be, while compelled, as we have hitherto been, to labor almost single handed, this sort of co-operation is extremely cheering. We might give the names of many, which have of late taken up the subject of common schools; but have only room for that of the 'Vermont Chronicle,' of Vermont; 'Zion's Herald' and the 'Christian Watchman,' of this city, and the 'Providence (R. I.) Journal.' Would that the same spirit and zeal were manifested by all the guardians of public opinion, throughout our country! Would that all the editorial corps — and their readers, too, for the fault is more with readers than with editors — while they are zealous to support our civil and religious institutions, would show equal wisdom and zeal in endeavoring to elevate the condition of families and schools; and in seeking to promote that early education without which our boasted institutions will ere long be like the 'baseless fabric of a vision,' with 'scarce a wreck behind.'

NOTICES OF BOOKS.

Record of Conversations on the Gospels, held in Mr Alcott's School; unfolding the Doctrine and Discipline of Human Culture. Vol. I. Boston: James Munroe & Co. 1836. 12mo. pp. 264.

This is one of the most curious books of the day. Its beautiful exterior — its excellent type, white paper, and broad clear margins — first attract us. Then we find in it, the living voice; the teacher discoursing with his pupils. And as we proceed with its pages, we are told not what *should be*, but what *is doing*. It is, in one word, just what its title imports; a *record* of a series of every day conversations.

The grand principle on which the teacher constantly proceeds, that of enlarging the mental domain and elevating the spiritual nature of the pupil — not by accretion, but by a development from within — cannot fail to strike favorably every thoughtful and intelligent educator. We believe this great work — moral and spiritual culture — has been, and still is almost utterly overlooked; and that Mr A., in his way, does it justice. We believe, that this culture — the thing here aimed at — is precisely what should be aimed at in all early education, as of paramount importance.

In regard to the peculiar opinions of the teacher, as they develope themselves in the progress of the 'conversations,' we have nothing to say, for two reasons; first. because this is not the place for religious discussion; and secondly, because we are not sure we understand him. Above all, when he tells us that he deems whatever he finds in the consciousness of childhood, 'when spontaneous, a revelation of the same Divinity as was Jesus,' we feel that there is something intended either beyond us, or bordering on the mystical.

We do not commend the sentiments of the work, but we commend many things in the method of instruction and education which it developes. We would not encourage mysticism, but we would gladly encourage simplicity, truth and nature.

An Analytical Grammar of the English Language. By Dyer H. Sanborn, Principal of Gilford Academy. Boston: Marsh, Capen & Lyon. 1836. 12mo. pp. 299.

The author of this work claims for it a superiority over its predecessors in two respects; 'first, in employing a greater simplicity of language; and, secondly, in exhibiting a more perfect system of instruction and exercises, by which the pupil will be able to *understand* and *apply* what

he learns, at every step of his progress.' From the slight examination we have been able to give it, we are of opinion that in the latter respect, his claim is well founded. As to 'simplicity of language,' we are not so sure. Ingersoll's Grammar, and perhaps a few others, are simple enough, in their language, for anything we can discover. The names of such teachers as Sanborn and Parkhurst (to the latter of whom Mr S. candidly confesses himself much indebted) will probably be a sufficient passport to the work.

THE HOUSE I LIVE IN, or the Human Body. For the use of Families and Schools. By WM. A. ALCOTT, Author of the 'Young Mother,' the 'Young Man's Guide,' and Editor of the 'Library of Health,' &c. Second Edition, enlarged. Boston: Light & Stearns. 1837. 18mo. pp. 246.

The first edition of this work contained an account of the *frame*, or bones and muscles only. But in rewriting and enlarging the volume, the author has added an account of the *covering*, the *apartments* and the *furniture* of the 'house.' He thus intends it as a complete introduction to Human Anatomy and Physiology, for the use of the young, especially in schools; and some teachers have already adopted it. Of course, it is not our province or intention to speak of the merits of the work; we leave that to others.

THE YOUNG LADY'S FRIEND. By a Lady. Fourth Edition. Boston: American Stationers' Company. 1836. Large 16mo. pp. 432.

This is, in the main, an excellent work, and should be in the hands of every young lady. Not for its novelty; for it makes no claims to novelty or originalty; but for its excellent manner of presenting plain, wholesome well established truths. If there be a trait more praiseworthy than the rest, it is the moral and social spirit which it breathes. Works of this spirit are rare in our bookmaking age; and are, therefore, like gems, the more valuable. Our only regret in relation to this excellent work is, that the author should carry her notions of complaisance so far as to recommend to young ladies an occasional indulgence — rather moderate to be sure—of articles which some of the wisest and best physicians reject as injurious to health. We allude to wine and its next door neighbors.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

APRIL, 1837.

VITTORINO DA FELTRE;

THE ITALIAN EDUCATOR OF THE FIFTEENTH CENTURY.

It has been observed, that like other sciences and arts, education has its cycles and revolutions — its reformers and regenerators — its periods of decline and revival. New views, have usually for a long period, only a partial and local influence, and often fall back into forgetfulness. It is only when they are embodied by some of those extraordinary instruments which Providence raises up for this purpose, and, it should be added, when the world has been prepared to receive them, by a succession of local reforms, or by the crying nature of abuses, that they produce results of a general and permanent nature. The biography of Vittorino da Feltre, an Italian educator of the fifteenth century — a master spirit, whose influence seemed to have been limited to his own immediate sphere, although its spreading circles may have been felt in the countries upon which the light of the Reformation soon after dawned, and thus, perhaps, have extended even to our own times, is deeply interesting as a part of the history of education; and presents a noble example to those who devote themselves to the same sacred employment.

This remarkable man was born in an obscure Venetian village in 1378. His parents were so poor, that they could only furnish him an ignorant and ill educated teacher. The intelligent pupil soon perceived the deficiency of his instructor, and hastened to Padua, where he enjoyed the instruction of

some of the first masters of the age. He was compelled to pass much of his time in giving instruction, in order to gain his own subsistence, but still made so great proficiency, that he received the degree of Doctor, an honor seldom conferred at that period. He would never consent, however, to wear the ring and other insignia which were then worn by those who received this distinction. Not satisfied with the course of studies generally pursued, he resolved to become acquainted with the mathematics, then so much neglected in Italy, that even in the learned city of Padua there was but a single instructor in this science, Pelacane, who, unhappily, was not less distinguished for his avarice than his knowledge. His instructions in the University were confined to philosophy, and whoever wished to acquire the mathematics was compelled to pay a considerable sum for private lessons. He demanded from Vittorino, a compensation which he was utterly unable to pay, and the zealous pupil in the hope of attaining his object, entered the service of Pelacane, and persevered in performing the most menial offices for six months, with unwearied faithfulness, in order to gain his favor, but without making the least impression upon the selfish pedant. Unmoved in his resolution, Vittorino then procured Euclid, and by his own unassisted efforts, made himself master of the first ten books, in six months; a thing unheard of in those days. He connected with this, the study of other mathematical works, and was soon prepared to give instructions himself in this science. Such were the difficulties which, in that period obstructed the path of knowledge, while they doubtless gave additional vigor to those who were able to surmount them. Vittorino observed, 'I have much to thank Pelacane, that he chose to make me a mathematician for nothing.' It may be observed, in passing, that Pelacane soon lost all his pupils, and was dismissed from the University.

Vittorino continued to pursue eagerly every branch of knowledge, except Astrology, which he seems to have disregarded, in spite of the superstition of the age, and at the age of forty, commenced the study of Greek, with one of his countrymen at Venice, who had just returned from his travels. He afterwards returned to Padua, where he was received with the highest honors, both by the students and inhabitants, was attended by a great number of pupils, and gave instruction to many gratuitously. By the invitation of the students he took charge of the gymnasium, and at the same time commenced more fully his peculiar career as an educator in 1422, by establishing a school in his own house.

In this private institution, he made no distinction between the

rich and the poor, except that the former were obliged to pay a certain sum which was employed for the support of the latter. For himself, he did not reserve the smallest compensation. 'It is gain enough for me,' said he, 'if my pupils learn from me to live well and to speak well.'

The number of pupils was limited, and neither entreaties nor tempting offers could induce him to increase it. All applicants underwent a rigid examination, and the corrupt, and those who were destitute of talents were rejected without hesitation, if he subsequently found that a pupil had no capacity for higher studies, he sent him back to his parents, with the advice that they should prepare him for the employment for which he seemed to be best fitted. Happy would it be for many a child, and many a parent, if modern educators would adopt the same bold and decided course. It would save society from many a useless incumbrance in the learned professions, who might become valuable citizen in other occupations, and spare much mortification and disappointment to those who are immediately interested in the success of a youth.

Vittorino was naturally of a sanguine temperament, inclined to violence of passion. In order to become master of himself, he practised the utmost temperance, avoided every species of stimulating food, and inflicted upon himself many of those unnecessary hardships which in that age were deemed subservient to a life of virtue and piety. If he found himself inclined to anger, he still retained sufficient self-command to refrain from speaking or acting until he became tranquil. He was not however satisfied with relying upon his own strength, but resorted to religion and to its great Author, as the only means of obtaining the complete victory over his evil dispositions, and employed himself in doing good in every way in his power, to the sick, the unfortunate, and the prisoner, as well as to the ignorant. Instead of accumulating wealth from the fees paid by his numerous pupils, he distributed it to those who were needy. At one time, he had seventy pupils, to whom he gave not only gratuitous instruction, but food, clothing, and the costly manuscript copies of books, then the only ones to be procured, for the pursuit of their studies. He often assisted their parents, in order that they might pursue their studies free from all anxieties. When a pupil had finished his studies, he usually gave him a valuable book. A manuscript of Xenophon, in the Laurentian Library at Florence, still bears the inscription in his handwriting addressing it as a present to one of his pupils, as a mark of his affection.

Finding it impossible to restrain the students of the gymnasium at Padua from their vicious courses, for want of sufficient

authority, he withdrew to Venice, and established there a second private institution for education; but Providence had prepared for him a more important sphere of action. Mantua was, at that time, under the government of the Marquis Francisco Gonzaga, distinguished for his heroism, his mildness, his generosity, and his love of splendor. His wife, who was no less remarkable for her piety and literary accomplishments, than for her beauty, bore him a numerous family; and both parents were anxious to obtain a worthy educator for their children. Gonzaga, at length heard of Vittorino, and commissioned a Venetian nobleman to secure him for this purpose, at any price he should think proper to demand. The modesty of Vittorino led him, at first, to decline the proposal, both on account of the responsibility involved, and his dislike to a court life. When he heard of the splendor and power of Gonzaga, he remarked, 'how difficult it is for virtue to hold the reins in the midst of such prosperity!' He feared that he should not be able to follow the proper methods of education with the children of such a prince, or enable them to resist the temptations with which they were surrounded. He afterwards reflected, that if this prince honored virtue so much, his example would influence his subjects, and that if he succeeded in preparing these pupils to be good governors, he should secure the welfare of the State for a long time. He hoped, also, that the generosity of Gonzaga would enable him to accomplish his favorite object in founding a more perfect institution than he had yet established.

These motives (for he would not hear of salary) determined him to go to Mantua, with the firm resolution to leave it whenever he found in the corruptions of the court, or in other circumstances, insurmountable obstacles to his methods of education. He expressed these views to Gonzaga on his arrival, and was assured, that if he would undertake the task of educating his children, he should have unlimited authority to pursue his own plans.

A residence had been prepared for the educator and his pupils, provided with everything which could serve for convenience or pleasure. Shady walks, pleasant gardens, long galleries, a room adorned with paintings, a table supplied with all the luxuries which the age could furnish, in its services and its food, seemed to justify the name of 'Gioiosa,' or 'The Delicious,' which was applied to this palace. Vittorino found much which might be employed in accordance with his views, but much also which was opposed to them. In addition to the excessive material luxury of this princely residence, the palace swarmed with perfumed servants, and proud and ill educated young noblemen, selected companions

for his pupils. The princes gave themselves up to their propensities without reserve, and spent their time at the table or in idle amusements.

Discouraging as these appearances were, and strongly as Vittorino was inclined at first to renounce his task, he finally resolved to remain and boldly combat every difficulty. At first, he assumed the position of an idle observer, in order that he might become thoroughly acquainted with the characters of those around him, and by giving free scope to these young spirits, learn better how to guide them. As soon as this point was secured, he commenced his task with vigor; he only retained the less corrupt and talented of the young noblemen, and sent away the rest, without any regard to their wishes. He reduced the number of the servants, and assigned to each a particular task, which should prevent all disorder and abuse — he placed a trusty porter at the door, who allowed no one to go in or out without his permission, and thus secured his pupils from the tempters and flatterers who would otherwise have beset them. The mode of life, clothing, and all the circumstances of his pupils underwent an entire change. He was careful to see that his directions were rigidly observed, while he treated those under his care with great mildness, and made all these changes without consulting his patron, in order that rank and intrigue may have no influence upon the decisions he made. The parents of the young noblemen who were dismissed, neglected no means to injure him in the opinion of the prince; but contrary to their expectations, he approved entirely of the preceptor's measures, and thus greatly encouraged him in his difficult task.

The method of education adopted by Vittorino comprised many things which are considered as discoveries of modern days. He was far from devoting himself exclusively to the intellectual instruction of his pupils, but sought to train at the same time, the body, the mind, and the heart. He exercised them daily in riding, running, swimming, fencing, and other active exercises and games, suited to their respective tastes, and the occupations to which they were destined. By such exercises, he observed that not only the body is developed and improved in strength and agility, but the passions are rendered less powerful, and the mind better prepared for study and reflection. He was most pleased with those youth who were most active and cheerful in their gymnastic exercises, for he was persuaded that they would be the most indefatigable and zealous in intellectual labor, and in the practise of virtue. At all seasons of the year, these exercises were taken in the open air, in order that his pupils might become alike indifferent to severe cold and the burning

heats of the sun. 'My dear children,' said he, 'accustom yourselves to everything, for you know not to what mode of life Providence may lead you.' As the air of Mantua was unhealthy in summer, his pupils went into the country at that season, still remaining under his own direction, or under the care of confidential guardians. In the winter, they were not allowed to wear a great deal of clothing, that the free motion of their limbs might not be impeded, nor that tenderness of constitution produced which gives rise to so many diseases. He was dissatisfied when he saw his pupils lounging about the fire; and when they complained of cold, he sent them out into the open air. 'Good mother earth,' said he, 'furnishes man with all that he needs — even with warmth, if he stamps vigorously upon the ground. The warmth we gain by exercise, is the most agreeable the most durable, and the most healthy; because it is spread equally over the whole body. The fire only warms some parts of the body, and those excessively; in this way, it often produces diseases of the eyes, catarrh and cough, and above all, it cherishes indolence — that enemy of every noble enterprise. Exercise, on the contrary, not only produces warmth, but aids the digestion, invigorates the health, and animates the mind.' He was careful that his pupils should not sleep too long; and excessive flesh, which is often the result of too much repose as well as too much food, he regarded as a 'heavy burden to the body, and a thick cloud around the soul.'

Vittorino was always present at the meals of his pupils, and which were prepared agreeably to his directions. He required that all the dishes should be wholesome, as simple as possible, and such as could be found everywhere. He allowed them only a small quantity of the weak wine of the country, and this mixed with a great deal of water. His directions were more cheerfully followed, in consequence of his own rigid adherence to them, and when his friends remonstrated with him on his abstemious mode of life, he playfully replied, 'How different are our anxieties, my dear friends; you are troubled that I do not partake of everything; and I, on the contrary, am afraid lest you should enjoy too much.' If, notwithstanding his precautions, any of his pupils became ill, no mother could nurse her children more faithfully than Vittorino did these objects of his care.

He was not only careful to preserve the health and vigor of the body, but also to cultivate agreeable habits, and taught the proper positions and movements of the feet, the hands and the head. If, for example, a pupil had the habit of leaning upon another, he drew a circle on the floor, and obliged him to stand upright in order to correct this propensity; and he resorted to other

methods to prevent the hiding of the hands, distortion of the features, and other unpleasant habits. He accustomed them all to speak as clearly and harmoniously as possible, and by persevering exercises he improved many rough and shrill voices. He clothed his pupils neatly, and in a manner suitable to their rank, but by no means ostentatiously; and reproved severely those who devoted too much attention to dress, or wished to assume the character of 'young fashionables.'

His methods of physical education were attended with peculiar success in reference to the two elder princes under his care. The oldest, Ludovico, was so excessively fleshy, that he moved with difficulty, and seemed almost without joints. The second, Carlo, was, on the contrary, so tall and emaciated, that his appearance excited compassion, while the awkwardness of his position and movements, was painful to himself, and almost laughable to others. The first anxiety of Vittorino was to improve these shapeless forms. He gradually withdrew from Ludovico all rich food, and allowed him only to eat very moderately of the most simple dishes, and when he saw his appetite too keen, he called in singers and musicians, during his meal, which soon inspired the youth with so much taste for these nobler pleasures of sense, that he often sprang from the table that he might lose nothing of them. These measures, in connexion with suitable exercise, gave Ludovico so regular and fine a form that he was soon scarcely recognized, and he continued during his life a model of temperance. Carlo, on the contrary, was allowed to satisfy himself with the most wholesome and nourishing food, and to take dry bread at all periods of the day when he desired it. Vittorino often wept with joy, when he looked at them, and called one his Hercules and the other his Achilles. Would that these wise methods of a dark age and benighted country, were oftener adopted in the institutions of a nation that pretends to all the light of the nineteenth century; we might then hope to banish some of the monstrous and some of the spectre-like figures which haunt our halls of science. Strange! that all the light of physiology, and all the evidences of experience should be insufficient to remove from the minds of well-informed men, the absurd prejudice against gymnastic exercises, which have so often been the means of incalculable benefit to body and mind, merely because the unthinking compare them to the tricks of a monkey, or because they do not produce money to add to that flood of wealth which threatens to ruin the morals of our country.

Vittorino gladly received very young children into his institutions, and preferred those who had never received instruction

from others. He commenced his course by giving them the letters of the alphabet written with various colors upon pasteboard; and joined, himself, in the little games by which he endeavored to impress them upon their memories. As soon as the pupils had become familiar with the indispensable elements of knowledge, he examined very carefully their talents and dispositions, before he ventured to mark out their course of study. Endless as is the variety of the human faculties, it was his opinion that everyone without exception whose body is well-organized, has received from the Creator the necessary qualifications for some occupation or branch of science, and he believed that provision should be made to enable everyone to follow the particular course to which he is adapted.

[To be concluded in our next.]

WHAT HAVE I TO DO WITH PHYSICAL EDUCATION?

THOUSANDS of parents and teachers — especially the latter — ask this question; and thousands wish to ask it, but suppress their feelings lest they should reveal their supposed ignorance. The truth is, that the majority of our community have no clear and distinct conception of the meaning of the term physical education, although it is quite fashionable, and is in nearly everybody's mouth. Even our teachers, both male and female — our district school teachers, we mean — a large majority of them, have very inadequate ideas on this subject. Of the meaning of the term physiology, they know perhaps equally little.

Our object, in this article, is to give them a general idea of what is meant by physical education; at least, what is meant by it so far as it applies to or concerns their own sphere of action; and what in general they ought to know, so as to be able to teach and educate properly.

Whatever has anything to do in forming, developing, improving or injuring the bodies or the various parts and organs of the bodies of the children under our care, deserves our attention as being concerned in their physical education. It is the word *physical*, which, in relation to this subject, perplexes and confuses so many people. Just substitute the word bodily for physical — a very appropriate change — and it would vary the aspect of the whole matter.

Your pupils have lungs; those lungs are forming, every moment; they are also changing the blood every moment. Now, to have the lungs properly formed, requires appropriate

exercise in reading, speaking, singing, walking, running, laboring, &c.; and to have the blood properly changed within them requires the admission, at every breath, of a supply — a full supply too — of a certain kind of air. The purer that air is, the less it is mixed with any other matter, or has any other matter in it, and the less it has been breathed by others, the better for your pupils. You greatly need, therefore, to study the nature of the lungs and of the air; and also the character of the changes which the air undergoes, both in the lungs and elsewhere.

Your pupils have each a heart, connected with which are arteries and veins almost innnmerable, and holding from one to two or three gallons of blood, according to the size of the body. The whole mass of blood passes through cavities in this heart, once in about four minutes; and through the lungs in such a manner as to be affected by the air which is in them about as often. If there is any impurity in the blood, it is carried through the tender heart, which is very sensible to the presence of impurities; and also through all parts of the body, even the brain; and is not thrown out again, till it has come round to the lungs, or perhaps not even so soon. But the purity of the blood depends not only on the lungs, but in some degree, at least, on the nature of the food and drink we use. You will, therefore, see an additional reason for studying the nature of the lungs and the air, and a very strong reason for studying the nature of the heart and arteries and veins, and their contents, the blood.

Your pupils have a brain and nervous system, the instruments of sensation; and they have numerous inlets, among which are the eyes, the ears, the nose, &c. You see, therefore, the necessity of understanding all these organs and their relations. The eye has particular relations to light, and may be injured by it — either when deficient or in excess, or when improperly applied, in various ways. The eye may be improved by cultivation. The ear may also be improved by cultivation; and it may be injured by abuse, but not so readily.

You can do a great deal in cultivating these organs of vision and hearing, and fitting them to appreciate differences of color and sound with great accuracy. Such cultivation will be of very great value to them in after life.

Your pupils are affected by temperature. Sometimes, owing to a particular state of the nervous system, great fatigue, great debility, or some other cause, they will be much colder —even with the same clothing, than at others. Physiology will teach you not to be surprised at this. It will also teach you the nature and functions of the skin — the character and purposes of per-

spiration — and the diseases which arise from too little or too much perspiration. There are circumstances, too, connected with the history of every schoolroom, which, in this point of view, require much attention.

We ought to pause here to say that everyone of your pupils is exposed constitutionally to particular diseases, more than to others; and we regard it as your duty to watch and teach him to watch, with peculiar care, at these dangerous points. And is not this a part of physical education?

Every pupil is also exposed, in a greater or less degree, to diseases of each organ — if not duly studied, educated and guarded. There are diseases of the lungs, diseases of the heart, diseases of the brain and nervous system, diseases of the skin, diseases of the eye, ear, nose, mouth, &c.

Your pupils have muscles — hundreds of them — made for motion, and demanding it. How can you direct them in such a manner as will best promote the healthy action and proper development of these important parts of the human frame, unless you understand their nature, structure and character? How can you otherwise judge what kind of sports are best for them? How can you form an opinion of the comparative value of exercises in mechanics and those in agriculture? How can you tell whether to join or not in the prevailing contempt of gymnastics, and the almost equally universal skepticism in regard to calisthenics?

Your pupils have heads — masses of brain with a thin case over them. How will you know, unless you study these parts, whether or not it is safe to strike them with books, rules, rods, ferules, or even with your hand? How will you be able to form any adequate conception, without a knowledge of the character of this soft, curious mass, whether or not there is danger of exciting it too much by excessive study?

Your pupils have hands. Is any attention paid to these? Or are they wholly overlooked? The training of the hand to an easy position and motion in writing, is highly important, and should never be overlooked.

They have each a stomach; susceptible of cultivation and improvement, or of deterioration and abuse, like most other muscular organs. It may be injured in various ways; 1. by receiving and attempting to digest improper substances; and 2. by water and other substances, at too high or too low a temperature. Or it may be injured by being kept constantly in action, like other organs that are muscular and need occasional rest. Cold drinks when the pupil is very hot, may do him immense mischief. As to being kept too constantly in action, this is done

in various ways. It is effectually done, by those pupils, male and female, who are allowed to be constantly chewing things in the school room.

The condition of the schoolhouse and schoolroom, have also a strong bearing on the physical education of young children. Are the benches good ones? Have they backs? Are they too high? Are the writing desks in good condition? Is the schoolhouse warm enough? Is it too warm? Is the air kept pure? Do the pupils go out of doors often enough, into the purer air? Are any of them acquiring, from time to time, bad habits? Are they learning to pick their nails, their teeth, their noses, their ears, or their eyes? Are they, from mere fatigue, learning the art of not sitting still, and of not standing still, when they read? Are they acquiring habits of drawling, or enunciating badly, or of speaking indistinctly?

But enough for the present. We might have gone a great deal farther, into particulars. The world of physical education is exceedingly broad. What we have said, is merely a series of hints. The teacher, however, who has been aroused by them, to a faint conception of the arduous work of physical education and as a preliminary step to the study of physiology, will not require that we should say more; and he, who would not be aroused by this, would not be, perhaps, by a more extended article.

TEACHING PUPILS TO SIT STILL.

The attempt to make young children, at our district schools, sit still unemployed, for an hour at a time, has often struck me as not only unwise — since it is usually fruitless — but unreasonable. In the first place, such protracted stillness has no advantages to compensate for the trouble of securing it. Secondly, it is next to impossible to effect it.

The only advantages that I have heard claimed for it, are, that it is important to the child in future life to have learned to sit still; and that it is equally important to the good order of the school.

I admit, with cheerfulness, the importance to the child himself, of learning to sit still. I consider scarcely anything which is taught, either in the family or in the school, of more consequence. For the want of such knowledge — for want of the *habit*, I should rather say, of sitting still — I have seen adults unhappy.

One man, in particular, I recollect, who was never taught to sit still. He is now near forty years of age. Follow him where you will, even to the church; and unless he is asleep, you will find him in motion. I have, indeed, known him to make efforts to keep still; but they are never long continued. If he can do nothing else, he will pick his teeth or his finger-nails. He perceives his condition, and makes some faint efforts to break from the chains of so powerful a habit; but he finds it so difficult, that he does not long persevere in his attempts.

But how is this habit to be formed? Is it to be formed, in the boy or girl of three or four or five years of age, by compelling him or her to sit, with arms folded, on an unpleasant or painful seat an hour at a time? Never. Such is the nature of most children, that unless you fasten them, or employ them, you cannot keep them still so long, if you would. The time for which a child should be thought to sit perfectly still, either in school or elsewhere, should be, at first, very short indeed; and should only be increased gradually. The moment you extend the period, too much, you not only defeat your object, for the time, but you produce, in the child's mind, a permanent reaction or dislike to the whole thing.

In regard to the plea that a little child ought to sit still, for the good of the rest of the school, I have many doubts. The older pupils are not much influenced by the example of the younger class, of whom, I am, just now, speaking. The force of example, in a school, is all the other way. If examples of perfect silence were even as valuable in a school, as some suppose, it should be the older, and not the younger pupils, of whom they should be required.

But I have not found this deathlike silence in a schoolroom either useful or necessary. True, I have sometimes required it of my pupils. But at other times, I have permitted more of the hum of business. If there were a difference at all in the results, I think the last mentioned course the best.

In this view, it seems to me wrong to impose on young children so painful a task as that of sitting entirely still for a whole hour at a time. It seems not only irrational, but as I have already said, unreasonable. It not only has no important advantages, but is attended with many positive evils.

1. It is injurious to health. No child under five years of age ought to be expected to sit still half an hour at a time, in any circumstances. Who can doubt that the spine is often injured in this way? Who can doubt, that the universal or almost universal crookedness of this naturally straight column, is often

begun in the schoolroom, in sitting too long on hard benches, and above all, sitting too still? What other young animal — except the human being — would not be destroyed, in a short time, by similar treatment? And do not young children suffer quite as much from close confinement, as other young animals? Is not motion, as almost incessantly indispensable to the proper and healthful development of the organs and frame of the human body, as to those of the lamb, or the kitten, or the kid?

2. It endangers good manners and habits. A thousand bad habits — physical, intellectual and moral — grow out of the effort to keep little children still in the school room. There seems such a tendency to expend voluntary power in some direction or another, that if they are required not to move their bodies, they will at least move their hands and feet. Hence, frequently arise the habits of drumming with the toes, rubbing the eyes, and picking the teeth, nose and ears. Hence, also arises, in some instances, the habit of picking or biting off the nails. I have seen a person, in whom this last habit was rendered so inveterate at school, that he had not broken it up in middle age.

3. It is dangerous to morals. Children can no more bear to be idle, than adults; and it is at least equally true of them, that he who is idle, is sure to be in mischief. The seeds of a great multitude of vicious habits are sown, while sitting on the school bench, with nothing to do.

4. It is a great waste of time to the teacher, if not to the pupil. What teacher has not regretted the necessity of spending so much of his time in correcting and punishing his pupils? Yet no small portion of this correction and punishment grow out of idleness, aided by fruitless efforts to keep them perfectly still.

How much happier would everybody be who is concerned — pupil, teacher and parent — if means were devised to keep these young folks constantly occupied! But is it an impossibility to do so? Are there no means of furnishing the youngest pupil with such constant employment as to prevent the evils which it often costs both him and ourselves great pains to correct?

Yes, the means are abundant. There is no sort of difficulty — were teachers awake to the necessities of the case — of devising means for keeping every child in school in such constant employ as to prevent all the evils which are usually attendant upon idleness. Let his time be properly divided between business and play and sitting, and the task is accomplished.

Suppose a class of little boys have been sitting a quarter of an hour in perfect silence. This is quite as long a time as any

body should expect them to be still. Then give each of them a slate and pencil, fifteen minutes more. Let them write down the lessons they are learning; or make pictures; or do anything almost, they please. Then perhaps, let them recite or spell or say their letters. Then let them go out and play fifteen minutes more. Then again you may require them to sit perfectly still a short time. Then, slates again. Then, it may be well to let them stand a short time; and so on.

Let me say again, there is no sort of difficulty in all this; especially if the school is not too large. I have found no difficulty in carrying out the leading features of this plan in a school of forty pupils. If the number is very great, the teacher may be obliged to employ monitors to attend to the slate exercises, as well as to attend them during their recreations out of doors.

A.

MISSIONARIES OF EDUCATION.

Extract from an Essay presented to the American Lyceum in May 1836. By Wm. A. Alcott.

A friend of Education, in a letter which I received from him six or eight years ago, while speaking of the comparatively wretched condition of our common schools, observes nearly as follows. 'A missionary of education is much wanted in this country. We need a Howard to dive into our School houses, examine the condition of the pupils, and be the means of extricating from these prisons many a sufferer.'

My friend was right, as far as he went. Instead of one missionary however, — one Howard — we want many. How great a number, I will not now undertake to say. But if sixteen was not too many for the Jewish nation in the days of Jehoshaphat, when it contained a population but half as great as the present population of the United States, it is obvious that we are not likely soon to see too large a number in the field, provided they possess the right character. They should be to our community what the five princes, the nine Levites, and the two priests, which Jehoshaphat sent out as missionaries of education, were to the Jews; or they may prove a curse rather than a blessing. Instead of propagating the fear of the Lord among the surrounding nations, and proving the most efficient means of promoting the public as well as the private

good which were ever put in requisition, as was the case among the Jews, they might prove instruments of national as well as of individual evil.

Permit me to state with more distinctness what I mean by a missionary of education in the United States.

I mean, then, an officer appointed and sent forth by some responsible body or association, whose object, and whose sole object it shall be, by appropriate means to awaken everywhere an interest in education generally, but especially in parents *as* parents and in parents and teachers, as the proprietors and conductors of infant, primary, elementary or common schools — those schools to which alone the mass of the community ever gain access. Such a person, devoted to his employment as a profession, or for life, whether called Agent, Superintendent or Missionary, and whether sent out for this purpose by a Legislature, or by some known Association, such as the American School Society, the American Lyceum or the American Institute of Instruction, would be, in effect, a missionary of education.

The inquiry will next arise, What should be the specific duties of such an officer, or in other words; How is he to accomplish his object?

The means of awakening parents and teachers, must be many and various; as various, indeed, as the circumstances in which such parents and teachers may be placed.

Sometimes he may speak to them through the pulpit, if he can gain access to it. Perhaps it may be better however, as a general rule, to collect a small audience in each separate district. In this day of inquiry, I apprehend there will usually be little difficulty in collecting, at the school house, a small number of the proprietors of any district school, provided due notice is given that a well known and accredited agent is to speak to them without money or price; and in not a few districts he would probably speak to the most crowded audiences. It will be a far easier task merely to collect people together for a purpose like this, than to address them in a way calculated to do them good, and without at the same time exciting their prejudices and confirming them in their neglect and stupidity.

But the missionary of education must not only give Lectures, he must see and converse with individual teachers and parents. He must visit parents at their houses, and teachers at their school rooms. He must endeavor to make the teachers of a given region associate with each other for mutual improvement, more than they have been accustomed to do, and visit each other more frequently. The importance of interchanging

visits, in the way last mentioned, has seldom been properly appreciated, and in this respect, I have been much pleased with the arrangements of the School Committee of Lowell in Massachusetts, who have made it the duty of the teachers to visit some particular school every week, and spend half a day in it; and without being obliged to make up to their respective districts, the time thus occupied.

These visits of teachers to each others schools, together with weekly meetings for mutual communications and improvement, if rendered universal, would have a great and lasting good effect; and I see not why a judicious public officer might not hope to effect this.—If this measure were effected, the way would then be opened for town or parish or county or perhaps state meetings or conventions; and this, too, in a natural and rational manner. For, however successful some individuals may have been in forming county or state conventions, without this preparation, it cannot be doubted, that with it they would have been incomparably more so.

In short, there are a thousand ways in which a missionary of education might operate, some of which would only be suggested by the circumstances in which he might from time to time be placed. There is one more, in particular, which strikes me as too important to be omitted in this place.

If the officer were from the ranks of the more enlightened and thinking and experienced teachers—and in my own view, no other person ought in any instance to be appointed, he could do great good in the school room. There are few teachers worthy of the name, who would not rejoice to receive his visits and hear his instructions. These might be given not so much in a dictatorial manner, as in familiar exercises with classes, or with the whole school. Perhaps at one time he might instruct a class in the alphabet; at another in spelling, at another in defining, or reading, or geography, or arithmetic. Or perhaps the teacher—for the sake of coming more nearly at the spirit in which he would conduct a school, will give up to him, for an hour or half a day, the reins of government; or at least do this as far as the circumstances may permit; himself remaining, for the time, as a mere spectator.

But in order to execute in the best manner his whole duty, and accomplish the greatest possible amount of good, the missionary of education must co-operate with, or at least hold an intimate and frequent correspondence with his fellow missionaries; for it is hoped, that were this subject to receive the attention which its importance demands, there would not be less than one officer of the kind employed in each State and

Territory of the Union. I do not suggest the importance of a friendly correspondence and an intimate relation between twentyfive or thirty public functionaries of this description, so much to prevent jealousies or other evils from springing up — for it is hoped, they might have minds sufficiently enlarged to be above all this — as to strengthen and encourage them in their efforts, on the general and long accredited principle that Union is strength; and also as a means of aiding each others' progress by communicating light and knowledge and experience.

All these officers should report often to the body from which they emanated. Portions of these reports might, from time to time, be published in our papers and periodicals. How would it excite public interest to read in our journals — say, in the Annals of Education — the accounts of these missionaries; their travels, their meetings, their efforts in schools, their difficulties and their triumphs, their sorrows and their joys. It is impossible for the public mind long to remain as uninterested and as stupid as it now is, on this great subject, were such measures to be in constant and efficient operation before them. And until measures of this description, or in this general spirit, are devised and carried into execution, it seems to me equally impossible to expect, on any rational principles, much of improvement in education. I ought to add, in this place, that let the reports or proceedings of the missionary of education be published where, or by whom, or to what extent they may in other forms, an annual Report should not fail to be made out by the Secretary of the body to whom he is made responsible. For I believe as I have already said, that there should be a common or general head, to whom all the officers in question should be responsible, either directly or through the medium of smaller heads in each individual State.

The great work, after all, of a missionary of education, would be to enlighten parents. It is sometimes said — and the remark has more of truth in it than I wish it had — that there is but one real difficulty in the way of advancing the cause of education; which is, the ignorance, the stupidity, and the cupidity of parents. Teachers, as such, stupid as some of them may be, are on the whole, much in advance of the mass of the community. If any one doubts this, he needs but to attend one session of the American Institute of Instruction, where he will see scores, perhaps I might say, hundreds of female teachers from almost all parts of New England, spending not only a whole week of their time, but a large proportion of their scanty, yearly earnings, in going and returning, and in living in an expensive city;

and all this sacrifice, for what purpose, if not to improve themselves in their profession?

I have said that the great difficulty of difficulties — the grand obstruction to the school missionary's progress — is the ignorance of parents. But how shall this difficulty be met? How shall the ignorance and the prejudice and the stupidity to which I allude, be overcome?

The first point to gain — as it appears to me — is to convince them of the importance of instruction and education. To this end, in a community where the love of gain is predominant, and that of distinction scarcely less so, it may not be amiss (though I should prefer other motives could they be prosecuted with any hope of success) to set forth the advantages of a good education in a pecuniary point of view; and show that whatever may be the future destination of a child, he who is educated, has the greatest chance of success; and that the same remark is equally true in reference to becoming distinguished in any other manner.

When a person is fully convinced of the importance of educating his child, the next question is, How is he to be educated, or, who are to be the teachers?

The first and more important teachers are the parents. Let the child be destined to whatever other school he may, it is at home, after all, as a general rule, that the burthen of his education is to be accomplished. Let parents be shown more distinctly what education is; that it does not consist so much in set lessons, as in silent and good example; and that though every parent has it in his power to do much for his child in the way of improving his mind by direct instruction, he can do almost infinitely more by that constant management in the family and everywhere in the society of his child, which, more than all else, goes to establish his character.

Next in importance to the family, as a means of instruction, is the common, or district, or elementary school: the school in which, as I have already said, the mass of the children of a community like ours must and do often all receive all the instruction they ever receive beyond that of the family.

Infant schools are few and scattered. The principal substitute for the family school — for I hold most distinctly, that all schools are but temporary though they may be necessary substitutes for the school which God in nature has instituted as the most efficient of all others — the principal substitute, I say, for this, is the district or common school. This, in the best circumstances, has a more salutary influence than any other school whatever, beyond the paternal roof. The reason is obvious. The children are still at home the greater part of the time, and

under the influence of the parents, their natural and legitimate educators.

But, at the present day, for I must be brief on this part of my subject, these schools are not under the best circumstances. In one or two of the States, the inhabitants have relied so long and so much on a public fund, for the support of common education that their own exertions have partly ceased; and a kind of public paralysis seems to have followed. In the other States, they are in the other extreme; and without any fund at all. And in the States where the common schools are in the best condition, there is already so much of a division of rank in society, that the wealthier part of the community are beginning to send their children to other schools in preference to the common school. So far have they already, in this way, withdrawn their influence, that the consequences are, to every friend of his country, fearfully alarming. The separatists, whose exertions and influence while they remained personally interested in the school, were great and efficacious, having ceased to watch over those institutions, they have in some places rapidly deteriorated, especially as regards their moral influence. So deplorable, in these respects have the results been, that it is not uncommon, now-a-days, to hear people of good sense in other respects, say, they have already become nurseries of vice, to which they cannot conscientiously send their children.

This state of things, growing worse and worse, as it undoubtedly is, every day, is, as I said before, most alarming; and hence a wide field is opened — probably the widest — for missionary labor. What the missionary has to do in this respect is, to convince people if possible, that in this country, and with our habits and government and institutions, there is no alternative between a good system of common schools and the almost utter ignorance and abject slavery of the poorer part or great mass of the population; that good common schools can never be maintained unless the wealthy citizen, who is able either to send his children elsewhere or educate them at home, instead of doing so, makes a little sacrifice, and sends them to the common school: and joining his efforts to those of his poor, his less informed, and less influential neighbor, devotes some of that extra effort or money which he would otherwise feel himself called upon to expend in another manner, in elevating this common asylum of infancy and childhood.

But to show all the evils which are daily and hourly growing out of this circumstance — the withdrawal of the children of the wealthy and influential from the common school — and to present, in a proper manner, the duty of this latter class to make

the sacrifice which I have mentioned, requires a volume rather than a single division of an essay: or rather it requires, what it was the principal object of these few hints — for they are merely hints — to show, the constant labor of thorough, efficient, faithful and devoted missionaries. I will only add, that in my own opinion, and I speak not the language of a momentary impulse, but of much reflection and extensive observation, the destinies of our nation and of the world, turn on this very hinge. If our common schools can be made *common* schools indeed; — if the mass of the community, high and low, rich and poor, bond and free, can be educated in them, during several of the first years of their lives, and if parents of all ranks and classes, and names will exert themselves, shoulder to shoulder, to sustain and elevate them, and make them what they should be, then our free institutions may be permanent, in spite of foes without or within. But if not — if those who have it in their power, will continue, *because* it is in their power, to withdraw their influence, as they are now rapidly doing, and if the lamentable state of things is to go on, and increase for twenty, thirty or fifty years to come, then it requires not the spirit of inspiration to enable us to foretell, with considerable certainty, the result.

EXPERIMENT IN TEACHING ETYMOLOGY.

[The following 'Experiment' was published in this work nearly six years ago. Our apology for rewriting and abridging it, is to present it in one view, instead of having it scattered through several different numbers as before; and also to benefit many individuals who were not subscribers to the 'Annals' at that time.]

I WAS resolved on making a thorough experiment in teaching English Grammar. It was perfectly obvious that as Etymology was usually taught in schools, it was not only not understood by pupils, but irksome, in the extreme. I thought I had at last devised a plan of inculcating this part of grammar with more than usual success, as well as in a manner which would be agreeable to the pupils.

These points being settled, the question was, when and where to make the experiment. Its novelty would so attract the attention of the rest of the scholars, if it was pursued in the regular hours of the day school, as to render that season somewhat doubtful. Besides, there were such prejudices in the district — and in most other school districts in that region — against gram-

mar in general, that I was afraid to render it very conspicuous, lest I should displease the parents.

Our evenings remained; but I was, in general, opposed to evening schools. The evening, however, presenting fewest objections, it was concluded to pursue the course, at those seasons. We commenced the evening of the first day of January, 1830.

As I had given some intimations of my plan to the pupils, I had expected a large class would attend the course. But the inclemency of the weather just at the time when we made the beginning, together with other unfavorable circumstances, diminished the class to about ten; of whom, there were about an equal number of males and females. Their ages were generally from twelve to sixteen years; though there were a few not much over ten.

Each pupil was furnished with slate, pencil and sponge, and each was required to pay the closest possible attention to everything I said or did. The idea of studying grammar with slates and pencils was so novel, that I found no difficulty of securing general attention.

Holding up my cane before them, I asked them to write the name of it on their slates. It was immediately and eagerly done. Some, indeed, wrote *staff*, instead of cane; but this was a matter of no consequence. Either was sufficient for the purpose.

Now, said I, after giving them all ample time to write the first word, you may write the name of *that*, placing my hand upon the table: which was accordingly done. I had already requested them to be careful to spell correctly, as well as to write everything in a legible hand.

You may now, I observed, write down on your slates the names of all the things in the schoolroom: such as chairs, desks, windows, &c. One of the pupils at first observed, that there were but few things in the room. But he soon found, on observing more closely and thinking more intensely, that the number was much greater than he had previously supposed. There were more than he found room for on the whole of one side of his slate. Many of the class said they could not, before now, have believed there were so many things in the room.

When each had extended his list as far as he could, I requested him to count them, and set down the number. Particular individuals were next called upon to read their list aloud, pronouncing distinctly each letter. When there was an error in orthography, it was marked, to be afterwards corrected.

As soon as this exercise was finished, and the slates cleaned,

I asked them to put down the names of all the objects they could think of, which they were accustomed to see in the road between the schoolhouse and Mr B.'s — about a quarter of a mile distant. One pupil inquired, if they might write the names of the men, and women, and children, he was accustomed to see there; as well as the birds, snakes, and other animals. I told him he might.

A long list having been completed by each pupil, he was required to read it, mark the errors in orthography, and correct them, as before. Care was taken, not to make the lesson tedious. It was not expected they would, at these first efforts, succeed in writing down every name, that might have occurred to *me*. All we wanted, was to make a beginning.

As they were not yet fatigued at all, I gave them a third lessoa. Do you know what a quadruped is? I said. Either they did not know, or did not understand me, for they were silent. I told them that quadruped simply meant an animal with four legs. Now, said I, you may write down the names of all the animals you have seen, read or heard of with four legs. A long list was soon produced and corrected as before.

Josiah, said I, do you know what a quadruped is? An animal which has four legs, he replied. I gave examples of a few bipeds and quadrupeds; and asked him to distinguish the latter. He found no difficulty in doing it.

Still it was scarcely an hour from the time of our commencing the lesson; and they were all eager to do more. So I gave them short lessons on the names of flowers — trees — fishes — trades — articles of furniture, &c.

Before closing the exercises for the evening, we reviewed what we had done, in a very familiar manner: I, on my part, asking them what we had done, at every step of our progress; and they, on their part, giving the particulars.

Now, I said to them, you have many of you attended schools where grammar was studied; do you know what a noun is? No one appeared able to tell. They had heard the language of the definitions of the book repeated over and over — perhaps repeated it themselves — but had not understood it; and now, they had utterly forgotten it.

Well, said I, all the words which you have written on your slates this evening are nouns. They are the *names* of things; and all names are nouns. *Noun*, then, means *name*. You may wonder why we do not always call them names, instead of using the word noun; but I can only tell you now, that the word noun, in studying grammar, is the most fashionable.

You must, however, be aware that you have written the names of only a small part of the things in the world. There are

names of good conduct and bad conduct, and there are names to a great many sorts of things which you do not probably think of.

If a man should behave so ill, as to take things without liberty, and perhaps do it a great many times, there would be a name for him; do you know what it would be? They did not quite understand me, at first, but afterwards they did; and said *a thief*. I gave other familiar examples of nouns; and for variety's sake, as well as to enforce the principle, asked them to turn to a certain table of words in their spelling books, and select all of those words which they thought were nouns.

We had now continued the exercise an hour and a half, when it was deemed advisable to close for the evening. There was no diminution of interest, however, till we came to the very moment of dismission.

At our next meeting, it was my object to give them a clear and distinct idea of a verb. I did not, it is true, tell them beforehand that we were going to study the verb; for it was a part of my plan not to do it. I only requested them to take their seats, and to provide themselves, as before, with slates and pencils.

I had entered the room with a bough in my hand, which I had broken from a tree by the roadside, as I came along. The scholars had stared as I came in, but had not probably supposed it had anything to do with the lesson. They were soon undeceived, however. The bough was to be, for that evening, my text book.

Observe now, said I, what I do, and write down the action which you see me perform. This distinction they did not at first fully comprehend. Accordingly, I broke in two a portion of the bough, and asked what it was I had done. *Broke* the stick, said one. Well, then, said I, if broke is the word which you think will best describe what I have been doing, just write it down. It was accordingly done; and I could now perceive that they began to understand me.

Taking my penknife from my pocket, I next cut the stick, having already required them to watch my movements. This action they were now required to write down. They found no difficulty in doing it. Some, indeed, wrote the nominative along with the verb, as '*he* cut' or 'he cuts;' but in general they wrote only the verb, in some of its moods or tenses.

A very great number of actions were now performed on or with the stick;—it was split, hacked, scraped, bent, swung, tossed, sawed, peeled, &c. All these words, and many more, were written on their slates. Other actions were then performed

and disposed of in the same manner; such as stamping, leaping, jumping, walking, crouching, running, sitting, rising, singing, whistling, whispering, frowning, smiling, &c.

When these exercises had been continued an hour or more, I told them that there was a name for words that meant action; and that the name was *verb*. Thus, said I, you have the true meaning of the word verb; it signifies an action. It is a meaning, too, which you will never forget. When we learn in the book that 'a verb is a word which signifies to be, to do, or to suffer,' we seldom understand it; and when it is explained to us, we are apt to forget it. But you will now remember what a verb is as long as you live. True, I have not told you everything I know about the verb; but all that I have told you, is true, and may be easily remembered. I repeat; I do not think you can *easily* forget it.

And I do not believe they have forgotten it to this hour; though more than seven years have elapsed. It is the only true mode of teaching the definitions of those parts of speech; and the principle is applicable not only to etymology, but to orthography, as well as to several sciences quite distinct from English grammar.

Our exercise was finished, for this evening, by selecting all the verbs in certain columns of words to which I referred them, and by a review, both of the studies of this and the previous evening.

I have been thus particular in describing my method of teaching the character of the verb and noun, because, in the first place, I wished to illustrate the general principle of teaching the thing itself, before I meddled with its name; and in the second place, because the noun and verb, as is well known, are really two very important parts of speech; and require, on their own account, a large share of the learner's early attention. He who gets a clear idea of the true nature of the noun and the verb, and can select them all from the pages of an English book, with scarcely a single mistake, has made a very considerable step toward a correct knowledge of English grammar.

At our next lesson, we studied the pronoun. For this purpose, I selected a familiar story, with which they were all acquainted and which abounded with pronouns, especially *he*, and requested them to write the story on their slates, exactly as I should slowly repeat it to them. In repeating it, I substituted nouns for the pronouns, in every instance, which in some places made a complete jargon of it. They were then requested to erase the nouns, as many of them as they could, and substitute words which would make better sense in their place. As soon

as I had made myself intelligible by an example or two, they proceeded in the work with great pleasure and interest.

When several similar exercises had been performed, they were told that those words which they put in the place of nouns, and which had so much abridged and improved the composition, were *pronouns*. *Pro*, I said, is a Latin word, and means *for*. *Pro-noun*, therefore, means *for a noun*; that is, a substitute for a noun.

During this evening, we confined ourselves entirely to the personal pronoun, and to a review of this and the preceding lessons, and to selecting nouns, verbs, and pronouns from some of the tables of the spelling book.

Such was the eagerness of my pupils to advance with the experiment that we had our fourth lesson in the morning at sunrise; and this, too, in spite of the intense cold, and in defiance of the fact that several of the pupils were females, and had nearly a mile to walk to reach the schoolhouse.

At this morning meeting, we did nothing but study the nature of number — singular and plural. I must not go into the details of the plan for want of room. It is sufficient to say that the plan was equally well adapted to the purpose, with those which had been devised for other purposes at our former meetings; that we spent some time at this, as at every lesson, in reviewing the past; and that we closed only when we were interrupted by the arrival of the hour of nine o'clock; the signal for commencing the regular forenoon exercises.

Our time at the fifth meeting was taken up with the adjective; in reviewing former lessons, and selecting nouns, verbs, &c. from spelling and reading lessons; or *parsing*, as I should say, etymologically. I will not describe the plan; I will only say, that the principle and the end were similar to those of former lessons, and that the pupils' interest was undiminished.

The sixth lesson was on the gender of nouns and pronouns. The seventh was a review of all we had done; at which I was agreeably surprised to find that though two or three weeks had elapsed since the exercises were commenced, not a single idea had been lost by the most careless scholar. I attributed this — no doubt justly — in part to the interest which was taken, and not wholly to the original excellence of the method.

The eighth lesson was intended to show the relation of adjectives to nouns; and was therefore partly an exercise of syntax. The real object, however, was to show the true nature and character of the adjective, by exhibiting its connection in the sentences where it occurs. We also took up, in this lesson, the degrees of compaison.

The ninth lesson was on the adverb, but I must not go into detail. I have extended the subject too much already.

It is just necessary to say that we closed with our tenth lesson. This was spent on mood and tense. Want of time — but not the want of success, prevented a farther prosecution of the experiment. We had, however, proceeded far enough to convince me that there is nothing in the nature of grammar itself, were it pursued in a rational manner, to excite or preserve the disgust for it which children are so apt to acquire.

For though we had not spent more than twentyfour hours of time in our experiment — even including the time occupied in studying three or four short lists of words at home, connected with our course — yet in this very short period, a considerable advance had been made, not in the study of Grammar itself as a whole, but in the important department of it called etymology. They had acquired a thorough understanding of the nature of the adjective and of the degrees of comparison; of the nature of nouns, with gender and number, and, partially, case; of personal pronouns; and of verbs in general, and adverbs. They had also acquired some knowledge of transitive and intransitive verbs; of mood and tense; of government and agreement; and of the nature of prepositions, conjunctions, interjections and articles; they could parse, etymologically, as well as scholars generally who have studied grammar three months on the common plan; and what they had gone over with, they clearly understood.

Enough at least had been accomplished — I repeat the sentiment — to convince me, along with another experiment somewhat similar to this, that if English Grammar must be studied by young children, there is a better mode than requiring them to spend weeks and months in committing to memory and repeating definitions and rules, to which they do not and cannot possibly attach any meaning.

Not that books are to be dispensed with, altogether; far enough from that. Where some preparatory knowledge has been acquired, books are, most unquestionably, highly useful; nay, indispensable. But in the etymological part of the study, the pupil's own eyes and mind, with his slate and pencil, constitute the best books; and without these, to begin with, the use of books, is, to young children, of very little service. A.

EDUCATION OF THE SPEECH.

MUCH is said, in these days, of premature or precocious education. It is not the phrenologist alone, who talks of the evils of our hot bed systems; it is almost everyone who has studied human nature and character, as it is; and who sighs to see it what it should be — what, in fact, it might be. Everyone who has acquired the least smattering of physiology, must know that a premature development of some or all of the mental powers of man — to say nothing of the physical and moral powers — is an evil as universal in civilized countries as are the means of establishing schools and furnishing seats and books, and supplying one teacher to a hundred or two of pupils.

But it is not mental precocity of which we propose now to speak. That subject has already received a share of attention in this work, in some degree commensurate with its importance. We are to treat, at this time, of physical precocity — of that premature physical development which is everywhere seen, everywhere fashionable, and everywhere to be lamented for its consequences.

From the very birth of an infant, it seems to be a leading object with those around him to push him forward. He must be urged to notice things, to attend to sounds, to smile, and to play. He must be urged to the use of various kinds of drink for which he has no natural cravings, and various kinds of food for which he has no instruments of mastication or powers of digestion. He must be urged to walk, to speak, to sing; to use a whip, play with a doll, pull the dog, harass the cat, beat James or Sarah, and perhaps sit astride of a surloin of beef in the platter.*

I do not undertake to say that no child ought, in any circumstances, to be led along towards any of these things; but only that he should not be urged. In general, however, it is soon enough to assist him when he begins to manifest a desire to masticate, walk, sing, &c.; and as to encouraging him to beat those around him, or be cruel to the dog or the cat or even to a fly, and above all to get astride of the beef or cry for the moon, it were better for him and for the world that he were never either urged or led, at any age or period.

But we are to treat, at present, of premature efforts to induce children to speak. Who, that has ever had the care of children, in their first efforts at spelling and reading, has not been

* A respectable English writer says he knew a child, who, on taking it into his head that it would be pretty to ride on a surloin of beef in the platter, was set astride of it; and another who was not permitted to see the moon, lest he should cry for it.

struck with the wretched enunciation which prevails! How few there are with whom long and painful efforts are not necessary, in order to break their erroneous early habits, and establish those which are better! There is, it is true, a great difference in this respect, in different parts of the country, and in different states of society. But there is no place — so far as we are acquainted — where the majority of children do not utter the greater part of their words, at least until they are, by much exertion, taught better, in a manner more or less mumbling, indistinct, or confused.

Why all this? Is it not for the same reason that the limbs of the child who is put into leading strings or aided by go carts or otherwise, are for some time weak and irregular in their motions? Is it not because the muscles and tendons and chords — the organs of speech as we call them — have been urged beyond their strength, or perhaps prematurely developed?

We are acquainted with a gentleman — the father of a family and a distinguished teacher — who holds, that it is desirable to develop, as early as possible, the infantile powers of speech. Fortunately, however, as we think, he has never yet put this unnatural and erroneous theory in practice. His children are not taught to speak earlier than those of others; nor are we aware that they speak any better.

It seems to us decidedly wrong to urge a child, in this matter, at all. Efforts of this kind, we have reason to believe, though followed by a slight degree of immediate apparent utility, are nevertheless detrimental in the end. We do not believe that under the best and most favorable circumstances, anything is ever gained in this way; while, for the most part, habits of indistinct and wretched utterance are often laid, which prove as lasting as life itself.

The evil in the case is often greatly increased by the bad examples of pronunciation which are set. How seldom is it, even in the best society, that we pronounce the first words which we propose to a child for imitation, with any degree of correctness! From the moment when he begins to understand us, till the time when he has learned to imitate us, how seldom is it that he hears a word of whose meaning he has the least conception, which is pronounced as it ought to be! Why not just as well speak plainly in his hearing, as only half utter words? Is it, really, any harder for a little child to say, father and mother, than to half pronounce these endearing words?

We are utterly opposed to all these efforts at precocity of development, even were the development attended with immediate advantage. But it has not this to recommend it; it is

productive, from first to last, of nothing but evil. It is doubtful, even, whether the person whose vocal organs are thus early miseducated, ever entirely recovers from the injury which is accomplished. As the legs which are hurried into action and made to bear the incumbent weight of the body before they have become firm enough for the purpose, are often injured and made crooked for life, so the muscles and other parts concerned in speech, may, by overstraining, incur a weakness from which they can never wholly recover.

We do not, indeed, affirm positively that this is often the case. Our reasoning on the subject is principally from analogy. We know, however, that many carry a feeble, inefficient voice, and a vicious, half formed utterance with them through life; and we do not believe effects like these are without their corresponding causes. So, that if the views which we advance, are not quite susceptible of demonstration, they are at least susceptible of a species of proof which does not fall very far short of it.

If our conjectures are correct — if this urging into premature action the organs of speech is permanently injurious to those organs themselves, then it follows on the known principles of physiology that the other organs of the system which sympathize with them are more or less injured. It is true in physical matters, as the great apostle of the Gentiles said it was in morals, that whether one member suffers all the members suffer with it, and whether one member rejoices all the members rejoice with it. Indeed, the apostle must have borrowed this beautiful and correct comparison from physiology; of which, perhaps, he had obtained some knowledge at the celebrated schools which he attended.

Perhaps there is nothing in the externals of an individual that concerns more his reception and influence in society — unless it be the face generally and especially the eye, of the education of which we purpose to speak hereafter — than his speech. He who speaks well, is sure to gain attention, even when his subject is not very inviting; while he who enunciates badly, often finds it difficult to gain the ear of his friends or of an audience, to subjects vitally important, and acknowledged by them to be so. How important, then, the education of the voice and speech, especially the latter!

THE YOUNG ARITHMETICIAN OF SICILY.

The astonishment excited in the United States twenty years since, by the appearance of the infantile calculator, Zerah Colburn, has recently been experienced on the continent of Europe. As if to furnish an illustration of the theory, that distinguished talents are to be looked for rather in the descendants of the ignorant and rude, than of those who too often exhaust their powers in the discoveries and productions which astonish the world, the darkened island of Sicily has produced, within a short period, three prodigies in calculation, apparently not less remarkable than the American boy. The 'Guida del Educatore,' an excellent journal of education, recently established in Tuscany, contains an interesting account of one of these children, from the pen of Mr Mayer, an active and philanthropic laborer in the cause of education in that country.

Jo eph Pugliesi was born at Palermo, of poor parents. His father did not know how to read or write, and his children were growing up in the same ignorance. The first exhibition of Joseph's extraordinary power, was at the age of five years. He was in the shop of his father, while a stranger was making up a bill of articles sold. After repeating the particulars, slowly, that the ignorant father might follow him, he stated the sum total. A childish voice instantly exclaimed, 'It is a mistake;' and gave another sum total, which was found to be correct. The stranger was astonished. He put various questions to the child, of a similar kind; and received, in every instance, immediate and correct answers, the more astonishing as the child knew nothing of figures. The stranger returned, repeatedly, to examine him, and at length, convinced that he really possessed extraordinary powers of calculation, he announced the case (the second of this nature in Sicily) in the papers. This led to an examination before the public authorities, which fully established the reputation that Joseph had acquired.

The ignorance and avarice of the father, only saw in the powers of his son, the means of gain; and, like the father of Colburn, he commenced a series of journeys to exhibit him as an object of curiosity. After traversing the island of Sicily, he passed into Italy, visited the principal cities, and went into Germany as far as Vienna. The young arithmetician was everywhere loaded with applause, and honor, and gain. The newspapers were filled with his praises — Academies of Science sent him their diplomas — cities struck medals in his honor — several sovereigns received him in the most condescending manner,

and the insignia of an order conferred on him by the Pope, procured him military salutations at the very gates of royal palaces.

'Unhappy boy!' exclaims the benevolent narrator. 'These diplomas and medals, these applauses and this gold, ill repay the indignities of such a life. Sometimes he appears in the halls of the great, appreciated and caressed like the learned lap-dog that guesses a card, or puts together the letters of a word. Sometimes he mounts the staircase of the rich, anxious and uncertain whether he shall meet with a contemptuous refusal, or with that proud condescension which will purchase a few paltry tickets for his exhibition. Then he appears in full theatres, surrounded by a crowd, who bring these same tickets, demanding an hundred fold their real value, and without regard to the remonstrances of the rational and scientific, putting him a thousand questions, generally trivial, often malicious, and always presenting a spectacle fitted to degrade the dignity of a human being, and the science which is thus made a plaything for vulgar curiosity. Unhappy boy!'

The powers of a despotic government were employed, in this case, in the cause of humanity and science. The King of Naples exercised the absolute control, which most governments of Europe possess over their subjects, wherever they are, in recalling Pugliesi from these mountebank wanderings, in order that he might receive a suitable education at the public expense. It was on his return to Naples, that the author of the article before us, met with him, and had an opportunity of testing his remarkable powers. He does not, however, occupy himself in barren details of the arithmetical feats of this prodigy, which may, after all, be rivalled by Babbage's machine for calculation — but in inquiring into the nature and value of his peculiar powers, and the best mode of cultivating them. He expresses the delight he felt in perceiving that all the contaminating scenes, and all the excessive efforts of four years of wandering had not destroyed the childlike character of Joseph, and that, like Zerah Colburn, at the same age, he gave himself up with ardor to every childish amusement, as often as he was permitted to do so. 'He is a boy, in the midst of boys — happy in running, and leaping, and playing ball — impatient with sitting still, and still more so with close application — an enemy to study, and eager only for conversation, and play, and food; charmed with the books of children, and exhibiting a lively affection for those who show affection for him. He is now between ten and eleven years of age — with a fine countenance — a large forehead — an animated expression, and quick movements. Since having the small pox

in infancy, he has enjoyed perfect health, and seems not to be fatigued by any of the ordinary operations he performs. He admires and describes the objects of curiosity he has seen in his travels, and often exhibits evidence of taste, in the reasons he gives for preferring one building or city to another. Nothing, however, in his view, surpasses his native city in beauty. He speaks of it with enthusiasm, and certainly not without some reason, for we have seen few spots, which, in some respects, surpass it in beauty. He is fond of music and of poetry, and thus shows that his powers of mind are not limited to the mere circle of numbers, and that he is capable of becoming more than a mere machine for calculation.'

Joseph is quite ignorant of figures, and in one instance committed six errors in a simple operation with the pen, which he immediately corrected by mental calculation. He has received little instruction of any kind. His memory is remarkably tenacious, and he can repeat the problems proposed to him for solution, months and even years before. It is evident, however, that it is not this faculty which gives him his peculiar facility of calculation; for the long operations in which this faculty is especially called into exercise, such as calculations of progression, are difficult and unpleasant to him. He is able to repeat a number of fourteen places on hearing it once, and after an interval of half an hour spent in conversation, again repeated it in the direct and in the inverse order. Many of his calculations are made by the method, sometimes called false position, which indicates that his power consists in the quick perceptions of the relations of numbers, and not in the mere recollection of them. It is, in short, that combination of originality, and rapidity, and accuracy in reference to numbers, which many eminent painters and musicians have possessed in reference to colors and sounds, and which is generally termed genius.

The inference has been made in this case, as in many others of remarkable genius, that it was a species of intuition, incapable of improvement. But there are a multitude of examples in other faculties of the mind, to show the fallacy of this reasoning; and Zerah Colburn assures us that his own power of calculation was greatly improved by exercise, and greatly impaired by neglect. The author of this memoir does not imagine that Pugliesi has any secrets to reveal, or any methods which are to be of important service to science; an opinion fully justified by the experience of Colburn. He observes very justly, that the wonderful results of the machinery of Babbage, which not only performs the most complicated and tedious calculations, but writes down the results with perfect accuracy, render it proba-

ble, that a mere calculator will hereafter be deemed of little value to society. He believes, however, that the same powers of mind, applied to other branches of science, might be rendered of signal service; and it is to this point, that he wishes to direct the attention of those who are concerned in the education of this extraordinary youth.

Mr Mayer considers the predominant faculty of Joseph, to be a peculiarly vivid and accurate perception. He observes, that such a faculty cannot be duly cultivated by methods adapted to minds of another cast, and that the routine of ordinary institutions would only embarrass and retard his progress, and diminish the probability of rendering him peculiarly useful. Such a mind, ought, certainly, to be trained in a manner adapted to its peculiar powers and wants. He proposes, that the attempt should be made to direct his attention by regular steps, to the various relations of form, of power, of motion, and, in general, of physical science; at first, perhaps, by a series of arithmetical problems. He remarks, that the object of formulas and theorems, is to abbreviate and facilitate the action of the mind; but this is not the thing to be desired in the case of Pugliesi, and he considers it, therefore, far more reasonable, and more likely to invigorate his mind, to present the objects themselves, and require him to exercise his peculiar powers of perception and judgment in discovering their relations, than to lead him on mechanically in methods which others have devised. In this manner, he thinks not only that his mind would be enlarged, but his curiosity excited, and other faculties awakened in a manner which would furnish data for the guidance of his educators, and for the choice of a course, as well as a method of study, best fitted for him. He hopes that he would thus be led to exercise the native powers of his mind in new discoveries or combinations, instead of remaining, as at present, a mere mirror to reflect the images which rise before him, almost without the agency of his own will. He urges, that his physical powers should not be impaired or hazarded by that unnatural confinement for hours to the school-bench, which is the lot of most children; and thinks it highly desirable that he should no longer be called upon to waste his time or his vigor, in questions of mere curiosity.

The educator of such a youth, it is remarked, ought to possess the spirit of Condillac, who well knew how to appreciate these peculiar powers; who will not undervalue a precocity, which has marked the childhood of so many distinguished men of science, and, on the other hand, will perceive that this precocity is but the first bud of infancy, which will wither and fall

without fruit, if it is not cherished, by the influence of intellectual climate and soil, fitted to develop its germs. It was well observed to the author, by a distinguished Italian, that such considerations would be useful, not only to Pugliesi, but to others; that 'he had known many youth of remarkable talent, but that their genius had been destroyed by the false systems of education to which they had been subjected, because those who directed their course did not allow themselves first to be directed by their pupils.' In other words, that they employed the methods adapted to their own peculiarities of mind, rather than to those they attempted to form. On the other hand, however, these remarks should not be employed to justify the foolish presumption of those, who mistake their dislike to persevering study, and their fondness for gathering the flowers of knowledge, instead of waiting with patience, in the cultivation of its fruits, for a peculiar genius, that disdains to move in any regular orbit.

In reference to the moral education of Pugliesi, it is observed, that the greatest care should be used in guarding him from the effects of the admiration and flattery to which his peculiar faculties often lead. That his power is so far from being the result of any exercise of the will, or of any intellectual effort, that the mind itself is scarcely conscious of its own operations. The exaggerated praises which are often bestowed, are, therefore, unreasonable as well as injurious; and are far more justly due to many men of moderate capacity, who acquire a much more moderate degree of mental vigor and skill by persevering labor.

CONVERSATIONS ON THE GOSPELS.

[We cheerfully insert the following article, because we are willing the opinions of every candid instructor and educator in regard to Education, should be presented in the pages of the Annals, however they may differ from our own.]

Mr Editor: — The above is the title of a work, the first volume of which has recently been issued from the press of James Munroe & Co., and which is unprecedented in its form, and quite new in its spirit. It is a book which we think no one can read, and not feel a renewed love and deeper reverence for childhood. It is a beautiful revelation of the truth-loving and truth-telling spirit of infancy, which has been aptly called 'a perpetual Messiah,' before it has wandered from

its divine home. It contains thoughts of the free and unperverted soul. It is the spontaneous expression of those dreams of the perfect, which haunt us in our infancy, as 'faint remembrances of our angelic life.' 'The child is father of the man,' and while its spirit remains undimmed by the breath of time, it is a holy teacher sent from God, to call its erring race to repent, and return to the dominion of innocence and truth — to that kingdom of Heaven — of which Jesus, whose whole life was a pure and beautiful infancy, has made it the consecrated emblem. The serious thought, the earnest word of a 'little one' — has it not something of the confidence and all the enthusiasm of inspiration? Does it not, in fact, give us the best idea of it!

We must not, therefore, disregard these little preachers of righteousness. We must not offend one of these little ones, nor abuse the spirit and words which have been perfected from the mouths of babes, too innocent to err in the perception and interpretations of truth, like minds mature in sin and logic.

Many arguments have been presented to the world to prove the truth of Christianity and the reality of its religion. But its best proof is the instinct of childhood, and its strongest argument is the soul purified by its light, and satisfied with its beauty. Mr Alcott, by these 'Conversations on the Gospels,' has fully demonstrated the fact, that Christianity is apprehended in childhood, and that God often hides its beautiful doctrines from the 'wise and prudent, and reveals them unto babes.' It is the great maxim and law of interpretation that every Scripture must be interpreted by a spirit kindred to the one which gave it. And who can boast of a spirit more kindred in purity and love to the divine Jesus, than that of a little child?

These Conversations are a commentary on the Gospels; an analysis of the spirit of Christianity, which finds a response in the heart of every little child, and also in the mind of childlike manhood. We have read the first eleven Conversations to a school of sixty scholars, and find, every morning, that it is greeted with a sweeter smile and more enthusiastic welcome. To the same scholars have been read, during the last season, 'Christobel,' 'Peter Bell,' 'The Ancient Mariner,' and some of the 'Beauties' of Irving, Scott and Wilson, partly to form a taste for the beautiful in literature, partly as a 'reward of merit,' and also as a relaxation from severer studies. But nothing seems to have interested or profited them more than Mr Alcott's simple and beautiful colloquy with his children. Jesus has become more of a living reality to their minds and hearts. They begin to see some form and comeliness in him, that even they — the young, the gay, the light and happy-hearted — should desire

him. They begin to feel that the Bible contains 'Beauties of Jesus' far surpassing those of Shakspeare, Scott and Irving; a 'Beauty of Holiness' no where else to be found in words. Many parents have purchased the book at the earnest request of their children. They seem to feel emboldened and ennobled to find that sentiments so pious and just — words so chaste and beautiful — can come from the lips of children like themselves. They are surprised and delighted to find, that thoughts, feelings and fancies which they have loved to cherish, but never dared to express, even to their mothers, are patiently, cheerfully and reverently listened to, by a man who is sitting 'aloft in awful state,' on the august and unapproachable throne of schoolmaster, and now made known to the world as the inborn sentiments, philosophy and religion of children — abused, unworthy, insignificant children!

While it gives confidence to the child in his own convictions, looses his tongue to speak of the world within, and creates a just reverence for himself; this book will also inspire humility. It is ever a comparison between the infinite and the finite, the perfect and the imperfect. There is no pride in true understanding. There is no real confidence in anything but the truth.

With some experience in the results of reading these *Conversations* in schools, we cordially commend them to the notice of Sabbath school teachers and parents, and strongly recommend them to our brethren who are laboring in the great and beautiful ministry of developing and renewing the spirit of childhood.

A Subscriber.

[Since the foregoing communication was received, a second volume of this curious work has appeared. L ke the first, it will probably receive both unqualified praise and unqualified censure. We believe that it merits neither the one nor the other; and that those who condemn it, know as little of its real character as they do of the labors and self-sacrifices of its editor. We confess, most cheerfully, that much of it is a 'sealed book' to us, but we will, for this very reason, be sparing in our criticism.]

Ed.

MISCELLANY.

Common School Convention at Northampton.

A ihghly interesting meeting of the friends of common schools, in the four western counties of Massachusetts, was held at Northampton, on the 15th of February last, at which the Hon. Isaac C. Bates, of Northampton, presided. The meeting appears to have been well attended and spirited, although the various towns in the four counties were not all represented. Of sixtyseven, to whom circulars had been sent, urging an attendance to the Convention, only seventeen — we are sorry to say it — made any returns.

The purpose of the meeting, was 'to deliberate and act upon such measures as should be best calculated to instruct the intellect, and elevate the manners and moral sense of those who are educated in these institutions.'

Among other measures, was the passage of fourteen resolutions, embodying the following views and suggestions. That the present condition of common schools, defective as it is, requires that the moral and mental worth, together with the compensation and more thorough examination of teachers, is indispensable; that schoolhouses require radical reformation; that as things are, the influence of private schools is injurious to common schools; that *normal* schools are necessary; that able lecturers, in every town, are desirable; that there should be a judicious selection of text books for schools, by a committee appointed in each town for the purpose; and that district school committees ought to cooperate with general committees in their efforts for improvement.

Convention at Montgomery, N. Y.

A Common School Convention, was held at Montgomery, Orange County, N. Y. on the 28th of December last, which passed a series of resolutions that certainly look well on paper, and which we should like very well to copy, were it not that we have grown rather tired of inserting these documents in our pages, they are so frequent and numerous. Those which were passed at Montgomery, resembled, in general, those which were elicited at Northampton, as referred to in the preceding article, with one important addition. This was a resolution expressive of the high sense entertained by the Convention, of the importance of Female Education and Female Seminaries.

We are heartily glad these conventions have become so numerous, that we scarcely find room for them in our pages. There is great ne-

cessity for caution, however, in regard to measures. What is done, should be done with great care. 'Make haste,' should be our motto, in our efforts in behalf of common schools; but let us 'make haste *slowly*,' or at least surely.

State School Convention at Utica.

We learn that a State Convention of Teachers, and other friends of education, is to be held at Utica, N. Y. on Thursday, the 11th of May next, at 9 o'clock, A. M. to take into consideration the means of elevating the standard of common school education, and improving the common schools in that State. We understand also, that the friends of the cause anticipate a full representation from all parts of the State, and have engaged able Lecturers for the occasion. If the expectations of the friends of improvement in that region are fully realized, the meeting will be one of great interest.

A meeting of Teachers and friends of education was recently held at Albany; but we do not learn that much was done except the passage of a few spirited resolutions, not unlike those which were passed at a late Teachers' Meeting, in Troy, mentioned in our last number.

Schools in Scituate, Mass.

We have seen a printed report of the School Committee of Scituate, in this State, bearing date March 6, 1837. It is an interesting document of twelve pages; and evinces, most clearly, that the district schoolmaster is not only 'abroad' in the land, but that his claims are beginning to be regarded.

American Lyceum.

The Seventh Annual Meeting of the American Lyceum, will commence on the 5th of May next, at Philadelphia. It is thought that the session will be one of increased interest. We understand that a very active Committee of Arrangements has been appointed, and that some important and able reports are to be presented, among which is one from D. Prentice, Esq. of Utica, N. Y. on Uniform Barometrical Observations, with a plan. All State Lyceums and County and local Lyceums, in districts not otherwise represented, are invited to send their delegates to this annual meeting, with written or at least verbal reports on their history, condition, &c. with statements concerning education in their towns, counties, or States. A number of distinguished friends of education have been appointed to furnish essays to be read; and the friends of education generally, are invited to co-operate by their presence or communications addressed to Theodore Dwight, Jr. Corresponding Secretary, New York. Those friends of education present, will be cordially

admitted to sit in the convention as debating members. The following three questions have been selected for discussion; the two first of which, at the least, are among the most important which could be agitated.

1. What principles should be adopted by a State in apportioning its share of the surplus revenue for the support of common education?

2. To what objects should a friend of education first direct his efforts, in his own immediate neighborhood?

3. What is the plan of organization for Lyceums in a thinly scattered district?

Universal Lyceum.

We have received from Mr Josiah Holbrook, whose labors in behalf of Lyceums are extensively known, a small pamphlet of twelve pages, giving an account of the plan and object of a Universal Lyceum, with the names of the Officers proposed. The person designated as the President, is the late Chancellor, Brougham, of England. The Vice Presidents, in number fiftytwo, are men of all countries in the world, distinguished for science or philanthropy. The same may be said of the Corresponding Secretaries, one hundred and thirtynine in number. Then, there is a list of ninetysix Corresponding Members. The 'Actuary' of the Lyceum, is Mr Holbrook himself. Communications, &c. intended for him, should be addressed to the care of Wm. Marshall & Co. Philadelphia. The following are the introductory paragraphs of the Report. We hope to be able, in our next number, to give a more full account ofthis novel but interesting institution.

'In numerous Lyceums, and a still greater number of schools, in the interior of Pennsylvania, measures have recently been adopted for the diffusion of knowledge over our globe. Many social Lyceums, consisting of from six to twelve members, have been formed, for the specific object of aiding in the universal diffusion of knowledge.

'As one means of promoting this object, they have collected in large numbers and considerable variety, specimens of minerals, plants, shells, and other productions of nature. They have also prepared and otherwise procured many specimens of art, particularly drawing, penmanship, needlework, and other kinds of juvenile improvement.

'The specimens thus collected and prepared, are to be sent to such Schools, Lyceums, and other literary institutions, also to individuals, in various parts of the globe, as will be likely to reciprocate their efforts, or otherwise to use them for the advancement of scientific or christian knowledge.

'Considerable progress is made in preparing specimens of nature and art, especially of school improvement, for the different missionary sta-

tions upon the globe, with the particular object of exciting the interest, and eliciting the efforts of the schools under their charge, and thus to secure their aid in the accomplishment of the same great benevolent design.

'While measures for the accomplishment of this large and dignified object, never fail to secure the warm approval and hearty co-operation of Lyceums and schools, they more effectually and more uniformly promote the success of those institutions, than any measures which have hitherto been proposed, and thus prove the christian doctrine, that it is more blessed to give than to receive.

'To give greater system and efficiency to the measures referred to, a plan for a "UNIVERSAL LYCEUM" has been recommended by numerous schools and Lyceums, and several occasional meetings, with entire unanimity and decided approbation.

'The particular object of this plan is to secure the assistance of distinguished scientific individuals, philanthropists, and christians, in different parts of the globe, in aid of the humble efforts of young inquirers after knowledge, and the inexperienced laborers for the advancement of science, the elevation of morals, and the redemption of the human family.'

AMERICAN CHIROGRAPHIC SOCIETY.

This, appears to be an association of gentlemen from various parts of the country, for the purpose of introducing into general use, a system of Chirography, combining the most correct principles in the style and formation of letters, with the most efficient mode of applying them to practice. The Society consists of two classes of members — one of counsel and advice, the other of practical writing masters. Its officers are a President, Secretary, and Executive Committee, whose respective duties are said to be prescribed in the printed 'Rules and Regulations;' which, by the way, we have never yet seen. Our only information on this subject is derived from a duodecimo volume of 84 pages, published at Concord, N. H. under the direction of the Society itself; and a 'circular' signed by a part of the Executive Committee, stating its object, and that they have adopted, some three or four years since, the system of penmanship or Chirography of Mr Alison Wrifford.

We know, as we have already intimated, very little of this society. The President is Rev. Dr Lord, of Dartmouth College, and its Executive Committee, consisting of thirteen members, includes the names of several gentlemen of reputation and talent. Some of the professors both of Dartmouth College and Brown University are also among its members. Of the system of Mr Wrifford, we have said a word elsewhere. For the present, we will only observe that we are confident it

has done well in its day, but are not yet sure that it ought not to give place to the system of Mr Foster. We greatly prefer the style of Mr F.'s engraved copies; though we cannot help being partial to the general views of a writer, from whom we have received aid so essential as that which we received some twenty years ago from Mr Wrifford.

University of Nashville.

The number of students in this University, in July last, was 125. In the July preceding, it was only 102. From a copy of the 'Laws' recently received, we extract the following rules for the moral conduct of the students.

'No student shall bring, or cause to be brought into College, or, on any occasion, keep in his room, any spirituous or fermented liquors; nor any fire-arms or ammunition of any kind; nor a sword, dirk, sword-cane or any deadly weapon whatever, upon penalty of such censure or punishment as the Faculty may judge the offence to deserve.

'No student, shall, on any occasion, keep company with persons of notoriously bad character, under penalty of admonition, suspension or expulsion.

'If any student shall possess or exhibit any indecent picture, or purchase, introduce or read in College any obscene or impious books, or be guilty of lying, profaneness, intemperance, playing at cards or other unlawful games, (or at any game for a wager,) or of other gross immoralities or impieties, he shall be punished, according to the heinousness of the offence, by admonition, suspension or expulsion.

'No student, during the regular sessions of the College, shall attend any ball, theatre, horse-race, or any unlawful or expensive amusement whatever. Cock-fighting is especially forbidden; and any student guilty of it shall be suspended or expelled.

'No student shall keep, for his use or pleasure, any horse, carriage, dog, or servant: except when his parent or guardian, shall, with the approbation of the Faculty, allow him a horse for the purpose of healthful exercise. Nor shall he indulge in any gratification or practice involving needless or extraordinary expense.

'Every student shall preserve not only his own room, but every part of the College premises as neat and cleanly as possible.'

Ladies' Association for Educating Females, in Illinois.

The great object of this Association, is to assist young Ladies in qualifying themselves for teaching. In pursuance of this plan, forty-five individuals have been aided during the last year, residing in twelve different counties. The receipts of the Society to enable it to perform this work of charity, were, in all, including $450 received from an As-

sociation for the same purpose, existing in New York, nearly $1400. According to its third Annual Report, presented at a late annual meeting at Jacksonville, the society is flourishing and doing great good. The President is Mrs C. Tillson, of Hillsborough; and the two Secretaries, Mrs C. W. Baldwin, and Miss E. P. Price, of Jacksonville.

American Physiological Society.

An Association has been recently formed in Boston, under the name of the American Physiological Society. Its object is to encourage the acquisition and diffusion of a knowledge of Physiology; — first, among its own members, and next, by means of auxiliaries and other methods, throughout the community. If the association is composed of the right sort of materials, it cannot fail to do immense good in encouraging physical education and promoting human health, happiness, and longevity.

Claronian School.

This school is to be opened in Chelsea, Mass., on or before the first day of May next, provided a sufficient number of pupils can be obtained to fill the classes. Mr Schuyler Clark is to be both Principal and Superintendant.

The school is to consist of ten classes of thirty pupils each; five classes of males and five of females. They are to occupy ten rooms, which are to be furnished for the following branches; each class or branch having its particular teacher, and also a guardian or friend to watch over behavior, amusements, &c.

1. Language; English, French, Spanish, &c. 2. Mathematics. 3. Geography, History, Astronomy, Geology and Botany. 4. Natural Philosophy. 5. Drawing and Painting. 6. Music. 7. Elocution. 8. Orthography and Definitions. 9. Penmanship and Book Keeping. 10. Morality, Moral and Intellectual Philosophy, and Political Economy.

If this plan of instruction can be carried out, and we see no intrinsic difficulties in regard to it, we doubt not Mr C. will confer on Boston and its vicinity a signal benefit. To his course of instruction, already liberal, we should however add Human Anatomy and Physiology, and, if possible, Domestic Economy.

Education in Switzerland.

The cause of education is decidedly advancing in Switzerland. Since the revolution in 1830, the protestant cantons, and those of mixed religion, have been making constant efforts for the advancement of popular education. Systems of public instruction have been greatly amended; schools have been improved, and seminaries for teachers have been

every where founded, with the most happy effects. In these reforms, the cantons of Vaud and Zurich, appear to have been the most conspicuous. Berne, the largest canton in the confederacy is unfortunately in arrear on this subject, in consequence of the inexperience of its Council of Education, and the narrow views and bitter contests of its respective parties. The protestant portion of Appenzel, the smallest and most rugged canton in Switzerland, has made noble efforts on this subject. The catholic cantons are divided into two parties — those who read the Bible, and place it in the hands of their children in families and schools, and promote in every way the progress of knowledge —and the adherents of the Jesuits, who consider the priests as the only proper sources of knowledge and faith. The latter party prevail in the little cantons which formed the original Swiss Confederacy, and discourage every improvement in schools. The former possess most influence in the canton of Fribourg, and with the aid of the venerable Girard, one of the fathers of education in Switzerland, have succeeded in introducing an improved and more liberal system of education, and freeing the schools entirely from the despotic control exercised by the bishop. Lucerne is advancing in the same course, but light penetrates slowly into regions shrouded in darkness.

Education in Norway.

The busy envy the leisure of the idle, and the inhabitants of a rugged and cold country equally envy the ease of the natives of the fertile lands of the South, and both fancy that they should accomplish wonders, could they enjoy similar privileges. Experience, however, shows that necessity is the best guide to superiority, and a striking illustration of this truth is furnished by the state of education in Norway. While the mild and fertile plains of Italy produce only ignorance and superstition, the rocks and torrents and snows of Norway seem only to furnish additional motives to its thinly scattered inhabitants to surmount every obstacle in order to obtain knowledge. By the aid of itinerating teachers, all are taught to read and write, and those who do not possess this elementary knowledge are not permitted to become members of the churches, or to exercise any political rights. It is not uncommon to find among the poor mountaineers the works of Euclid and of distinguished modern authors; and a recent traveller states, that he found on the frontiers of Lapland, a peasant who was surrounded with maps, and engaged in the study of geography, in which he earnestly solicited assistance. In a late journey of the king of Sweden through the country, he conferred rewards on those who distinguished themselves by their attention to agriculture and education, and founded or endowed several schools from his private purse.

Periodicals and Schools in Southern Asia.

Eight periodicals in the English language are already published east of the river Ganges, viz. The Prince of Wales' Island Gazette, two newspapers at Singapore, two at Canton, the Chinese Repository, a monthly magazine at Canton, and two Portuguese n ewspapers at Macao. In addition to these, it is proposed to publish a monthly work at Malacca.

The Morrison Education Society at Canton, has for one of its objects the education of Chinese youth, and the formation of a public library. The teachers are to be procured from Europe and America.

Common Schools in Greece.

There are now ninetyfive common schools in Greece, of which sixty-two are maintained by the government, and thirtythree by individuals. There are, besides, one hundred and fifty schools for the most elementary instruction, supported by the communes or parishes. The whole number of pupils who attend these schools is sixteen thousand.

Education Society at Belgium.

In 1834, a society was formed at Brussels with a view to promote education by publishing useful books at a reduced price, and introducing the best methods of instruction. The king and queen, and most of the principal people of the kingdom, contribute to its funds. It has published thirtyseven thousand volumes of twentythree different works, of which twentysix thousand have been distributed or sold at reduced prices. Among these, were an almanac, an arithmetic, grammar and geography, the elements of chronology and history, mineralogy and hygiean, or method of securing health, a treatise on tools and machines, the discovery of America, Sylvio Pellico, Robinson Crusoe, John Hopkins on political economy, and some little moral works for children.—The society has founded four schools for adults at Brussels, on the plan of mutual instruction, in which reading, writing, arithmetic, and linear drawing are taught. The male schools are attended by five hundred pupils, each of whom pays two sous (cents) for a lesson. It has also established a Normal school, or seminary for female teachers. It is also the object of the society to awaken an interest on the subject of education, to promote the establishment of associations for teachers and of schools of every description, for both sexes, and to form leading societies and itinerating libraries for the general improvement of the population. The proportion of pupils to the number of inhabitants in the country is one to eleven ; in Brussels, only one to eighteen.

NOTICES OF BOOKS.

The Grammatical Reader, explaining the principles of the English Language, in a series of Popular Exercises: on the plan of the Intellectual Reader. Designed to make the study of Grammar and the business of Reading facilitate and promote each other. Being an Introduction to an Essay on English Grammar. By Lemuel H. Parsons. Philadelphia: William Marshall & Co. 1836. 18mo. pp. 107.

This is a work, which, in the hands of its author himself, we verily believe may prove exceedingly useful. Every teacher has his ways and methods. For the majority, we regard lessons in reading on almost any other topics preferable to lessons in English Grammar. *We* do not admit that Grammar is necessarily a *dry* study. If the teacher is the right sort of man, he may render this science not only intelligible, with almost any text book, but highly interesting. If a book of the kind at which Mr Parsons aims, were necessary, we can hardly conceive of a better one than that before us. It has, at least, the merit of good style and simplicity.

Peter Parley's Method of Telling about the Geography of the Bible. With many Engravings. Boston: American Stationers' Company. 1837. 16 mo. pp. 143.

This is a very neat little book in large type, and adorned with many beautiful engravings. It is calculated to interest children, and there are few who would not, after studying it, turn with more interest to the study of the Bible. Hence, it seems to us exceedingly well adapted to the wants of Sabbath Schools. Perhaps it may not be amiss to observe, that this work is, as we have good reason to believe, a product of the labor of the real Peter Parley himself — a circumstance which will, to many, give it additional value.

Progressive Exercises in Book Keeping, by Single and Double Entry, Designed to furnish the Scholars in Common Schools an interesting and useful Mode of applying their Knowledge of Penmanship and Arithmetic. Also, to afford Farmers and Mechanics an easy Mode of acquiring a Knowledge of this important Branch. By James H. Coffin, Brincipal of the Fellenberg Academy, Greenfield, Mass. A. Phelps. Boston: Crocker & Brewster. 1836. 8vo. pp. 84.

The author of these Exercises had not probably seen the system of Mr B. F. Foster, published by Perkins, Marvin & Co. since in giving a list of the most popular works on the science, he does not mention it. We believe it is pretty generally admitted that the work of Mr F. is not surpassed by any other which has yet appeared. Perhaps the Progres-

sive Exercises may be somewhat better adapted than his to the wants of common schools. For this purpose, at least, we are glad of an opportunity of commending it.

Conversational Phrases and Dialogues for French and English. Boston: James Munroe and Co. 1837. 18mo. pp. 121.

This work is a compilation from the eighteenth Paris edition of Bellenger's Conversational Phrases. It is probably one of the most acceptable works of the kind which has ever been prepared. We do not hesitate to commend it to the class of pupils for whom it was intended.

The Southern Rose, Charleston, S. C.

This is a semiweekly paper of eight octavo pages, intended for the young. It is rather light and amusing, but for the kind of periodical is exceedingly well conducted; — and its mechanical execution is almost unrivalled. If there be an objection in this department, it is that the type is too small. If it were a size or two larger, we believe the work would do more good.

Speech of Mr Carter, of Lancaster, Mass. on Popular Education, in the Legislature of Massachusetts. Published by Light & Stearns, Boston.

This speech is one of no ordinary interest. It was delivered in the Legislature when the question was up in regard to the disposition of the 'Surplus Revenue.' Mr Carter contended, and with much zeal and ability, that it ought to be applied, at least onehalf of it, to the support of Seminaries for Teachers of Common Schools. We hope this speech will be read by every friend of education in the Commonwealth.

An Inquiry into the kind and extent of Education demanded by the ordinary Circumstances, Duties and Wants of Life; being an Address delivered at the Organization of the Newtown (Pa.) Lyceum. By Lemuel H. Parsons, Principal of Bucks County Academy.

An Address delivered before the Association of Teachers and Friends of Popular Education at Exeter, Me. Dec. 28, 1836. By S. H. Blake. Published at Bangor; by the Association.

Address before the Warren County Education Convention. Published in the 'Belvidere Apollo,' Belvidere, N. J. By Rev. D. X. Junkin.

All these three documents are interesting, but we have merely room to name them, as indicating an increased public attention to the great subject to which, in one form or another, we have, for life, devoted ourselves; and which, we believe, must have many more devotees than it now has, ere it will sustain the rank it deserves in a great and powerful and free nation.

WESTERN ACADEMICIAN.

This is the name of a journal to be published monthly at Cincinnati, and edited by Mr John W. Picket. Its object is the advance of sound education, literature and science. Each number is to contain 56 pages at $3 a year, payable, *invariably* in advance.

FIFTH ANNUAL REPORT of the Trustees of the New England Institution for the Education of the Blind.

This is, as usual, an interesting document; and the externals of the plan of *instruction* which it developes (we are hardly willing to call it *education*) are beautiful. We are resolved to speak more fully of this institution when we have had time to examine its internal character; and its real, practical tendency in making the blind better and happier.

A LECTURE TO YOUNG MEN ON CHASTITY. Intended, also, for the Serious Consideration of Parents and Guardians. By SYLVESTER GRAHAM. Boston: Light & Stearns, and Crocker & Brewster. New York: Leavitt, Lord & Co. 1837. 16mo. pp. 206.

This is a second edition of the same work, with a slight change in the title page, which was noticed favorably in the Annals three years ago, as coming from the pen of Mr Graham. The present edition is, however, greatly improved by a new preface, by additional notes and a vocabulary, and especially by being put in a large and most beautiful type. Every friend of the rising generation and everyone who hopes at all for the future melioration of our race, must rejoice to learn that the subject of this lecture has been presented by one who, as Dr Woodward, the distinguished Superintendent of the Insane Hospital at Worcester, says, has treated it 'in language as delicate as the nature of the subject will admit.' Especially will the appearance of such a work be gratifying, when we consider how the evil which it exposes, is sapping and destroying the life blood of so many of our youth, not to speak of persons of maturer years; and when it is considered, too, how incurable some of the diseases are which it produces. Dr Woodward states, that mania from this cause is less frequently curable than from almost any other; and that in the Insane Hospital, at Worcester, the proportion of cures has been only about seven per cent.

When the first edition of this work was published, at Providence, we were not sure that the author had not exaggerated on one point — the *early age* at which the vice of which he treats, commences. But subsequent observation and recent facts have satisfied us, that it is not so. We met, not long since, with a *now* respectable but very feeble gen-

tleman, who, almost worn out at thirty years of age, assured us he commenced his career of error, as long ago as he can remember; — he thinks at about the age of six years.

In regard to the existence of this vice in schools, we have received under date of March 8, 1837, from a source whose veracity cannot be questioned, a most painfully interesting letter, from which we venture to make, in this place, a few extracts.

'Once I had an u icommonly vigorous mind. I had too much morality to frequent a hou e of ill fame, so took a more foolish course. I was a credulous, modest lad, and never forward to talk on such things. Now, when I should be in the flower of youth, possessed of the best constitution that the God of nature could bestow, consumption is tearing down the fortress. I did not read a medical work or a commentary on the Bible, in any part, so as to give me a proper alarm. Your book (alluding to the 'Young Man's Guide') is none too alarming. People get so blind in this habit, that they *cannot* see without being spoken to very plainly. You are not to be blamed; for if that little but invaluable volume had been put into my hands when first published, it would have aroused me from my stupor. But alas! my ruin; and not mine only!

'After reading your works, a few months, I have looked about me and found numerous other cases in the country where I reside. Oh, sir! the *common schools* must have Physiology taught in them. They are in a dangerous state, many of them. This species of intemperance must be singled out, in a manner not to be mistaken, and the voice of thunder heard. The evil is growing rapidly, in proportion as the population become effeminate.'

Respecting this evil in common schools, we have another extract:

'I know a considerable number that went to the same school with me, that are ruined. This last fact, I have but recently learned. They would often keep it a secret from each other, till each one had fallen; and then, if his eyes were opened, he would mistrust, perhaps, what ailed the other. No neighbor knows — it's all a mystery. "A pain in the side;" — "he eats well, I don't see why he can't work." "Do you know what in the world is the matter with him?" Permit me to add, that the most retiring, modest boys, are the least likely to discover their error till ruined.'

Once more, and we hope the remarks will sink deep.

'My parents were and are as virtuous, and I hope as pious as any. It was not they, who injured me; and they never knew, till lately that a "wretch" had been fed and clothed and highly respected within their habitation. Castigate them, sir, if it is in the power of your pen; but do not, for the sake of my dear and respectable relatives, expose my name.'

MONS. BUGARD'S
PRACTICAL TRANSLATOR.

TO STUDENTS AND TEACHERS OF THE FRENCH LANGUAGE.

French Practical Translator; or, easy method of learning to translate French into English. Containing I. *a treatise on French pronunciation;* II. *the general principles for the use of the parts of speech, and directions for finding them in any dictionary;* III. *a collection of interesting exercises, the difficulties of which are calculated gradually to increase with the knowledge of students;* IV. *a vocabulary of the different words used in the exercises. Second Edition.* 1837.

This is the title of a book intended to teach how to translate French into English, the plan of which is entirely new, and calculated to promote the improvement of those who use it, more than any that has been offered to the public. With it students can at first commence the translation of the exercises it contains, after having merely read the French Grammar, which they practically learn in translating, without being obliged to commit it to memory.

The rapid sale of its first edition shows evidently that the want of such a book must have been felt, and that it has proved to be very acceptable, as may be seen from the following recommendations, which we respectfully present to the public with its second edition.

RECOMMENDATIONS
OF THE NEW PRACTICAL TRANSLATOR.

Boston, May 5, 1835.

Sir,

I have examined the sheets you put into my hands, and am happy to say, that I think your work will be found, both by teachers and pupils, a valuable auxiliary in the acquisition of the French language. The manner in which you have obviated the principal difficulties in the first lessons, and the general plan of the work, make it a very useful first book for those who are old enough to study with some degree of judgment and discrimination.

Very respectfully, yours, T. B. HAYWARD.

Mons. Bugard.

From the Professor of Languages at Washington College, Connecticut.

Dear Sir, Washington College, Hartford, Dec. 31, 1836.

I am not sufficiently acquainted with French to speak with much confidence, but so far as I can judge, The New Practical Translator is a work conceived, as to its plan, with great ingenuity and judgement, and executed with ability and scholarship. —I put it in the hands of the Rev. Dr. S. F. Jarvis, an accomplished scholar in the modern languages and Professor of Oriental Literature in our College. He speaks of it with decided approbation.

I am, dear sir, very truly,

Your friend and obedient servant,

WM. M. HOLLAND.

Mons. B. F. Bugard.

Boston, January 2d, 1837.

It is with great pleasure that I express the high opinion I entertain of the French Practical Translator, of Mons. B. F. Bugard. Since I have taught the French language, which is fifteen years, I can say that I never found a book so well calculated to promote the improvement of students. The plan of it is new and very judicious, since it presents the difficulties of translation in a gradual order, and teaches how to overcome them by the application of the rules of the French grammar, to which references are frequently given, thus requiring from the scholar that exercise of his powers, without which nothing can be impressed upon the mind. The French pieces it contains are not only acceptable, but even very highly interesting to young and grown persons of either sex. The advantages it presents in all respects, even in that of economy, are not to be found in any other work; and in recommending it to schools, academies and colleges, I think I confer a greater favour to their pupils and teachers than to its author.

J. A. PELLETIER,

Professor of the French Language.

Cambridge, Harvard University, 16th January, 1837.

Dear Sir,

I have examined attentively the second edition of the "French Practical Translator," and I have been extremely pleased with the judicious arrangement of the work. The admirable plan, too, which you have adopted,—saving the learner, at first, much of that time, which he is generally made to waste in the disagreeable and most uninteresting of all studies—grammar,—must, finally, leave him with a more thorough knowledge of French, than is commonly attained in the usual way. The book shows, evidently, to be the result of great labour and long experience in teaching; and it cannot fail, in my opinion, to prove a valuable auxiliary in the acquisition of that language.

Your obedient servant,

PIETRO BACHI,

Instructer in Harvard University.

Mons. B. F. Bugard.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

MAY, 1837.

MISSIONARIES OF EDUCATION.

(From an Essay presented to the American Lyceum, by Wm. A. Alcott.)

What are the traits of character, which are most desirable, in a missionary of education? Some of these will now be mentioned.

I. He should be a healthy man.

It is too common to suppose that a feeble person, who has scarcely strength enough to follow any other employment, will answer very well for an agent or a missionary. When the subject of appointing a Superintendent of Common Schools, in one of our States was publicly agitated, not long since (and what is a superintendent but a missionary?) many fixed their eyes on a very distinguished man, whose health was precarious; and when this was presented as an objection, the reply was that it was no objection at all; that such a person would gain health by his very occupation!

I do not deny that a feeble person *might* be benefited by performing the duties of a missionary. If he possessed great conscientiousness, and a deep, and what sometimes exists in such persons, a *morbid* sense of responsibility to God and man, along with other and equally necessary qualifications, his health would be quite as likely to decline as to improve. But so great is the uncertainty in this matter, that no man ought ever to be appointed to the office of a missionary or a teacher of any kind whatever, who is not in the best of health. There is risk enough if he sets out healthy; and if a man already healthy should gain in health, he could never have too large a stock on hand. I have never known a person who was too healthy.

Health is, in a certain sense, a virtue. Disease is the effect of sin against the constitution or laws of our nature, either committed by the individual or by some other person; and it seldom if ever happens that the individual himself is not guilty of a large share of it. And the punishment of this sin is the loss of health, of which the countenance is usually a pretty correct index. Cain is not the only transgressor on whom God has fixed a mark or brand. This mark in the forehead is generally repulsive, as was intended; and hence diminishes a person's influence. No man who has a countenance which indicates suffering from disease, or is the effect of previous disease, can do as much good — other things being equal — in the capacity of an instructor of any kind, as he who has a perfectly healthy countenance. No thinking person who has ever been sick enough to call a physician, can fail to perceive how much he is affected by his countenance. Indeed, who is there that does not know the difference between a cheerful, smiling, healthy physician, and one who is sickly or gloomy, or even very grave? But has the countenance of the teacher who ministers to the mind or soul, less influence than that of the physician of the body?

A missionary, whether in religion, morals or education, is a physician on a large scale; and to him, cheerfulness, as well as the health which it indicates, is quite as important to successful results, as in the case of the common physician. I know this point has been overlooked so long, that I may be regarded as laying an unwarrantable stress upon it; but if I have gone too far, some individual will, as I trust, point out my error.

II. The missionary of education should have common sense.

He should abound, in what Locke calls large, sound, roundabout sense — otherwise called common sense. 'I mean by the term,' in the language of Mr Hall, author of the Lectures on School Keeping, 'the faculty by which things are seen as they are. It implies judgment and discrimination, and a proper sense of propriety in regard to the common affairs of life. It leads us to form *judicious plans of action;* and to be governed by our circumstances, in such a way as men, in general, will approve. It is the exercise of reason, uninfluenced by passion or prejudice.'

Without common sense — and a large share of it, too — no man is fit to be a missionary of any sort, especially of education. He may understand all knowledge and all mysteries; he may be as wise, as learned, as pious, even as Paul, yet if he have not good sense, he will be more or less unfit to teach mankind. What think you would have become of Paul at Athens, with-

out a large fund of common sense? No man ever had more of it than he; and no man ever made a better use of it than he did while standing in the midst of Mars Hill.

I have sometimes thought it unfortunate that our colleges and high schools should seem to be so deficient in their tendency to develop and strengthen this important power of the mind. Or am I mistaken, when I take it for granted, that they are thus powerless? Is it or is it not true that plain, practical sense is nowhere less common, in proportion to the demand for it, than with a majority of the literary and professional men of our community?

Be this as it may — for I am not competent to the final decision of the question — of one thing I am sure; viz. that a missionary of education should be the last man in the whole world, to be wanting in this matter.

III. He should possess the spirt of inquiry, or in other words, the desire for improvement.

Some, who are in other respects very good men, seem not only to have become mentally stationary, but to regard everything — especially their own opinions — as already mature. Even in the world of education, which, above all others, is most obviously in its infancy, they have settled down upon a set of opinions, which they deem infallible. Of all things in. the world, want of common sense alone excepted, these views and the corresponding feelings would be most fatal to the usefulness of a missionary of education. He would be glad to congeal the world in its present state, to prevent its deterioration; and would think himself a public benefactor in doing so. He would do all in his power to fasten upon all our schools and upon those who are concerned in sustaining them, certain kinds of school books, and certain modes of instruction, education and discipline. It is true, he could not probably succeed in carrying such a scheme into effect to any considerable extent, for public sentiment would not be likely to support him in it; but he would probably go as far towards *stereotyping* men and things, as that sentiment would permit. And to cap the climax of evil resulting from such a perversion of his mission, he would be likely by his misconduct to prejudice the public mind against missionaries of education in general, to an extent which it would require years — perhaps a whole generation — to remove.

IV. He must be an enlightened man.

I have spoken elsewhere, of the great value of common sense, to every missionary of education. But I did not intend, in so doing, to undervalue acquired knowledge. Common sense is indeed a gem, which no merely scientific instruction can ever,

in any considerable degree, bestow; yet, it is a gem, to which, if once possessed, science and art may both impart a high polish. Indeed, if there be a public functionary of any sort, who, having already a store of common sense, needs to be a living encyclopedia of the arts and sciences, it is the true missionary of education.

There is a very general belief abroad in the community, that to understand thoroughly the subject of common or elementary education, nothing more is needed, than a familiar knowledge of the subjects and sciences taught in common schools, an acquaintance with the common methods of communicating knowledge, and securing a proper degree of subordination among the pupils, and a little good sense. But this seems to me a very serious mistake. All these must indeed be possessed, especially the good sense spoken of; and with nothing more than these, much may be accomplished. A wise man, without science — for such there unhappily are — is far better, or rather a far more tolerable evil, than a fool among books; and yet every step of the most severe science would be invaluable, not only to every missionary of education, but to every teacher of the simplest elements; and even to every parent.

I am not ignorant that this doctrine is rather unpopular. Men who are reputed as very wise, most strenuously oppose it. 'Will a knowledge of Greek or mathematics,' they ask, qualify my son to teach A, B, C, to my neighbor's child of three years old?' This is an extreme case; but I do not hesitate to reply in the affirmative. If the knowledge of Greek or Mathematics is a useful discipline to your son's mental powers, then it prepares him, at every step of the process, for imparting, the more rationally, a knowledge of the alphabet. Or, to express the idea in another manner, whatever disciplines your son's mind properly, and makes him more and more a rational being, enables him more and more to treat his pupil like a rational being, and to lead him to exercise his own powers, and educate himself even in learning the letters of the alphabet. If to learn the letters were a mere automatic process — if children, in the first steps of instruction were to be treated as so many mere machines, then the case would be altered, and my reasoning would at once fall to the ground.

V. The missionary of education should be a man of the most unexceptionable and elevated morals.

To this statement it may be objected — not that morality is unnecessary in the present case — but that elevated morals are so indispensable in every individual, that it is trifling to speak of its necessity in a public functionary.

But a missionary of education, needs morality of a peculiarly high tone. Few will sympathize with him; for few seem to have any adequate idea of the importance and dignity of the office he sustains. To the missionary to the South Seas, or to India, China, or our own western wilds, the world are ready to award a measure of applause; but with the man who shall only pursue the humble employment of going from family to family, and from schoolroom to schoolroom, endeavoring to awaken parents and enlighten teachers, how few will be even interested! This employment will be too humble and noiseless, to excite the sympathies of a busy, noisy people, in a busy and noisy age. None, therefore, but one whose heart beats high with the desire of elevating his fellow men, and who has that devotion to his cause, which Howard had, to the cause of the suffering prisoner, will ever go forward with zeal and success, in a cause like that of common education.

A missionary of education, must determine to neither know nor do anything but what properly belongs to the high duties of his office. Should he become known and respected among schools and teachers, he would soon find himself beset by temptation, of at least one form, on every side. Scarcely an author or publisher of a school book, or a maker of school apparatus, but would be likely to seek his acquaintance, in the hope, that through the medium of his influence, he should be able to extend the sale of his 'wares.' For it usually happens, that authors and publishers deem their own favorite productions or articles. superior in their respective departments, to all others; and are not wanting in zeal — if they should possess none of the spirit of jesuitism — to use every possible exertion, not inconsistent with the plainest dictates of honesty, to circulate them.

Some publishers will even be so mean, as to attempt to bribe the missionary of education. Not directly, it is true; for they will undoubtedly possess too much sense to undertake a measure of that kind; but it will be done indirectly. They will say, perhaps; 'You see the defects of existing school books; may it not be your duty to prepare something better? Your situation and character would enable you to secure their certain circulation.'* They will, moreover, hint at giving the missionary a share of the profits. This would be intended merely as an entering wedge. With the proposed new works, they would be sure to mix, now and then, a few of their old ones; those, I mean, already published.

* Proposals, like these, have actually been made to one who thought of becoming a school missionary.

From this consideration alone, who does not see that a missionary of education needs to be a man of very elevated moral character? And yet this is but a single instance in which his integrity would be tried. But let me say again, that whether he should be well or ill paid, such an officer must neither have nor desire any business but his own, either lucrative or otherwise. No matter if the books or apparatus which it is proposed he should aid in circulating, are of a highly improved character, or if it is in his power to furnish a set still better, it will be morally wrong for him to step aside a moment from the great work to which he has devoted himself. His mission is of another kind altogether. I do not mean to affirm, that to prepare an improved set of school books, would not be to fulfil a mission of high importance to mankind. Most undoubtedly it would. Nor do I mean to say, that he who had devoted himself for life to the more proper labors of a missionary of education should never, in any instance, change his purposes and labor in another field. There might be circumstances which would make it even his duty to do so. But what I insist upon is, that while a travelling missionary for the purpose of enlightening and arousing the public mind, he should confine himself — for the time — to his business, and neither in consideration of love or emolument, know anything else. He should have no favorites, nor inculcate any favorite systems or school books. He will, of course, like every other friend of education, have his preferences; but he must not go about proclaiming them. If Howard could be so devoted to his great object as to go through Rome, and yet scarcely *see* Rome, the Howard of education should go through the country, unmoved and unbribed from his original purpose. If there be an officer in the wide world who needs to be a man of high toned morals, it is he.

VI. The missionary of education must be a modest man.

Modesty charms everywhere, but most of all in a missionary. He who has philanthropy enough to go through the length and breadth of the land, and devote himself assiduously to the great work of elevating common or elementary education, will find nothing in greater demand than modesty. For he will everywhere find ignorance and prejudice to contend with, and these are usually coupled with arrogance; seldom with modesty. But shall he oppose arrogance to arrogance in order to success, or shall he meet it with modesty? No one who knows what human nature is, will be at a loss for an answer to this question. However confident, however assured, however certain even, he may be of the truth of what he inculcates; — however strong his convictions are, that in the performance of the duties of

his mission, he is only obeying the voice of God, and yielding to a necessity as imperious as that which was felt by him who said, 'Wo is me if I preach not the gospel,' yet he must not only appear modest, but be so. I do not say he must be diffident; that is quite another thing; but modest he *must* be; it is indispensable.

VII. He must possess decision of character.

There are those, who think that decision of character is incompatible with true modesty. But this is a great mistake — often a fatal one. No man, perhaps, was more modest than Howard, yet few men — not even Washington — have manifested more true decision of character.

Some there are, also, who think that decision of character is incompatible with a spirit of inquiry. They seem to suppose that to be a man of decision, a person must decide *without* inquiry. But this is not necessarily so. The case of Ledyard, the American traveller, is often adduced. But let us examine this matter. When in London, once, an association that was in want of an agent to explore the interior of Africa having found him out and employed him, he was asked when he would set out, to which he replied; 'Tomorrow.' But it should be remembered that Ledyard, even on this occasion, did not decide without both consideration and inquiry. He had long been desirous of travelling, and was ready to engage at any time; and even at the very moment when he was met by the officer of the association, was seeking for employment. So that this case of Ledyard, were it to be established forever as a precedent — though we trust it is not — would afford no ground for neglecting inquiry. The man of decision may and should inquire; nay, he can never be truly a man of wise decision without it. But when he has made every inquiry which the nature of the case, the circumstances, and the time admit; when the hour has arrived in which action seems to be demanded, he is ready. Then, if asked, 'when he will set out' — when act — he does not hesitate to say Tomorrow. And having said this, those who know him may depend upon him. They know that nothing but an uncommon change of circumstances will so affect him, as to make him reverse his decision; a decision the more firmly made — not for want of inquiry — but as the result of it.

But our hasty actions, we are told, are STEREOTYPED; and will we stereotype error? I reply, that we *must* stereotype imperfection, even if we do not choose to call it error, whether we will or not; since we can do nothing so perfectly, that more study and farther experience would not enable us to do it better. Besides, we ought to remember, that if we defer action lest it should

be stereotyped as *wrong* action, our delay is also stereotyped. I will not, indeed, go the length of Madame Necker de Saussure, and affirm, that he who has something to say or do which he thinks would benefit mankind, ought always to say it forthwith, even at the risk of saying it in an improper manner; for this would be going from the one extreme, that of a morbid conscientiousness and sense of responsibility, to a morbid confidence in ourselves and the wisdom of our own opinions, which is the other. But I do say — and it is the result of long reflection, too — that the man, who, believing that the time has arrived, which demands that he should speak or act, stands still, waiting for farther evidence, should remember, that the time which is lost while he is waiting in indecision — time given him by God in which to do good to himself and his race — is also stereotyped as LOST TIME: and it would require a nicer discrimination than I possess, to enable one to say with justice, that it is a greater evil to act without as much light and evidence as we could desire, than to be rational beings, and yet stand still and not act at all, for fear we shall act wrong. And yet many men of reputed wisdom do this, and by their indecision render their lives far less valuable than otherwise they might be, to their fellow citizens. A missionary of any kind — above all, of education — would be peculiarly unfit for his task, should he be wanting in true decision of character.

VIII. He must have no favorite schemes, or, as they are vulgarly called, hobbies.

By this, I do not mean that he should not have his preferences, nor believe that no one book or plan or system is any better, in the abstract, than another. Such a person would be wholly unfit for a task so responsible as that of a missionary of education. I only mean, that he should have no particular plan or system or book which he would force upon all parents or teachers or schools, without regard to their circumstances, their wishes, or their condition. It would be wisdom in him, as well as duty, to consider the circumstances of the parents, teachers, &c. among whom he labors; and if he should have occasion to speak at all of the comparative merits of books, plans and methods, he should endeavor first to ascertain to whom his remarks are directed, and by whom they are heard. He who would prescribe the same reading book, for example, the same method of teaching history, or grammar, or geography, or the same modes of discipline to all persons, under all circumstances, is about as wise as he who prescribes the same medicine for all diseases; and the charge of empiricism is as well founded in the one case as in the other.

It is a very great misfortune — and it has done more to retard improvement in education than almost anything else — that the strong advocates of a cause so important as that of promoting the physical, intellectual and moral well being of the rising generation should have been aiming all along to accomplish their objects by particular schemes and plans, applied to all places and circumstances. At least, such would seem to be the expectation, though few, perhaps, would avow so much. With one, the schools are to be elevated by means of manual labor; with another, by means of a certain set of books; with another, by rejecting corporal punishment; with another, by means of certain kinds of apparatus; with another, perhaps, by music or geometry; and, with another, by means of teachers' seminaries. Now, most of these measures and things may be and probably would be exceedingly effective in certain sections of country, or, at least, in certain schools; but, it is equally true, that there is not a single county, nor so much as a township in all the country, where all or either of these measures would alone accomplish the object intended.

IX. The last qualification which I shall mention, is a clear head, not disturbed by airy visions or misled by unfounded speculations.

This part of my subject might have been discussed under the head, 'common sense;' but it was thought best, for various reasons, to make it a separate topic of consideration.

There is, at the present day, so much of Utopian dreaming, so much castle building in the air, and so much idle or visionary speculation, that not a few plain common sense persons are disgusted, and some are discouraged. They are told, it may be, that everything valuable which is acquired in our best colleges or universities, ought to be taught in our common or elementary schools. But as they are not shown how such an object can be accomplished, they are consequently led — and very naturally — to regard the whole scheme as Utopian.

I might mention many other schemes of the same general character, but I wish to be brief, and the foregoing will serve as a specimen. It is somewhere said, by Dr Spurzheim, that we may speculate as much as we please in our closets, or in our study; but that if we would be useful when we go out into the world, we must leave our speculations behind us. There is some truth in this opinion. It is at least true, that our closet speculations or conclusions, however well sustained in our own minds, will often be regarded — and should be — as visions, so long as we do not present our hearers the facts and reasonings by which, to our own minds, they appear to be supported.

A degree of enthusiasm, or rather of earnestness, in our cause — and in the cause of education as well as any other — is so far from being a hindrance to our success, that it cannot otherwise than be of great service to us. People love to see their teachers in earnest. Paul had much of this sort of enthusiasm; if, indeed, enthusiasm be the proper name for it. He was in earnest, and he held up to his hearers a high standard of perfection. So should the missionary of education. And let me here add, that he would do well, as one of the best preparatives for his mission, to study closely the character — the whole character — of this great apostle to the Gentiles. No man possessed more of the qualifications of a missionary than he, and no man, it seems, was ever more successful.

I have said nothing of the necessity which exists — for I deem it a necessity — that every missionary of education should be a Christian; because, in the first place, it seemed so obvious, that no one would be likely to dispute it; and secondly, because I was afraid my remarks or views would be deemed sectarian. There are, in many minds, at the present day, strong fears that the influence of sectarian or party jealousies will be suffered to disturb the peace of even our district schools. May Heaven avert from us, such an evil! The appointment of school missionaries, so far from fomenting any such jealousies or increasing any real danger from this source, should be such as to prevent it. Like the first gospel missionaries, they should be men who, in their responsible vocation, will be wise as serpents and harmless as doves. They should be, in one word, the very best of men of which the country can boast.

Should it be said, that I have set the standard of qualification so high as to discourage rather than invite public attention to the measures which I advocate; my reply is, that I have set the standard no higher, than a regard for the truth, compelled me to do. I have only said, what qualifications, in my own opinion, we ought to seek. If we can find them — and I believe we can — then the standard is not set too high; if we cannot, then let us come as near it as we possibly can.

Should the *expense* of sustaining school missionaries be deemed an insurmountable obstacle to the measures proposed, the reply is, that in a country like ours, where so many objects of even minor importance, are sustained at an expense far greater than would be required for the present object — and liberally, too — such an obstacle would remain an obstacle no longer than while doubts remained of the necessity of the measures. Convince but a few individuals of what I most fully believe, that the salvation of our free institutions depends on

the decision of the question, whether we will unite, as one man, to elevate common schools, and there will not long remain a want of money, to sustain, at least one missionary to a State.

MISTAKES ABOUT COMMON SCHOOLS.

THERE is a most unreasonable propensity, with some individuals, to exaggerate on every subject which deeply engages their attention, or warmly interests their feelings. Men, who would not, for the world, deal in falsehood, will, in these circumstances, often over-color, over-rate, exaggerate, distort, and even misrepresent. There seems to be, every where, a practical acknowledgment of the right to do evil that good may come. We will not call it protestant — but fashionable — jesuitism. It is, in short, what has not unaptly been denominated WHITE LYING.

Some of the friends of common schools — those persons we mean who have for some time past been making special exertions in their behalf — have fallen into this unhappy error. We are sorry to say so; but truth compels us to the painful task.

We are told, for example, that our common schools are declining — that they are not so good as they were thirty or forty years ago. Now, we doubt not this may be true of a few particular schools, and even of a majority of those of some very small section or sections of country. It may be true also, in *some respects*, of all schools. But he must be sadly ignorant, or else greatly given to white lying, who affirms that the common schools of any considerable portion of the United States are really and absolutely worse, in general, than they were thirty or forty years ago. Worse relatively, we have no doubt they are; by which we mean that they have not kept up with the progress of other things; and thus in comparison of what they should be, that is relatively, they seem to have fallen backward. But absolutely, we repeat it, they have not deteriorated.

We are told by a writer in one of our periodicals for July, 1836, (and we have not before known it contradicted) that 'there has been no instruction in the past. What was experiment one hundred years ago, is experiment still. That which was conjecture then, is uncertainty now. Teachers have had no communication with each other — no exchange of views and sentiments — no mutual aid — each one has toiled alone; each teacher's practical knowledge has been buried with him.' Is this true? We acknowledge it to be more nearly correct than we wish it were, still is it not an exaggerated statement? Has

the experience of Burgh and Witherspoon, and Dwight, and many other kindred spirits, been buried with them? Has there been *no* exchange of the views and sentiments of teachers during the last hundred years? Let the Journal of Education established, eleven years ago, and its successor the 'Annals of Education?' Hall's 'Lectures on School Keeping,' and Abbott's 'Teacher,' the first of which was published in 1829, and the last in 1833, answer this question.

We are told that the teachers of our common schools are immoral, as well as ignorant. We acknowledge they are neither as intelligent nor as virtuous as might be desired; but where is the proof that they are immoral in the common use of the term? We know the charge is often preferred, but where is the proof? We are told perhaps of some drunkard or swearer, or debauchee, who 'kept school' over the 'mountains;' and there may even be a few individuals of the same stamp, at the East; but are they numerous? A partial investigation of this very point made a few years ago in the state of New Jersey, resulted in the conclusion, that the moral character of the common school teachers was generally excellent. Are the teachers in New York and New England worse than those of New Jersey?

It is sometimes said that children now learn nothing in our common schools which fits them for future usefulness, nor any thing concerning the 'social relations.' Is this true? Pray whence came that education, those morals, and that regard of the social relations, which have for two centuries so distinguish-New England, and which have done almost every thing for New York, Ohio, and some of the other western states?

A writer in the Common School Assistant, in September last, over the signature S. M. states, that on visiting, 'a day or two before, the district school where his own children were, he found part of the pupils asleep, and the rest, together with the teacher, getting sleepy.' This was owing, no doubt, (that is, had it ever existed) as the editor of the paper observes, to the bad air. The writer says, that he remained in the school room till they were all asleep, and the teacher himself was nodding; when finding *himself* getting to sleep he retreated. In leaving the school, he adds, he said 'good day,' but no one replied, for he left them asleep. And as if doubtful about being believed, he not only repeats his affirmation of the truth of what he utters, but adds, 'it is what any one will see who will go into our schools during a hot day in summer.'

Is not this white lying, in good earnest? Will a person, who knows any thing about the real condition of our common schools, believe them to be as bad is here represented? Does

any person believe that a father would leave a teacher and school embracing his own children in this predicament? When could he expect them to awake?

Again, in the October number of the same work, a writer, in a series of articles on Arithmetic says, that he once met with a lad seventeen years old, who said he had been through Daboll's arithmetic three times the winter before, and could do the hardest sum which could be found in the book; and yet when he put the question to him, "What will twenty pounds of beef come to at twelve cents per pound, *provided the beef is two thirds fat*;" could not answer it being perplexed with the fat. Upon which the writer adds, that he "put this down as a fair specimen of most of the children taught in our common schools."

Now we do not undertake to say that such a case as that which is here related may not have occurred; but to put it down as "a fair specimen of most of the children taught in our common schools"— to say nothing of its being a mere trick, and therefore hardly becoming the teacher — is we think, altogether unfair and unjust.

We are also sometimes told that the district school is a school of vice, and that it were better to have no school. Now that some things vicious are taught by 'evil communication' in these schools, we have no doubt; but if it be intended to affirm that more vice and vicious habits are acquired there than would be acquired, *as things are*, were the school broken up, we do not believe it. We ask again; What is it but the superiority of our common school system that gives efficiency to the New England character?

That these schools are susceptible of vast improvement in almost every respect, there can be no reasonable doubt. That at the present time they are very far from being what they should be, we think equally certain. But can we best make them what they should be by stating, respecting them, what is not true? Are we justified, even in as good a cause as that of common schools, in "doing evil that good may come?"

VITTORINO DA FELTRE;

THE ITALIAN EDUCATOR OF THE FIFTEENTH CENTURY.

(Concluded from our last number.)

EVEN the extensive knowledge of Vittorino was not sufficient to execute such enlarged views, and to give instruction adapted to all pursuits. The fame of his new methods soon passed the Alps, and pupils flocked to him in great numbers from France, Germany, and even from Greece, although he did not receive all applicants. He retained only the most talented in the schools of the princes, and placed the rest in a neighboring building erected for this purpose. In these two lyceums, he established a teacher, paid by himself, for every branch of study, and had his pupils instructed in the languages, logic, metaphysics, mathematics and music, with the usual accomplishments of that day, painting, dancing, fencing, and riding. At one time he had four learned Greeks in the institution in order to extend the taste for Greek literature, and employed the same number of Greek scribes constantly, to copy borrowed manuscripts for himself and his friends. He showed equal respect to his fellow-laborers, whatever might be their particular branch of education, and equal love to all his pupils, who devoted themselves zealously to the studies they had chosen.—'In one word,' says Francesco da Castiglione, 'it appears as if Mantua, in reference to the number of teachers and pupils, and the abundance of books, and above all, the excellent method of education, had then revived the celebrated academy of Plato.' The only things which could not be studied in the institutions of Vittorino were the civil and canonical law, and natural philosophy. When any of his pupils were disposed to pursue these studies, he sent them to the university where the best teachers in these branches were to be found, and supported many of the indigent at his own expense.

Although much occupied with the superintendence of his institutions, he found time for private and public lectures, which he always prepared with great care, aiming at simplicity and clearness, and avoiding every thing which would dazzle without improving. In his lessons on logic he rejected all the useless quibbles of the scholastic writers of that age, and banished their works from his school. 'I wish to teach my pupils to *think*,' said he, 'not to *babble*.' He was dissatisfied with those pupils who did not express their doubts, for he considered this an evidence of inferior understanding, or cold indifference. On

the other hand, he rejoiced when their inquiries furnished him occasions to give them more just views. He repulsed those who were disposed to controversy, or who insisted obstinately on the soundness of their own opinions.

He conformed to the spirit of the learned in that age, in directing the attention of his scholars almost exclusively to the writings of the ancients, but allowed them to read at first, only Homer and Virgil, Demosthenes and Cicero, and did not introduce them to other authors, until they had become perfectly familiar with these. He taught them to observe the spirit and taste of these works, in a manner unusual at this period, and then led them on to Horace, Ovid, Juvenal, Persius, Terence, Plautus, Sallust, Cæsar, Livy, Valerius Maximus, Pliny, Seneca, Cornelius Celsus, and among the Greek authors, to Hesiod, Pindar, Theocritus, the tragic poets, and Aristophanes. He explained the difficult passages, until they were understood by the least intelligent pupil. Sometimes, he required a pupil to read a beautiful passage to him, in order that he might ascertain by the tone of his voice, and the movements of his features, whether he had seized its spirit. He made this, at the same time, an exercise in declamation, and endeavored to correct the faults of delivery. He called upon some other pupil to explain to the rest with his assistance, the beauties of the diction, figures and thoughts. The most beautiful passages of the poets, the orators and philosophers, they were required to commit to memory; to repeat in private, all that they had read with him; and to ask him again concerning anything they had not understood.

Vittorino advised his pupils before they attempted composition in prose or poetry, to prepare themselves by reading some classical work on the same subject. He did not repress, too much, floridness of style, for he observed that age might regulate genius, but could not increase it. Those who wrote too drily, were directed to study such authors as would enliven their fancy. He endeavored, in every way, to cultivate their taste, to encourage the modest, and to make the conceited ashamed of their pretensions, by showing them how far they fell short of real excellence. As an evidence of the progress of his pupils, a distinguished teacher of the same period observes, that on a visit to his institutions, one of the sons of Gonzaga, a boy fourteen years old, repeated before him a poem of two hundred verses, composed by himself, on the entrance of the Emperor Sigmund, into Mantua, in a manner so elegant, as to excite astonishment. He also saw two propositions, which the youth had added to the geometry of Euclid. At the same time,

he saw Cecilia, the daughter of Gonzaga, ten years old, who wrote Greek so beautifully, that he says he was obliged to confess with shame, that scarcely one of his pupils could ever have rivalled her.

In reference to moral education, Vittorino was also anxious to receive his pupils as early as possible, and no one was admitted until he was satisfied that he had not been corrupted. Everyone, at his entrance, was obliged to promise solemnly to correct every evil habit; he was then made acquainted with the rules of the house, and if he violated them intentionally, was dismissed, without regard to excuses or entreaties. The poor and the rich were equally welcome to Vittorino, provided they possessed purity of morals and talent; still he preferred receiving noblemen, because they were so much more in need of education in the higher branches, and because their example was so important in its influence upon the people. He never failed to impress upon them, that all the friends of virtue were nobles; and that inherited nobility was only a disgrace to those who wandered from the path in which their ancestors acquired it.

His fellow laborers were strictly enjoined not to allow themselves a word or an action, which could pervert their pupils, or lead them to neglect propriety or duty; and the doors of both institutions were watched, in order that no unknown or suspicious person might enter. He insisted strenuously on one point, which, in modern days, is often considered unreasonable, that no authority, not even that of parents, should be allowed to interfere between the educator and his pupil. The parents of the young princes committed to his care, perceived the propriety of this claim, and never required even to see their children without the consent of their guardian. On one occasion, the Marchioness asked Vittorino to allow one of her sons to sup with her. The prince was at that moment unwell, and Vittorino feared that maternal indulgence would allow him some injurious gratification. He therefore went to the Marchioness himself, and in a polite manner refused her request, explaining his reasons, and merely adding, 'Were you not his mother, I would consent without hesitation.'

The mode of life adopted, contributed much to preserve the innocence of the pupils, and to repress sensuality. In order to banish all frivolous conversation from their meals, they read alternately a passage from some excellent author; a method more consistent with the spirit of that age, than with the principles of physiology, or of that sound philosophy, which gives to each part of our complex system its just rights, and its time for action and for rest. Not a moment of entire idleness was

allowed to the boys, but the whole time was occupied with exercises of mind or body, or with necessary repose. In order to prevent a love of amusement and self-indulgence, which might hinder their studies, he allowed no one to remain alone, or to withdraw to a retired place. They must be always in his presence, or in that of persons in whom he could entirely confide. 'To young people,' said he, 'solitude has many temptations to vice, and it is only the wise man who can safely trust himself to it.' He, therefore, kept his pupils under perpetual inspection, night and day; and, on one occasion, separated two pupils, whom he found in a corner conversing about their studies, saying, 'That until they had gained maturity and self-command, they ought not to pursue even literary occupations in private.'

He watched with great care over the books they read; many which he considered corrupt, he did not allow to enter his institution. When, in the course of his instruction, he came to improper passages in the classics, he either passed them over entirely, or explained them with the greatest delicacy, in order to rob them of their poison. He availed himself of such occasions to denounce sensuality with such power, that one of his pupils remarked, 'It seemed as if it were thunder and lightning, rather than words, that came out of his mouth.'

He taught all his pupils to treat each other as brothers. He often said, that, in his opinion, the honest man, though ignorant, held a higher rank than the mere man of learning. A vicious man of learning, he considered as a pest in society, on account of his influence on others. He had no patience with any species of controversy, even such as was purely literary; and thoroughly abhorred the habits of the critics of those days, who attacked each other more furiously with the pen, than others did their enemies with the sword.

He gave his pupils religious instruction, himself, every day. At first rising, he assembled all the members of the institutions for thanksgiving and prayer, for their parents, and country, as well as themselves; and regularly accompanied them to public worship. He treated them with such gentleness and kindness, that they almost idolized him. When they obeyed his directions, and showed right dispositions, he caressed them in a thousand ways, and shed tears of joy whenever he witnessed a noble action. He was severe when they did wrong, and inexorable when they did so with design. He did not, however, treat all in the same manner, but studied the character and temperament of each pupil, and adopted corresponding methods of reward and punishment. He resorted to corporal punishment, only when every other failed, and for his elder pupils the most

severe punishment, next to dismission from the institution, was the aspect of displeasure in their teacher, and the disgust with which he avoided all those who persisted in doing wrong. If he was obliged to reprove, he watched over himself, that no improper or angry expression should escape him, and made it a rule not to punish at the moment of the offence. Secret sins he never made public, but punished them in private; and if he discovered no reformation, the guilty person was dismissed irrevocably.

Lying displeased him more than anything else, and, in order to diminish the temptation, he was accustomed to forgive those who confessed their faults on the spot, without reserve. Hence, his pupils hastened to accuse themselves, whenever their consciences reproached them. As one example, one of the young princes who was unwell, was forbidden to drink without his permission. The boy could not resist his thirst, and found a domestic ready to give him drink. He then remembered the order which had been given him, and although the domestic promised secrecy, he could not refrain from confessing the whole to his beloved teacher. Vittorino was also severe, when a youth allowed himself to jest in an unsuitable manner, to use profane language, or to speak irreverently of sacred things. Offences of this nature he treated with the utmost indignation, and often with great success.

By means of his excellent methods of education, the firmness with which he applied them, and, above all, by the force of his example, more powerful than all his instructions, Vittorino trained up a considerable number of pupils, whose well-founded reputation reflected honor upon himself. His temperance, his self-command, his noble spirit of benevolence, his boldness in the support of truth and virtue, his love of peace, and his hatred of all controversy, have already been mentioned, and might be much more amply illustrated. His modesty was not less remarkable, and led him to discourage and reject every species of compliment and applause, while his constant reference to a Supreme Judge, made him equally indifferent to the slanders, with which misconception and envy often overwhelm the great and good. No better proof can be given of his extraordinary prudence and mildness in connection with his unyielding firmness, than the harmony and friendship in which he lived with almost all the learned men of his day, at a period of the most bitter and envious literary strife. The temperance and regularity of his life preserved his vigor so fully, that he continued to give instruction, for six hours in the day, to a good old

age. His death was the subject of deep regret and of public lamentation throughout Italy.

His methods of education, as well as his character, partook, in some points, of the spirit of the age; but they possess traits of excellence which are rarely found, and we cannot but repeat our wish that this age of boasted light may produce many educators, as skilful and as devoted as VITTORINO DA FELTRE.

WORKS OF INDUSTRY IN SCHOOLS.

THOSE who wish to establish schools of a cheap form, are often perplexed for want of being able to discover useful modes of occupation for the pupils, in sufficient variety. The following extracts from a Report of the National School Society, of Great Britain, present the results of experience in that country, which may furnish valuable hints to the founders of such establishments in the United States.

Royal Military Asylum, Chelsea. — 'There are, at present, about six hundred boys in this school, being half the number under instruction during the time of the late war. The children vary in age, from five and six to fourteen years, and are not employed in works of industry until the age of eleven; little more than three years (at five hours a day in summer, or four hours a day in winter) can therefore be devoted to learning any trade; and in this short period, the boys only work on alternate days, the rest of their time being spent in the school; yet they make every article of clothing required for their own use.

'Rather less than one hundred boys work as tailors; fifty, each day alternately; about the same number are employed, in a similar manner, as shoemakers, capmakers, and in covering and repairing their old school books; besides which, there are two sets or companies of knitters and shirt makers, and others, who are engaged as porters, gardeners, in kitchen work, &c. &c. Everything is done by those who work at the trades except the cutting out. This branch requiring more experience, is managed by the old regimental shoemakers, tailors, &c., who, with aged sergeants and corporals, and their wives, manage the concerns of the institution. The system of monitors and teachers to overlook the other boys at work, is generally adopted; while, in addition to the various branches of industry mentioned, the school furnishes a company of drummers and fifers, and an excellent band of music; the players necessarily devot-

ing a considerable part of their time to the practice of their instruments.

'The materials for the shoes, purchased by contract, amount to about 2*s*. 3*d*. a pair; the shoemaking tools, about 3*s*. a set, to supply each boy. The stouter children are preferred for the work; and the subdivisions of their labor are of the following kind: 1st, the easiest for the youngest, closing; 2d, the next for the middle set of children, repairing and mending; 3d, the highest for the oldest, making the new shoes. But all the children learn to work at every part of the shoe, and are sufficient adepts, not merely to supply their own institution, but to make whatever shoes are wanted for the Clergy Orphan School, Saint John's, Wood Road. In this manner, about twentyfive new pairs of shoes are made, and one hundred and forty pairs mended, in the course of each week.

'*Household Work.* — In most schools for girls, the children clean the schoolroom, wash towels, and perform whatever services are required of this kind; in many, the boys do the same. Occasionally, a few of the elder girls are instructed in household work by the schoolmistress, at her own dwelling by turns; but little appears to be accomplished in this way. Where the girls are boarded and lodged in a house, a larger supply of such kind of employment is created, and servants' work, of all kinds, is perfectly acquired. The Poor Reports, give an account of a school at Cheltenham for thirty girls, the chief design of which is to encourage household industry; and a recent report from that place, shows that the school is still maintained with success. The children by turns fill the offices of housemaid, cook, and learn to bake bread, &c.

'*Knitting.* — The following National schools have furnished the committee with an account of this branch of industry, successfully performed by boys, viz: Chelton, Salop; Campsall, York; Morley, Derby; South Cerney, Gloucester; Stanmore, Middlesex; and Whitechapel, London. There appears to have been no difficulty in introducing the work among the boys, and very little in disposing of the articles made, although the profit upon them is small. Generally, the very young boys are not taught; and sometimes, in the first instance, the elder boys are taken by turns, and a few at a time, into the girl's school, where they see their sisters' work, and learn from them.

'*Netting.* — At the National School, Northleach, Gloucestershire, all the boys who are old enough, *i. e.* all who are six years of age, learn netting. A lady staying here on a visit, first taught the school mistress and some of the children. The twine is bought from a shop in the town; the needles and pins cost

about 9*d.* a pair, but doubtless they might be made for less. The twine is 1*s.* 6*d.* or 1*s.* 8*d.* a pound, and the consumption of it is rapid. The disposal of the nets is the principal difficulty. Cabbage-nets, are chiefly the article manufactured. Several of the parents send the string; in which case, they have the nets their own children make, and dispose of them as they can.

'A correspondent from another part of the country, suggests, that twine-spinning might be very well combined with the above work, and that it is an employment suited more particularly for the neighborhood of the sea, on account of the demand for fishing-nets.

'*Tailors' Work.*—To the schools already mentioned, in which this kind of work is taught, may be added the Tandridge School, Surrey; the Sudbury School, Salop; and the United Day Schools of St. George's, Hanover Square, where two hundred and fifty boys are educated, and fifty instructed in tailors' work, under a separate master. These children work alternately, twentyfive at a time, like the boys in the Military School, the other half being in the schoolroom with the rest of the boys. They make their own clothes.

'The first named school has furnished the following account, showing how easily, under an intelligent and well-disposed master, a work of industry may be introduced among children:—"The master had no previous knowledge of tailoring; he at first, tried to make a jacket out of an old coat, to give to one of the boys; by drawing the pattern of one worn by another boy, and then cutting it out in brown paper, and the cloth by the paper pattern. This was given to a girl to sew, who was often obliged to consult with the master as to the manner in which she should proceed. But the experiment was successful; and this induced him, with consent of the committee, to try the plan on a larger scale. He continued himself to cut out from his paper pattern, and employed two or three of the girls at first, in teaching some of the boys to sew in the afternoon. Jackets and trowsers of fustian, lined throughout with calico, are the articles he has taught them to make. He has fiftyfive boys in the school, fifty of whom can work. The beginners are taught to sew little waste pieces of fustian or calico together, in a class by themselves, and are gradually promoted to branches of useful work. The clothes are sold at prime cost to the parents of the children, or to those ladies and gentlemen who give them away to the poor."

'*Straw Platting.*—This work appears to have been partially introduced into many schools; and from the ease with

which the art of platting is learnt, it seems to be particularly suitable both for boys and girls, where the nature of the country is such as to furnish a supply of good straw at a low price.

'*Rush Platting for Mats, Baskets, &c.* — This work appears calculated for children in schools, being of a clean and healthy nature, easily learnt, and at small expense. The only instruments used in the work are a knife, a large pair of scissors, and a thick coarse kind of packing needle, with an eye sufficiently large to take in a wattle, which serves for the thread. The increased comfort given to a cottage by a mat at the door — the convenience of the little covered baskets for marketing, and of the larger ones for carrying tools — might, perhaps, recommend this branch of industry to notice.

'*Gardening, Agriculture, &c.* — At the National School, Thames, Ditton, two intelligent boys were first instructed in gardening, and afterwards others of the first and second classes placed under their care; but not more than four, including the monitor, work in the garden at the same time. The ground being foul, at first, potatoes only were grown, but peas, beans, potatoes and turnips are now being cultivated in succession. The produce meets with a ready sale, and it is proposed to reward the laborers with clothing from part of the profits. The ground at present consists of forty poles, and the total expense of tools, including four spades, four hoes, two rakes, two potato forks, a reel and line, with a wheelbarrow, has amounted to 2*l.* 11*s.* 2*d.* The cost of seeds for one year, to produce two crops in the year, is calculated at 1*l.* 6*s.* 3*d.* One tenth is added for the wear and tear of tools every year, and a trifle for manure, which a few of the boys are allowed to collect in the wheelbarrow from the roads, receiving a small reward. A higher kind of gardening, including the cultivation of flowers, fruits, and greenhouse plants, appears to have been tried in connection with the excellent National School at Bath, a few years since, but the expenses of the undertaking, and other causes, prevented its success.

'No report has been received of agricultural works, carried on in connection with National Schools, although some direct attempts of the kind are being made. But various agricultural schools have been established in Ireland, several of which, although attended with much expense, have conferred important benefits on the community.'

THE SCHOOLMASTER, NO. I.

HIS FIDELITY.

When I say, that one of the first duties of a school teacher — for I intend my remarks for teachers of both sexes — is, fidelity, I mean something more than that he should merely be faithful to the interests of his employer, and carefully exact in the observance of his written obligations to him. I mean that it is his duty, also, to be faithful in the performance of his task, as a concern between himself and the Creator. It is not sufficient that he observe, literally, the contract he has made by keeping school the exact number of hours which custom requires, and by teaching such and such branches and observing such or such a routine of instruction. His fidelity must be a fidelity in the spirit, no less than in the letter.

I have seen many a teacher who fulfilled the terms of his contract with his employer, with the utmost exactness, who was far, very far from being faithful to the bodies and minds and souls of the children, with whom the proprietors of the school had, for a time, entrusted him. They were there in the schoolroom a certain number of hours, and received, during their full share of the term, a sort of mechanical instruction; but their manners, their minds and their hearts were as uncultivated as if they had been all the while in the streets.

The fault, I acknowledge, is not wholly with the teacher. There are not a few parents to be found in almost every New England community, who appear to think that if their children are at the schoolroom a given number of hours, and the teacher has a license from the Board of examination, wears the right dress, and is of the right sect, party, &c. and especially if he does not whip, all will go on well, and their children will come home, as certainly improved, as if they had been subjected to some mysterious supernatural influence, in order to produce the result. If the external forms — the machinery — is all as they think it should be, they ask no more. Nay, some go even farther than this, and will not admit anything more, if they know it. If a teacher studies to develop the reasoning powers of the pupils, and teach them how to use their faculties — if he makes unusual effort to cultivate softness and refinement and delicacy of manners — if he endeavors to develop such feelings and sentiments and affections as become a young rational and immortal being; and especially if he does this in a novel way, as by story telling or fable reading, they suppose it at best

a waste of time; and not a few are apt to deem it akin to heresy.

Still, in spite of the ignorance and prejudice of such parents, a teacher may do something. There are persons in the community, and some in almost or quite every school district, who will have common sense enough to approve of a rational course, provided the teacher introduces it gradually. When a surgeon removes the cataract from a diseased eye, he does not let in the full light at once, for if he did, he might do great mischief. He blindfolds his patient, and only lets in the light gradually. So, in the case of a rational schoolmaster, or any other reformer of mankind — I mean, at least, in most cases — he should let in the light of truth by degrees.

Whatever may be the sentiment of the district in which he labors, however faithful they might be ready to regard him, if he only kept a fair outside to his school, and how much soever they may be opposed to having any inside work performed, the teacher must remember that a deeper fidelity than all this, will be required of him, at the day of judgment. He must remember, that he is, for the time he is in school, a substitute for the parent. He must remember, that though his lessons of instruction are very important, and he cannot be too thorough even in these matters, yet these are not all the lessons he is bound to inculcate; nor even the more important ones. I care not how large or how small a district school may be, nor what are its peculiar circumstances and condition. No man is fit to teach the pupils of such a school who does not regard the proper cultivation and development of their minds, manners and morals, as of paramount importance; and who will not labor as strenuously, daily and hourly, to make his pupils better, as he does to make them wiser.

And yet, as I have already more than intimated, if this be the test of fidelity in a teacher, how few, among us, are truly faithful. I am afraid that nineteen in twenty of those who have the charge of our common or district schools, in this country, are of a contrary description. Nor am I sure that the state of things is better, in this respect, in city than in country. It certainly is not much better in the metropolis, notwithstanding the universal praise which has been awarded to its primary school system.

I repeat it, however, the fault is quite as much with parents as with teachers. Would parents get out of the whirl of business long enough to see how this matter is, we might entertain hopes of reformation. But as long as parents themselves, do not demand, and will not even admit of innovation, upon ancient usages, what can be expected or hoped for? A.

STORY TELLING IN SCHOOLS.

Burgh, an English teacher of no little eminence, in a work called the Dignity of Human Nature, speaks of the importance to an educator, of a knack at telling stories; and a writer in this work, several years ago, urged it as a branch of liberal education; and suggested the idea of a professor of story telling in every higher institution of learning.

Now if the idea of having the art of story telling taught in our colleges should be deemed a little visionary, it will still be true that so long as human nature — and especially the human *mind* — remains what it is, this art or 'knack' will be of immense importance.

We have witnessed its effects, for good and for evil; for, potent as its influence may be, it has not unfrequently, like all good things, been perverted. We have seen the cunning teacher of immorality do more, by a single story, to propagate his dissolute and destructive principles, than the preacher of righteousness could do, in half a dozen sermons, to counteract it.

The fact however, that, like a two-edged sword, it is used to cut both ways, and especially the wrong way, is no argument against its use for good purposes; but rather the contrary. Let us then reflect, for a few moments, on its advantages to parents and teachers.

Who has not observed the extreme fondness of the young for hearing stories? Who has not known hunger, and thirst, and fatigue, and even sleep dispelled, by an interesting and well told tale or anecdote? And what is it, which makes the old, notwithstanding their constitutional and acquired gravity, so often acceptable to the young? What is it, which has rendered the name of Peter Parley so acceptable to almost every ear? What, indeed, but the fondness, so deeply inwoven in our nature, of hearing well told stories?

We might go much farther on this point. We might speak of the success of many ancient teachers, not only in Greece and Rome, but elsewhere, who practised this method of instruction. What are the fables of Æsop and others, but stories? Nay, what are the parables of all nations — the inimitable parables of the Saviour of mankind not excepted — but so many stories, well chosen, and properly related?

We infer, from all this, the importance of the art, to teachers and parents. Let them labor assiduously to acquire it. Let none be discouraged by the idea that it is beyond his reach. We have seen very much done, by those to whom nature seem-

ed to have denied it, towards acquiring this art in no measured perfection.

There is no day of life, in which the parent or the teacher may not interest and instruct and improve the minds and hearts of those under his charge, by telling them stories. It is not necessary that they should be long; though their mere length, if their interest is duly kept up, is no objection. And what is not a little remarkable, and quite in the parent's and teacher's favor, children like to hear the same story, if a good one, often repeated. This is especially true of Bible stories. For some reason or other, children seem never tired with these. We have related some of the thrilling incidents and anecdotes and parables and biographical sketches contained in this volume, to the same class in a Sabbath school a very great number of times, in succession, and always with new interest.

We know not but the author of nature has opened this avenue to the human soul, with special reference to the moral improvement of the young. We know not but it is through this medium, under God, that the seeds of virtue and piety are to be early sown, and the foundations of moral and christian character early and surely established.

We have said that stories need not be long. Almost any pleasant description, if in the right spirit, will be regarded, especially by the very young, as a story. We may tell them stories about the most familiar things — the lamp, the fire, the table; a penknife, a pencil, an apple. We may tell them stories about the finger, the eye, the teeth; and about every object in nature, animate or inanimate. Still, this talent of familiar description to young children, is not precisely the 'knack,' to which we at first referred, though it is scarcely less important.

The teacher of the common or district school will often find no surer or more effectual way — sometimes, indeed, no other which will be acceptable — of conveying moral instruction to his pupils, collected as they are from all sects and parties of a community like this, than by story telling.

No teacher of modern times — at least within our acquaintance — makes more use, in his school, of story telling, than Mr Alcott, a teacher of this city, and the editor of the Conversations on the Gospels, which we have elsewhere noticed. Indeed, these very conversations (whatever may be said of the doctrines they involve) embrace a great many of these stories. And it is this happy talent of developing the mind and heart by a natural and rational method of instruction, to which Mr A. owes, in no small degree, his success as an educator, and that attachment to his society and conversation, which his pupils always manifest.

We wish, most earnestly, that those district school teachers, everywhere, who have not been in the habit of story telling, would profit from this hint. We know it will be said by some, as we have already intimated, that they have not the necessary *tact*. But we have also insisted that all may acquire it. Not that all may become equally perfect in the art, but everyone may do something. Neither reading nor singing can be learned by all, in an equal measure of perfection, and yet there are few, if any, who cannot learn both to read and sing.

Some will reply; But I know of no stories to tell. To which we would reply; But, dear friends, you still mistake in regard to what a story is. It is not necessary you should relate something wonderful in the past history of this or other nations — their wars, the exploits of their heroes, their manners, their customs, or their curiosities. These are, indeed, stories, and many of them stories of great interest, too. But you have the material of stories enough in the events which come daily under your own observation. If your eyes are wide open, you cannot take a walk or a ride; nay, you can hardly go from your lodgings to the schoolroom, or from the schoolroom to your lodgings, without finding more or less of these materials.

Let a teacher set down in his note book every little occurrence which he would like to relate to his pupils, whether it is something which he recollects of his past life, or something which actually takes place before him as he walks along. He sees a thrush or a lark or a fish, and it reminds him of some fact or event, from which he could draw, for the benefit of his pupils, a moral lesson. Or, perhaps, a dog flies at him, and he disarms him of his fury by mild and peaceable behavior; or some traveller accosts him and asks for charity, which he refuses to give; or he sees two birds fighting, or some lambs playing. From all such things as these, may stories be made, and remarks and instructions be elicited, which shall have an influence for good, long after the teacher himself, and, perhaps, even his pupils, shall have forgotten them.

FEMALE EDUCATION.

We copy from a late number of the 'Religious Magazine,' the following paragraphs, from a series of remarks by its editor, on the principles and design of Mount Holyoke Female Seminary.* We would not be understood to accord, entirely, in all

* We ought perhaps to say, in passing, that the friends of education wil

Prof. A.'s views on education, as found in that article or elsewhere — especially in his objections to requiring household labor of young ladies at boarding schools. But it should not be forgotten, that they are not the views of a mere theorist. Prof. A. is one of the veterans of education in this country, and his opinion, however heterodox on some points, will not fail to carry with it much weight. — He observes: —

'Before concluding these remarks, we must take the opportunity to express our doubts of the expediency of separating a large number of young women, for a considerable period, from all but female society, and immuring them within the walls of a boarding school, even were the plan of education otherwise well digested, and the ablest instructors provided. In an age when the expediency of this monastic course, even in regard to young men, is seriously questioned, to attempt the same in the education of females, is certainly a rash and unpromising experiment. Human nature is the same, whether confined to a Catholic or a Protestant nunnery, and whether subject to the control of a lady abbess or a maiden schoolmistress. Our own observation leads us to be decidedly opposed to such an education for either sex, and especially for females. We have watched its effects with care, and have seldom known its influence to be otherwise than hurtful, and often disastrous.

'If practicable, we would always adopt such a plan of education, as would leave the young lady under the care of her natural guardians, with all the influences of home clustering around her, and where her best affections can be daily cultivated by exercise. Should this be impracticable, we would place her at a school, where she could board in some private family, in which we had entire confidence. With our present views, we would rather dispense with the branches of education usually taught at public schools, than send a young lady to a boarding school to acquire them, unless, indeed, we expected ultimately to send her on a half missionary half school keeping expedition to the *Great Valley* 'in search of a husband;' for, in that case, we confess, we should not know what kind of education was most suitable.'

These views — if we except the sweeping censure, at the close — are so similar to our own, on the same important subject, that we could not but be surprised at their appearance. We are entirely confident, that, if possible, the young of both sexes, ought to be educated in the family. The latter is the

find many valuable thoughts and suggestions in that work. It has lost none of its excellence, nor any of its external beauty, in passing from the hands of its former editors.

school of Providence; and were its regulations what they should be, would prove the most effectual in the formation of character. As a substitute for this, however — and perhaps Prof. A. meant to include it — we have much confidence in the district school. This still leaves the young, for nearly three fourths of their time, under the influence of their natural guardians. And if the district school were estimated as it should be; if the money now expended in sending sons and daughters abroad, were applied to elevate these schools to the rank and standing they deserve, as true substitutes, for the time being, for the family school; if each of them was furnished with a competent male and female teacher, as all ought to be, and we believe ultimately must be; then might they be the safe and pleasant and happy resorts of the young of both sexes, for the formation of character; — and parents might rejoice in their influence.

It is in this view, that we have espoused, so earnestly, the cause of common schools. Every consideration of patriotism, philanthropy or christianity, would lead to the conclusion — so it appears to us — that these are emphatically *the* schools, which beyond the family circle, should be dearest to the heart of at least every American. And we cannot refuse to reiterate, on every possible occasion, the appeal we have so often made to our countrymen on their behalf. We conceive them of more consequence, if possible, to our daughters than to our sons.

But if a young lady cannot have the influences of home 'clustering around her' for at least three fourths of the day, then, with Prof. A. we would say, 'place her in some private family in which we have entire confidence.' This is as far, as a general rule, as we could conscientiously go. And this we regard as only a dernier resort; or rather a choice of evils.

We do not indeed, go so far as to condemn, with severity, all our boarding schools. That individuals who have been in them some two, three or four years, have afterwards gone forth into the great world — and into the 'great valley' among the rest — and done immense good, we have no doubt. We know, moreover, that they have been among the most effective of our teachers, even in the 'great valley' of the Connecticut, as well as among the smaller valleys and hills of New England. We speak not unadvisedly when we say that one 'distinguished' female seminary in this State, has been the means of rendering the whole country an essential service. Yet it is well known that formerly, and we believe up to the present time, a very large majority of these pupils were boarded in the most respectable and pious families of the village; and were, by the special ex-

ertions of the teachers, subjected as much as possible to the family influence and family arrangements.

And yet with all these concessions in favor of female seminaries, and with all our professions in favor of manual labor schools, and other nunneries, as Prof. A. calls them, male and female, we do wish, as earnestly perhaps as he, that the human character could be formed, for the most part, under the care of its 'natural guardians.' To this state of things, however, we must be content to come by degrees. The nearest general approach, at present, would to be render our district schools as perfect as possible, by concentrating our influence upon them. This we conceive an indispensable preliminary, at least, to something better. Give us but this, in the present generation, and we may well afford to wait a little longer for the completion of that arrangement which Divine Providence seems to have originally intended.

SKETCHES OF JOHN ELIOT.

LIFE OF JOHN ELIOT, THE APOSTLE TO THE INDIANS. By CONVERS FRANCIS. Boston: Hilliard, Gray & Co. 1836. 12mo. pp. 357.

THE religious character and untiring zeal of the great Apostle to the American Indians, are generally known. And whatever may have been the remoter results, few, if any men, since the times of Paul, have seemed to accomplish more of immediate good. Till he was more than fourscore, 'his works and labor and patience,' not only in direct preaching among the sons of the forest, but in other collateral efforts, especially the immense task of translating the Holy Scriptures, and many other religious as well as some scientific books, into the Indian tongue, were unremitted, if not unparalleled; and it may truly be said of him, as it was once said of another apostle, that 'his praise is in all the churches.'

But it may not be generally known what a high estimate he placed on common or district schools. His character as an apostle or religious missionary seems to have obscured some other traits; and there are probably few, if any, who look up to him as one of the most zealous patrons and friends of education which even New England ever produced. Yet such he was, most undoubtedly.

The author of the work before us — one of the volumes of Sparks' American Biography — says, that while 'no man be-

lieved more devoutly in the necessity of dependence on the Divine blessing,' than Mr Eliot, 'he no less firmly believed that if the work of improvement was to be permanent, the foundation must be laid in the education of the young.' It was in this view, that in all his representations of the wants of the Indians, both to his friends at home and in England, he insisted on the necessity of appropriations for the support of schoolmasters and schoolmistresses among them.

Another evidence of his confidence in early education and instruction, is found in the spirit which prevailed among the Indians, wherever he preached among them. It was not more than three months after he began his labors among the natives at Nonantum, an Indian settlement near where Watertown in Massachusetts now stands, before the Indians at that place offered him and the English all their children to be educated, and only regretted that they were unable to contribute anything for their support.

When this offer of Indian children was made him at Nonantum, he immediately set about establishing a school. He also gave five pounds sterling from his own scanty earnings, to a female teacher of some Indian children at Cambridge; and five pounds more to a schoolmaster at Dorchester, who had taught, with considerable success, a few native pupils.

It is worthy of remark, that as early as 1651, or only five years after Mr Eliot commenced his labors among the Indians, there was an Indian schoolmaster at Natick, who not only taught the native children with great success, but could read, spell and write the English language with a good degree of correctness. This teacher was one of the disciples of Mr Eliot.

His school, though a religious, or, as it might be termed, a theological school, was designed by Mr Eliot as a sort of central school, or school of preparation from which young natives, well taught and disciplined, should go forth as teachers or missionaries to distant places. Thus it was to be, in effect a Seminary for Teachers; and if we regard it as such, we may safely say, that the first Teachers' Seminary ever established in New England, was at Natick.

Here we may relate a fact, which is not only worthy of being recorded in the history of education, but worthy to stand on record as a reproach to some of those friends of good order and good things of the present day, who are so backward in the cause of common education. At a meeting of the synod at Boston, on a certain occasion, he succeeded, by his influence, in making common or public schools, the subject of fervent and special prayers. Who, in modern times, and with the accumulated light and experience of almost two centuries, has been

known to pray, in the church or in the family — much less in the synod — for common schools?

He was deeply interested in the proper education of the young, by every form and grade of instruction. It was chiefly by his means that a school of a high character, and which afterwards proved very flourishing, was established at Roxbury; for the support of which he bequeathed a part of his property.

He also instructed children, personally, whenever he could gain access to them; not only the Indian children, but those of the whites. He was especially fond of the catechetical form of instruction. When he was eighty four years old, and no longer able to labor in the pulpit, he collected at his own room, all the colored domestics he could find, and gave them moral and religious instruction. To a blind boy, in the neighborhood, he also gave frequent instruction as long as he lived.

During his labors among the Indians, he not only exerted himself continually with a view to their instruction in the elementary branches; but he also attempted to establish an Indian college; and though the project finally failed, it was not until considerable progress had been made with his plan, and a building had been erected for the accommodation of about twenty students. But though the plan did not succeed, he was the means of preparing several Indian schoolmasters and preachers, partly by courses of lectures delivered to them, and partly by direct personal efforts.

One more fact should be related, which in our view, goes to show the depth of this modern apostle's mind, in general, and his profound views of education, in particular. He endeavored to give anatomical and medical instruction to the Indians at Neponset, now in Dorchester; and when he found himself unable to effect anything of importance without aid, he importuned his friends and the friends of the Indians, both in Massachusetts and England, to furnish a maintenance for suitable persons to give this kind of instruction.

This last fact seems to us exceedingly remarkable. It is true that the object of giving them this special instruction, was to cure them of their superstitious reliance on their powaws or sorcerers to relieve their diseases. But it should not be forgotten that one object of those who are endeavoring — two centuries later — to direct the public attention to the study of anatomy and physiology, is to rid them of that reliance on quackery, which indicates little less of ignorance and superstition than did the reliance of the Indians of old on their powaws.

The Life of Eliot, studied with a view to catch his spirit, even in regard to education, is indispensable to every teacher; and we hope it will find a place in every teachers' and common

school library. Could all our teachers, of every grade, imbibe the spirit of this great man, in this day of increased means and facilities, a revolution in education would in less than fifty years be achieved. Could each of our ministers — little less laboriously employed though they are than was Eliot — do half as much for education as Eliot did, the intellectual and moral wilderness, not only of New England but of all United America, would soon bud and blossom as the rose.

EDITORIAL CORRESPONDENCE.

Montreux, Switz. 1837.

VOCAL MUSIC AMONG ADULTS — MUSICAL FESTIVAL IN GERMANY — IN SWITZERLAND — PROGRESS OF MUSIC IN THE CANTON DE VAUD — ITS INFLUENCE IN REFORMING A VILLAGE.

I HAVE formerly spoken of the festivals of vocal music in Germany and Switzerland, which not only delight the audience, but maintain the zeal and interest of the performers, in furnishing both to the auditors and singers, a profitable amusement, while they cultivate the taste and the ear for vocal music. In a recent number of the German School Gazette, is an account of a festival of this nature, for sacred music, in which nineteen auxiliary societies of vocal music took a part. The choir consisted of about three hundred teachers. Twelve pieces of church music were sung, of which three were chorals and four motettes. The leading idea, which formed the basis and connection of the whole, was 'The Victory of the Christian.' The words of the hymns were printed and distributed among the audience, with an intermediate text to trace the progress of thought and to combine all in impressing a single train of ideas. This great number of distinct choirs, had no opportunity of uniting in a general rehearsal, before the public performance, and strong evidence was afforded of the thorough manner in which they had been instructed and trained, by the fact, that they sang together, with a precision and fluency, and unity of expression, which rendered the performance excellent in the view of connoisseurs. It was also executed with a solemnity worthy of the occasion. The intervals were filled up with performances on the organ, and the whole was directed by the Principal of the Seminary for Teachers. This festival was, in short, a touching and elevating musical religious service, which could not be without happy effect upon those who attended it. The interest and hospitality of the inhabitants, deserve particular notice. The

arrangements were made for the next festival, in a neighboring city, and the music selected, distributed among the leaders of the several societies for practice in their meetings.

The consistory of the church remark, that the success of these festivals for four years, the cheerful zeal of the teachers, the care and activity of the leader, and the increasing interest of the community, give every reason to hope, that they will become a permanent institution, and exert a powerful influence in elevating the character of vocal music, in the churches and the schools.

I witnessed, in Switzerland, a festival of the same kind, which was highly interesting. It comprised, a larger number of persons, not, however, consisting entirely of teachers, but comprising a large portion of the young men of the surrounding country. They had left their homes in the morning, and after a day spent in singing, and a social repast of the simplest nature, they returned in the evening; and the festival was thus free from all the inconveniences of the nightly orgies which usually follow them in our country. The immediate effect upon the performers and the audience was obviously very happy. The co-operation of so many, in one common object of a useful nature, was of itself, a means of cultivating a spirit of mutual and social benevolence; and by uniting all parties and sects, softened the feelings which their collision sometimes produces. The harmony of so many voices which had been separately trained, was striking. The music was of a character which was fitted to elevate the taste, and the poetry, to which it was adapted, to cultivate the moral feelings, and promote a spirit of devotion.

But the happiest influences of this festival, were to be traced in the previous preparation. The choir which was then assembled, formed a district society, composed of a large number of village auxiliaries, all of whom were employed in cultivating vocal music during the intervals between the local and general festivals. It occupied much of their thoughts and time, in moments of leisure and repose in the family circle. It called the youth together occasionally in the village assemblies, and thus furnished a useful as well as an agreeable amusement, and gratified the social propensities, while it excluded much which was frivolous and corrupting. It is obvious that such assemblies may lead to evil, if they are not vigilantly and constantly watched; but this must be said of every human institution, and the greatest evils are not likely to be so great, as the same dispositions would produce in other ways. I ought, however, to say, that the influence of such assemblies cannot be correctly appreciated by a reference to our village singing schools. In

these schools, the exercises are, in general, purely mechanical. There is scarcely any acquaintance with the principles of music, or any demand upon the taste or the judgment, in the manner of its execution. The text is usually devotional, but of a character so elevated, as to excite the feelings of few, if any of the performers, even in the rare cases where the attempt is made by the teacher to employ them for this purpose. The words are repeated with as little reference to their meaning, as the names of the notes; and thus the principle is often illustrated, that nothing so palsies devotional feeling, as the repetition of devotional expressions in a light or indifferent manner. In the societies of which I have spoken, the intellect and the taste are continually called into action, and then the mind and the tongue are more preserved from wandering. A portion of the music at least, is social and popular, which calls into action the feelings of the performers in reference to common life; care is also taken that the devotional pieces shall be executed with reference to their spirit, and be rendered as far as possible, the means of impressing the hearts of the performers. After they have learned the importance and acquired the habit of singing social music with the heart and the understanding, they feel the violation of good taste as well as of good sense, in chanting the most solemn strains in a spirit of trifling, and are more easily led to do it in a proper manner.

The question will naturally be asked by those who are interested in this account, 'Can the youth of *our* country be led to associate for such purposes with similar effect,and if so, in what manner can it be accomplished?' The statement of a few facts, will furnish the materials for a reply to this question.

The people of the Canton de Vaud are said to be very little sensible to music in comparison with those of the German cantons. A few years since, a German professor of music conceived the idea of attempting to introduce a national spirit on this subject, and devoted himself exclusively to the object. He traversed this canton, literally as a *Missionary of Music.* He assembled the principal people of the villages, persuaded them of the importance of the object, and succeeded in inducing large numbers to acquire some knowledge of the art as an innocent means of social amusement,as well as to improve the church music. He then gave a course of ten lessons in the elements of music, in which he did not pretend to form musicians, either in theory or practice, but merely to enable his pupils to read musical notes, and to commence a course of mutual instruction and practice, and yet so simple as to be comprehended by all. The effect of this plan, and of the zeal and perseverance of the teacher were such, that wherever he went, young and old, rich and poor,

crowded to his lessons, and a degree of enthusiasm was awakened for music, and especially for national music, which is rarely excited by subjects of so peaceful a nature. As one result of these measures, an obvious improvement took place in the music of the churches. Another, which promises to be of a permanent nature, is a conviction of the importance of thorough instruction in vocal music as a branch of common school education. As another natural result, all who were induced to take interest in this subject, were led to relinquish, to a considerable extent, improper amusements, and in some villages, a very great reform was accomplished in the habits of the young men.

The effects produced by the efforts of this single missionary, could not obviously be rendered permanent by his labors alone. The result has been, as in many similar cases, that in places where no one was found with zeal and skill to maintain the course of instruction which he had begun, enthusiasm has gradually declined into indifference and negligence. In some places, it was so combined with a species of personal idolatry, for the teacher himself, that the subject was left out of view, and the fire of zeal passed away with him. This served, in many cases, to destroy both the interest and confidence of calm observers, in the object itself. Females were also frequently called to take part in the public musical assemblies, and it was observed, that in thus withdrawing them from the retirement which is the proper sphere of woman, the young were often inspired with a love of admiration and of dress, exceedingly unfavorable to their character. In other places, however, where persons could be found, who understood and appreciated the object, and partook in some degree of the zeal of the missionary, the original spirit of the people is, in a good degree maintained, and similar results are still observed. One happy and permanent effect has been, to elevate the taste of the people generally to such a point that the low and vulgar songs which were formerly in vogue, are scarcely heard. In this, as in all plans of public usefulness, no experienced observer can fail to estimate the importance of combining temporary and general action, with that which is local and permanent.

The history of vocal music in a village of German Switzerland, will serve as an example of the effect of individual effort in a limited sphere. A new pastor, found a divided, unfriendly parish. He heard a peasant girl in his neighborhood singing. He called her to him daily, and taught her songs and hymns of a better character. She asked permission to bring a companion. Others soon petitioned for instruction, and at length, nearly all

the youth of the parish united themselves in circles for this purpose. Their interest and their confidence were established in him, and his public ministrations, by this evidence of affection on his part. The young men abandoned their drinking houses and debasing pleasures; the parents were won over by these happy influences on their children; and the moral and social aspect of the parish was entirely changed. .

To act efficiently for the introduction of vocal music among adults, both local and general agents, then, ought to be secured, and the proper direction ought to be given, and ample materials of the best character, supplied to gratify the appetite which has been excited, and constant vigilance employed to exclude every unsuitable song, and every species of improper conduct or influence.

It must still be remembered, however, that the only sure basis of national music is in the education of the young; and we hope that many years will not pass, before vocal music shall be provided for, universally, as a branch of public instruction.

MISCELLANY.

Teachers' Convention at Utica.

We have received from Mr Stephen Rensselaer Sweet, one of the Committee whose names are given below, the following Circular, with a request that it may appear in the Annals of Education. It was received too late for insertion in the number for April.

Circular

To Teachers and Friends of Education in the State of New York.

At a convention of teachers and friends of Education held in Albany, on the 18th of February last, the first named seven of the undersigned were appointed to make arrangements for holding an adjourned meeting of said convention in Utica, on the 11th of May next, at 9 A. M.; and were authorized to add to their number such others as might be deemed expedient. In the exercise of this power they have added the other named persons as members of said committee. This committee, thus constituted, now address you.

The cause of education in this State, has long been advocated by many zealous and able individuals, and its claims, presented to the public,

in some cases, by the press; town, county, and other conventions have been held from time to time; lecturers have travelled and lectured on the subject very extensively, and various eloquent addresses by gifted public speakers have been repeatedly offered on the altar sacred to a people's mental and moral improvement. By these means, the community in general has been awakened to perceive the great importance of the subject, and much zeal and talent have been enlisted in the cause. But both have been too commonly exerted in isolated efforts — in different and often remote portions of the State — and without mutual counsel and concert. Hence, although much has been effected in certain sections, yet even in these sections, and especially in the State generally, much yet remains to be done for the effectual and permanent prosperity of popular education. And we humbly conceive that the time has arrived, when the great talents, and zeal, and general good will, enlisted in the cause, should be combined and concentrated in some general measures, which shall embrace and render more efficacious individual efforts. In this manner, public attention will be kept awake, and a united people be brought to co-operate in the active promotion of those improvements in education which may be pointed out, from time to time, by the inventive genius and far-seeing prudence of the pioneers in the cause of mental improvement.

We are well aware that it is a subject embracing an almost unlimited field for differences of opinion and variety of action; but there are certain great general principles, and some most important objects connected with it, in which all are agreed, and which should secure the co-operation of all. To secure union in these generally acknowledged principles and objects, will be the object of the convention. To secure the attendance of each one of you in person or by faithful and active delegates chosen to represent you, in that convention, is the object of this Circular. Teachers especially, being practically acquainted with the subject of education, are earnestly entreated to be with us in the Convention. By a resolution passed at the convention held in Albany, a Constitution for a State Education Society, will be presented for your consideration in the adjourned convention. It is earnestly desired, that you will well mature this highly important and much needed object before its adoption; and, if adopted, that you will give it the still more needed approbation of your signatures, your influence, and your constant exertions to promote its success. To render the convention still more interesting, able and distinguished gentlemen will lecture on some of the various important subjects to be introduced for your consideration, and will offer resolutions embracing the prominent topics by them respectively recommended for your adoption.

These lectures will be, (besides the introductory address) on the qual-

ifications and responsibilities of teachers; on the appropriate branches of study in common schools, and the order in which they should be taught; on vocal music as a branch of common school education; on elocution, as a branch of general education; on the history of improvements in common school books; and on the present laws in relation to common schools, academies and colleges, with suggestions for Legislative improvement. The resolutions connected with these subjects will undoubtedly require and call forth interesting statements and discussions eliciting various views, and affording sure marks of guidance for efforts to promote them. Other business of importance will come before the convention, so that its session will continue during the 11th and 12th days of May next.

The Committee cannot close this circular without again inviting your active co-operation to secure as full and as general an attendance as is possible in the convention; that what is done may be well done, and strongly recommend itself to public favor.

Names of the Committee referred to.—Samuel Steele, Albany; J. W. Bulkley, G. B. Glendenning and P. H. Anthony, Troy; Jas. Henry, Jr. Little Falls; S. R. Sweet, Jeff. Co.; E. R. Reynolds, Putman Co.; Wm W. Williams, Theodore S. Gold, J. Watson Williams, Utica.

Education in Bengal.

Our readers will recollect an article in the Annals, for 1836, on the state of education in Bengal, derived from the Report of Mr Adam, of Calcutta. A second report on education in that country has just been received from Mr A.; of a very different character from the former. Instead of giving general and, from the very nature of the case, loose and general statements respecting the whole province, it gives a minute account of a single district, that of Rajshahi. Indeed, the view may be said to be still more limited; for though estimates are made in reference to the whole district, Mr A. has carefully explored only one thana or police subdivision of it;—the thana of Nattore, a tract something like twenty miles square, and containing about 350 square miles. The information respecting this small tract of country, spread over a pamphlet of more than one hundred and twenty octavo pages, is of exceeding great importance and interest. All we shall attempt to do at present, is to present a few of its outlines.

The thana of Nattore contains 485 villages, embracing 30,028 families, or 195,296 inhabitants. Of these, about one third are native Hindoos and two thirds Mahometans.

The number of Indigenous or Native Elementary Schools in Nattore, is only 27, embracing 262 pupils. The average age of admission, is eight; and the average age at which they leave school, is fourteen.

The average age of the teachers is about thirtyseven and a half. There are few under twentyfive ; but there are several, sixty or seventy ; and one eighty.

The compensation of teachers varies from three to eight rupees a month ; but the average is but little above five. If by this is meant the silver rupee, which we suppose to be the fact, the average compensation is less than three dollars a month.

Besides the elementary schools of Nattore, there are thirtyeight Indigenous schools of Hindu learning. The average number of the students is 397 ; and the average age of the teachers about fortyseven years. One of these schools of learning is a Medical School, with two professors ; one of whom is eightytwo and the other sixtysix years of age. The average age at which the students of the schools of learning commence their course of instruction is eleven ; and the average age of completing the course is about twentyseven.

The number of families in Nattore, in which the children receive occasional instruction in reading and writing, from parents or friends, is 1588, including, according to estimate, about 2382 children. The number of persons over fourteen years of age, who have been taught any higher branches than reading and writing, is 3255. The number of those of this age who can read a little or just write their names, is 2342. Besides these, however, there are in the thana of Nattore, exclusive of those who teach in the schools of learning, eightyeight of what are there denominated learned men.

From the foregoing facts, then, it follows, that only about one in ten of the inhabitants of Nattore, receives any instruction. Even this is chiefly confined to males. Only one sect, the mendicant Vishnavas, amounting in all to 1400 or 1500 individuals, are said to teach their daughters to read and write ; and a small class of persons called Zemindars, amounting to 50 or 60 persons, do the same ; but with these exceptions, the females are not known to receive any instruction. The females among the Hindus even cherish the idea among them — nor is it discouraged by the men — that a female taught to read and write, will become an early widow, which they deem one of the greatest of misfortunes. Female education is also discouraged, on the ground that it would lead the female to be more intriguing ; a notion, which they think is proved by the fact, that the morals of the Vishnavas, who teach their daughters, are the lowest in all that country. But the causes of this state of things are found in the fact that the moral education of the latter is still more neglected than among the rest of the Hindus. Thus, the opinion that intellectual improvement without moral cultivation, is insufficient to elevate the character of mankind — and rather injurious — is sustained by known facts in Asia, no less than in Europe and America ; and speaks a language which cannot be mistaken.

School for Moral Culture.

Instruction in mere science has been hitherto made the chief business of our schools for children and youth, especially of our district or common schools, embracing children from four to sixteen years of age. Little has been aimed at, and, therefore, little has been accomplished, but the cultivation of the intellect. The cultivation of the body, or the inculcation of the laws by which the health and happiness of the body are secured, has been effectually overlooked. Nor has moral education fared much better. With a full conviction that good health and sound morals are everything, and that the most gifted intellect is as nothing — often worse than nothing — without them, we have acted, almost to a man, as if we either believed that health and morals, were nothing, and intellectual instruction everything, or that the former ought to have no place or receive any attention in the schoolroom. The latter belief, almost every individual will repel; but will he admit that he embraces the former? Yet is it not the only alternative?

In the belief that the moral or spiritual nature of man is strangely and shamefully overlooked, a few friends of education, here and there, have of late turned their attention to this subject. Among this number, are Mr E. M. P. Wells, of South Boston, and Mr A. Bronson Alcott, of this city. For a few years past, these two gentlemen have toiled each in his own way in the most untiring manner, and often in the face of great obstacles, to rouse the common mind to the importance of elevating and ennobling the moral nature of man. We mean, they have done so by example; which is the best sort of inculcation on this subject.

And what has been their success? The former, though often repulsed, and never fully and adequately supported, has pursued his way through 'good report and through evil'; and is still, to a considerable extent, popular as a teacher. The latter has never had a numerous set of friends, though what he has had, have appeared to be worthy and confidential ones. Some of them have stood by him amid every trial and difficulty; and continue to do so. But others, doubting — perhaps justly — the wisdom of his course, in some of its parts, and clinging to the fashionable idea that the great object of a school is to cultivate the intellect, have been more vacillating.

The school of Mr A. is kept in the Masonic Temple. Of the room which it occupies, we have given an account in a former number. The pupils are of both sexes, and are from five to fifteen years of age. The following is an exhibition of the nature and order of the exercises for every day of the week, during the spring term of the present year, from which the intelligent reader will be able to judge, whether or not intellectual education receives a full measure of the teacher's attention. Of

the actual merits or demerits of the school, we have nothing, at present, to say.

Discipline and Studies in Mr Alcott's School.

Monday.—Forenoon. Studying, Spelling and Defining Lesson. Spelling, with illustrative conversations on the meaning and use of words. Afternoon. Writing Copies and Journals, studying Latin Lesson, with Recitations.

Tuesday.—Forenoon. Reading from Class Books. Recitations in Geography, with Conversations and Illustrations. Afternoon. Writing Copies and Journals. Studying French lesson with recitations.

Wednesday.—Forenoon. Spelling. Readings from Class Books, with Conversations on the sense. Afternoon. Writing Copies and Journals. Recreation and Duties at home.

Thursday.—Forenoon. Reading from Class Books. Parsing, with Conversations on the Principles of English Grammar. Afternoon. Writing Copies and Journals. Studying Latin with recitations.

Friday.—Forenoon. Spelling. Recitations in Arithmetic, and of Arithmetical Tables. Afternoon. Writing Copies and Journals. Studying French, with Recitations.

Saturday.—Forenoon. Reading from Class Books. Conversations on Study, Manners and Duty. Afternoon. Review of Studies and Conduct. Recreations and Duties at home.

It should also be remarked here, that all the pupils, who choose, are allowed recreation, just before twelve o'clock, on the Common, or in the Ante Room: and at three o'clock is also a short intermission for refreshment and recreation.

We ought, also, to add, that instead of the 'Reading from Class Books with Conversations on the Sense,' for the exercise on Wednesday forenoon, it was formerly customary to hold Conversations on the Gospels in the School; and that these are the 'Conversations,' which have of late been published and made the subjects of much remark, and of considerable severity of criticism.

Public Schools in Portland.

We have received an interesting pamphlet of sixteen octavo pages, containing a Report of the School Committee of the city of Portland, for the year ending March, 1837, respecting the state and prospects of the public schools in that city. We might, very profitably, transfer the entire pamphlet to our pages; but have only room for a few of its facts.

The public schools of Portland, are, an English High School, two male and two female monitorial schools, eight primary schools, one school for children of color, and two schools on the adjacent islands. The number of pupils embraced by these schools, is about fourteen hundred; and the salaries of all the teachers $6,478. Each primary school

has two teachers, a principal and an assistant; the former of whom receives $200 a year, and the latter only $100.

The following Table exhibits a view of the expenses of the public schools in Portland during the past year:

Salaries,	$6,478
Building and repairs (one new schoolhouse)	4,900
Books and Stationery,	150
Wood, &c:	555
Printing and contingent expenses,	287
Total	$12,370

These schools are sustained in part by what is called a Bank Tax, in part, by a regular city tax, and in part, by other appropriations. A census of the children and youth of the State between the ages of four and twentyone years, is taken every year in the month of May; and the number in Portland, in May last, was 5,041. There are, therefore, in all probability, at least 3,500 between the ages of four and sixteen, all of whom ought to be at school; and now if less than 1,500 are found in the public schools, where are the rest?

The report before us contains many important hints; among which, is a full expression of the sentiment on which we have so strongly insisted, that the improvement of our district schools, depends, in no small degree, upon parents. Unless they can be awakened, in a government like this, all will be lost. School and District Committees may do something; Boards for Examination and for visiting may do something; Teachers, by self-sacrifice, may do a great deal; and yet, after all, parents must do the work principally.

Much is also said of raising the standard of instruction and discipline; of erecting better schoolhouses; of furnishing more assistant teachers; of having more Teachers' Seminaries, &c. In short, let him who wishes to take a view of the whole subject, study faithfully these modest, unpretending, annual reports of School Committees, in the various cities and towns of New England. Much as we value the addresses and lectures on education which issue from the teeming press, we regard these reports as still more valuable.

Schools in New Bedford.

From the last Annual Report of the New Bedford School Committee we learn, that there are, in that town, six school districts, embracing twenty schools. Eight are conducted by male, and twelve by female teachers; and six of the teachers have female assistants. The compensation of male teachers, is, in general $600 a year; and of females, $250. None of the assistants receive over $200. Though the schools of New Bedford are represented as on the whole flourishing, the Committee regard them as susceptible of much improvement; and we are glad to

find them stating at the close of the Report, that 'in their opinion the time has arrived when a thorough investigation of our schools is demanded.'

Schools in Pennsylvania.

By the new school laws of the State, each county is left to determine by its votes, whether it will entitle itself to the aid of the public fund, by assuming a certain proportion of the expense. The result is stated by the Secretary that the counties supposed to contain the most intelligent inhabitants are the most opposed to the system, whilst the recent and less populous districts cordially accept it.

The whole number of districts is		984
The number which have accepted		745
The number of common schools		3,349
Male teachers	2,428	
Female teachers	966	
		3,394
Male scholars	74,253	
Female scholars	65,351	
Philadelphia schools	11,234	
		150,838

The average time during which schools were kept open during the year was four months and three days. Average cost of teaching each pupil, one dollar per quarter. Number of pupils in the schools, 150,838. Average number in each school forty-one. The whole number of children in the State between the ages of five and fifteen is 320,000.

Of the sum of $200,000 appropriated to the schools for the year, nearly $132,000 have been paid. The remainder will be due to certain districts that have not yet complied with the conditions of the law.

Fiftytwo counties have voted to raise by taxes the aggregate sum of $340,000.

We learn also, in addition to the above, which is derived from the Report of the Superintendent of public education, that the legislature have recently appropriated $700,000 to the support of common schools.

School Fund of Illinois.

By additions from the 'Surplus revenue' the School Fund of Illinois has been raised to $670,000. The interest on this sum is to be divided among the counties according to population, and is to be applied to the payment of teachers in the different counties. The portion of this interest belonging to each township, is to be under the care of three trustees elected for the purpose, and aided by a treasurer of their own appointment.

COLLEGES, SCHOOLS, &c. IN THE UNITED STATES.

According to a statement in a Boston paper, there are, in the United States, about 60 Colleges, 500 Academies, and 50,000 Common Schools. In New England, there are 12 Colleges, where 353 were graduated the last year. In New Hampshire, the number of free schools is rising 1600. Massachusetts has about 3000 schools; Rhode Island, 700; Connecticut 1600 to 1800; New York, 10,000. South Carolina, in 1832, had 817 schools. Georgia has more than 700 common schools. It is also estimated, that there are in the United States about 500 Lyceums.

NOTICES OF BOOKS.

THE ECONOMY OF HEALTH, or the Stream of Human Life, from the Cradle to the Grave. With Reflections, Moral, Physical and Philosophical, on the Septennial Phases of Human Existence. By JAMES JOHNSON, M. D. Physician Extraordinary to the King. New York: Harper & Brothers. 1837. 18mo. pp. 283.

This is altogether the most curious work on Health which has yet appeared. Every man of original mind, has his own way of viewing a subject as well as of presenting the results of his reflections, and Dr Johnson has his. And though he is sometimes fanciful, and still oftener hasty in his conclusions; yet in most points he is sustained by the soundest principles of philosophy. We know not how far the fact that he is 'physician extraordinary to the king' of England will go to give authority to his sentiments; but we do think that as a work on physical education, Dr J.'s book has much merit; and we wish the busy press of the Messrs Harper & Brothers produced to the world no work which was more objectionable.

THE YOUNG MAN'S AID to Knowledge, Virtue and Happiness. By Rev. HUBBARD WINSLOW. Boston: D. K. Hitchcock. 1837. 12mo. pp. 408.

We have examined this work, and do not hesitate to say that it merits a most favorable reception by the numerous class of persons for whom it was intended. It is written in an excellent style and breathes a truly christian spirit. It is not exactly a book on education, and yet the educator should read it, for it contains many sentiments of the utmost importance to every parent and teacher. It is a favorable circumstance, that the theologians of this country are beginning to lend their aid in

doing something for the cause of humanity out of the pulpit, on subjects usually denominated secular. It is a prelude, as we trust, to that period in the history of man, when the christian world will learn to appreciate the sentiment of an apostle; 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.'

M. T. Cicero de Senectute et de Amicitia, ex editionibus Oliveti et Ernesti. Accedunt Notæ Anglicæ Juventuti Accommodatæ. Cura C. K. Dillaway, A. M. Bostoniæ: Perkins et Marvin. 1837. 18mo. pp. 158.

Among the philosophical writings of Cicero, there are probably none so generally read, or so justly and highly admired, as his treatises on Old Age and on Friendship; and it is remarkable that until the present time, no good edition of these works has issued from the American press. The only distinct edition of these essays which has been published for many years in England, so far as we are informed, is that of Mr E. H. Barker, which, though abounding, like the other works of the same editor, in evidences of extensive research and of profound scholarship, is not well adapted to the use of the common classical student. It is, therefore, with peculiar satisfaction, that we welcome this edition, enriched as it is, by the editorial labors of Mr Dillaway.

The text of this edition, which is based upon those of Olivet and Ernesti, appears, so far as we have examined it, to be printed with great accuracy, and the notes, including the argument of each section, will prove, we doubt not, a very acceptable aid to the classical student. The typographical execution of this work, does great credit to the press of Perkins and Marvin. We are glad to learn, that an edition of Cicero's De Officiis, by the same editor, may be expected in a short time.

The First Part of Jacobs and Döring's Latin Reader, adapted to Andrews and Stoddard's Latin Grammar. By Prof. E. A. Andrews. Boston: Crocker & Brewster. 1837. 12mo. pp. 266.

This edition of the Latin Reader, is very far superior, in its typographical appearance, to any of its predecessors, and leaves nothing in this respect to be desired. Ever since the publication of the Latin Reader in Germany, it has generally, and, we believe, justly, been considered as the best elementary work of the kind extant. It has passed through several editions in this country, and has been generally adopted in our classical schools. Notwithstanding, however, the favor with which it has been received, discerning teachers have long observed in it several prominent defects, not sufficient, indeed, to induce them to set aside the work, but detracting greatly from its value. The most prominent of these defects, have been its want of adaptation to the Latin

Grammars in use in this country, and the great deficiencies in the Dictionary. The notes, in former American editions, so far as they are translations from the German, have, in many instances, referred to principles no where to be found in the grammar in common use in this country, and have thus tended to produce confusion in the mind of the student, who could have no knowledge of the principle referred to. Such, also, were the deficiencies in the Dictionary, that, in many cases, no sagacity of the student could enable him to understand the extracts which he was called to peruse.

In the present edition, these defects appear to be remedied. The introductory exercises have been arranged in a natural manner, deficiencies have been supplied, and the difficulties both in forms and constructions very fully explained by references to the grammar. In all parts of the work, the same mode of commenting has been adopted, and the notes, which are numerous, seldom directly aid the student, but furnish him with the means of aiding himself. We should judge it impossible for a student to read this work, without acquiring, at the same time, a good knowledge of Latin Grammar. Much labor has been bestowed upon the dictionary at the end of the work; references are everywhere made to the roots from which the words are derived, and the definitions have been carefully selected in reference to the passages in which the words occur.

First Lessons in Latin: or an Introduction to Andrews and Stoddard's Latin Grammar. By Prof. E. A. Andrews. Boston: Crocker & Brewster. 1837. 18mo. pp. 210.

This work, like the last from the same press, is executed in a very beautiful manner, and is, in this respect, altogether the most attractive Introduction to Latin that we have ever seen. It comprises a concise Latin Grammar, embracing the prominent principles, rules, and definitions of Andrews and Stoddard's Grammar. To this are subjoined, exercises in Latin Syntax, consisting of sentences to be translated from Latin into English, and others from English into Latin, with references to the grammatical part. To the Exercises, are added reading lessons, consisting of Fables, &c. with references as before. These are followed by a Vocabulary of the Latin words occurring in the work, and a whole chapter on Analysis and Parsing.

It will be seen, from this account of the work, that it contains everything essential to the student in commencing the study of the language. The Grammar contains those principles which need to be treasured in the memory, together with all the necessary examples of declension and conjugation. An advantage peculiar to this Grammar and the larger one of Andrews and Stoddard, is the division of the inflected words into

syllables, and their accentation. The least care on the part of the student, will, by this means, and by the careful marking of the quantities in every part of the work, prevent his acquiring habits of mispronounciation — habits, which when once acquired, are seldom fully corrected. In short, it seems to us the most complete 'Introduction' to Latin Grammar, which has been presented to the public.

No young man, whose circumstances will permit him to acquire some knowledge of the Latin language, should be content to forego that advantage, when it may be acquired at so easy a rate as by the study of this small work. The time necessarily devoted to it is very short, and the study, so far from preventing the acquisition of other branches of knowledge, affords the best mental discipline, and consequently the best preparation for every other study. Were the teachers in our common schools to spend a short time in qualifying themselves to teach this language, they might be the means of bringing forward hundreds of youth who now remain in obscurity, unconscious of their own power or of their ability to become distinguished in the various departments of literature. The great objection which has been made to the study of this language has been the amount of time supposed to be necessary for acquiring any useful knowledge respecting it; but this difficulty to young persons of either sex, even though possessing no more than ordinary talents, is effectually removed by such a work as the Lessons which we are now considering. The leisure of a few months will enable such persons to surmount all the most considerable difficulties in the way of their progress, and while others, ignorant of the advantages which attend the study, are debating in regard to its expediency, they will have determined the question by their own experience. He who has acquired this language, may easily, should circumstances render it expedient, become master of any of the modern European languages, for they all rest in a great degree, upon this as their basis.

THE MICROCOSM, a Literary and Religious Magazine. Vol. III. No. I to V. inclusive. New Haven: L. Huntington Young.

This is a monthly magazine of sixteen pages, published by L. Huntington Young, New Haven, Connecticut. Its mechanical execution appears to be excellent. We have seen only the five numbers mentioned above; but these give evidence of taste and talent in the editor, whose name, however, does not appear. The influence of this little work on the literature and morals of the community cannot be otherwise than excellent. It is solid yet sprightly, grave yet not tiresome, and instructive without being dogmatic.

AMERICAN

ANNALS OF EDUCATION AND INSTRUCTION.

JUNE, 1837.

NEW ENGLAND SCHOOLHOUSES.

From the earliest period in the history of New England up to the year 1831, we are not aware that much had been said or done in regard to the improvement of schoolhouses. These buildings, so important, and even so indispensable to every district, were usually small and inconvenient, and sometimes uncomfortable. They consisted, with few exceptions, of a single room, with a chimney at one end, on one side of which was the door and entrance, and on the other a small space, sometimes completely closed and unoccupied, and at others used as a dungeon, in which to confine refractory pupils. There was also an unfinished chamber, in which were sometimes deposited spare benches, chairs, or perhaps fuel; though at others it was, like one of the spaces opposite the chimney, already referred to, completely closed, and, therefore, useless. There were generally no outhouses of any kind whatever. Even the wood lay exposed to the snow and rain. The furniture consisted of a chair, a table, a few benches, and a writing desk; and the latter was usually attached to the walls, on three sides of the room. The benches consisted of slabs, with pegs for their support; and they were without backs. The schoolroom was in general so small that the pupils were obliged to economize as much as possible in regard to space, at the risk of crowding and jostling each other, and a thousand other evils.

This, we say, was the general state of things. There were, however, a few, though but a few, noble and honorable exceptions. There was to be found, here and there, a room which seemed to be constructed with regard to the comfort of the

children. There was to be seen, occasionally, a bench with a back, and near the entrance a closet, in which to deposit hats, spare clothes, &c. A few, though but a few, schoolhouses had blinds to the windows, to exclude the hot sun, and door-yards and shade trees around them. The greater part were placed in close contact with some public road, or at the junction of several roads, exposing the pupils, while at their studies, at least in summer, to the dust raised by travellers, as well as to the numerous other annoyances incident to living near public roads; to say nothing of the injurious tendency of numerous and frequent evil examples.

In the year 1831, the American Institute of Instruction offered a premium for the best Essay on the Construction of Schoolhouses, which was subsequently awarded to the writer of this article. The essay was accompanied with a plan for an improved schoolhouse, and both were published by the direction of the Institute. The latter did not, however, regard the views or plan of the author as absolutely perfect; but only as suggesting valuable improvements upon what at that time usually existed.

The essay excited considerable attention, awakened, in many places, no little interest, and led, in a few instances, to important results. Nowhere, however, did the subject receive more persevering attention than in Essex county, in Massachusetts. By the exertions of the Essex County Association of Teachers, and with the aid of a Report on school houses, embracing the principles of the foregoing prize essay, with some modifications and improvements upon the latter, only a few years had elapsed before a large proportion of the schoolhouses in that county had been rebuilt on a plan highly improved, or had been greatly enlarged and remodelled.

But the work of improvement was not confined to Essex county, in Massachusetts. We find the sentiments of the original prize essay adopted, and, to some extent, carried into practice, in various parts of the Union. The *plan*, which accompanied the essay, has seldom, we believe, been found to meet exactly the actual wants of any school district, while it has afforded hints to thousands. This, however, was precisely the expectation of the author, and of the respectable body that adopted it. But the sentiments of the essay are generally regarded as expressing the actual condition and wants of our wide-spread community; and they have been copied, sometimes with due credit to the writer, but sometimes, too, as original articles, into various books and papers. But 'seeming evil' sometimes educes 'good;' and though we regret to see this

sort of plagiarism, we are highly gratified at the results. The subject of 'improved schoolhouses' has lately received an impulse in the great State of New York, which we trust is not destined to slumber till the whole State is, in this respect, regenerated.

But the work of improvement, even in Essex county and the State of New York, is as yet only begun. The best plan for a schoolhouse, which we have seen proposed, — or even our own; is only the result of compromise. Were we to require at once what the real state of the case and the wants of the whole nation of children — physical, intellectual and moral — demand, a parsimonious public might shrink back and do nothing. It is better, perhaps, to gain a part of what is needed, than to lose the whole. Our schoolhouses should resemble, as nearly as possible — except, perhaps, in the arrangements for eating and sleeping, our dwellings. Whatever makes us comfortable, or at least really happy at home, will, for the most part, make us comfortable and happy at the schoolhouse; whether we refer to the number, size, structure, or furniture of rooms, or to the manner of heating, lighting, ventilating, or adorning them. The pupil should not feel as if he were in a prison or a barn, but in a place designed for his pleasure and enjoyment.

But if the dwelling is the model — so far as circumstances admit — for the schoolhouse, how much more are the modes of instruction, and the number and character of the teachers, to be regarded in the same light? And will those who aim at the highest good — the highest intellectual and moral improvement — of the young, long overlook the principal circumstance for which we have designed these hints — the necessity in every school, of both a male and a female teacher? On this point, however, we will not enlarge, especially as it has been treated at considerable length in our number for January. We will only relate, in conclusion, a few interesting facts which have recently come under our own observation.

We have alluded, in former numbers, to the improvements in regard to common schools, which were going on in Dorchester, in this State. The town is divided into six large school districts, each of which contains from one hundred to one hundred and seventy-five pupils of suitable age to attend school, say from three to sixteen years. In each district there are two schools; one primary school, embracing children from three to seven years old, under the care of a female teacher, and a grammar school, including those who are older, conducted by a male teacher. The system, in short, resembles, very closely, the public school system of Boston.

For the accommodation of these schools, there has been erected and completed a schoolhouse, in each district, of similar dimensions, and of nearly similar construction. Each building is forty or forty-two feet long, twenty-five broad, and two stories high, with a basement story and garret. The basement story is for depositing fuel, and is very commodious. The primary school is kept in the first story, and the grammar school in the second.

The ends of these buildings present to the public road, and are ornamented with pillars. We have recently visited one of them, and were much pleased with its general appearance, both internally and externally.

We first visited the grammar school, in the second or upper story. On ascending the stairs, we found a convenient room for hats, cloaks, &c., though we could not help wishing it had been rather more spacious. The schoolroom was large and well lighted. At the opposite end was a platform, on which stood the teacher's desk, a black board, &c.; and at the middle of this end of the building was a chimney, with fire-place and grate. The pupils' desks were disposed in four tiers or rows, and all faced the teacher. Two pupils sat at each desk; and the front of the desk formed the only support for the backs of the pupils who sat before it. It should also be observed that the grammar schoolroom contained an excellent clock.

This room furnishes accommodations at present for eighty pupils, and might be made to seat from ten to twenty more. There were present, however, when we called, only about fifty; for as it was in the latter part of April, some of the older ones had recently left.

The room was warmed — and rather overheated — by a stove, without the aid of the grate. The windows are made, very properly, to lower from the top. Besides these means of ventilating the room, there were, in the ceiling, two square holes, for the same purpose. The height of this upper room was nine or ten feet.

From the grammar school we went to the primary school. This was in a room constructed, in general, on the same principles with the former. There was, however, a little difference. The height of the apartment appeared one foot less, and there was no platform at the end. The pupils all faced in one direction, as in the grammar school, but not in the *same* direction. These faced toward the side, rather than towards the end of the room. The number of pupils was about forty; but a much larger number may be accommodated, if necessary. There was also a good closet near the entrance.

In the rear of the building is a play ground of considerable extent, and at the remotest corners two outhouses, independent of each other, but not protected from the view of travellers as they pass the public road. The house, and everything connected with it, cost, we are informed, about three thousand dollars.

This is a noble beginning. Further experience will probably lead to the enlargement of the play grounds, as well as to differently constructed desks and seats for the pupils. The time is in all probability not far distant, when each pupil in our common schools will occupy his own desk, and it will be entirely isolated from all the rest. Such desks take up a great deal of room, but they prevent many evils, and are well worth the extra expense. The desks for writing are also gently sloping; but we believe those which are entirely horizontal are rather better. However, as we have already said, Dorchester has made a good beginning, and set a noble example. These spacious, elegant, airy, commodious buildings are a great advance upon the old New England system, if it deserve the name of system — whether we regard convenience, health, or even economy.

The friends of common education at the East would do well to recollect a fact, mentioned in our last volume, in regard to the praiseworthy efforts of our western brethren of Cincinnati. There have been recently erected, for that city, fourteen large schoolhouses, at an expense of ten thousand dollars each. They are two stories high, with a basement story and cupola. This is an example worthy of being, in similar circumstances, imitated; and in any circumstances, duly regarded.

We have one closing remark to make, in order to prevent being misunderstood. We do not expect all our country districts to come up, at once, to the standard of schoolhouses in Cincinnati; or even to that of Dorchester; though we do think it highly desirable that every schoolhouse in the land were as good as those of the latter place. Not that we wish every one to cost three thousand dollars. Last year was an unusually expensive year for building; and besides, there is some reason to believe that a part of the funds appropriated to build the Dorchester schoolhouses was not applied in the most judicious and economical manner. We believe that houses as good as those may be built for two thousand dollars. However, all we hope for, in this effort to introduce the subject to our readers, is. to lead the friends of schools to reflect on the necessity of improvement. It cannot be said, by any thinking individual, that we are predisposed to overrate the importance of good schoolhouses. They are certainly at the very foundation of the

health, and comfort, and improvement of our children, during no small portion of their waking hours. A schoolhouse for forty persons, is as important as a dwellinghouse for four; nor less so, within its own department or sphere, than a church for four hundred or one thousand. Let us then awake to the subject; and let us do what the circumstances of the case require and demand.

FURNITURE OF SCHOOLROOMS.

To us, it is not a little surprising, that the custom should prevail very extensively, of turning off the young with things of nearly every description which are inferior in their quality. The implements of labor, when labor is required, the hats, shoes, and other articles of clothing, the food they eat, and, what is worse, the teachers, books and furniture of the schoolroom, with everything designed for little children, are regarded by not a few, as matters comparatively unimportant. They seem to think merit, and even comfort and happiness, should be apportioned to age; and that while the best tools, clothes, food, schools and teachers are indispensable to persons more advanced in years, 'anything will do for *little* children.'

In reference to some of these matters, we are not ignorant that the custom of which we complain, has been, within the last half century, a little modified. It is now less common to see little boys — and even not a few of considerable size — ragged and dirty, while their older brothers and sisters, and especially their parents are very comfortably clad, than it once was. Nor is it so often that we see the younger children of a family seated in the corner, eating a bowl of bean or beef porridge, while the rest of the family are indulging themselves in more substantial because more solid and more digestible viands. And we greatly rejoice at the change.

But while the hand of time and the progress of civilization, have made inroads upon some of the customs of former ages, in regard to the treatment of children, it is still true that a part of those semi-barbarous customs remain. Children are yet, to a very great extent, turned off with bad implements of labor. We seldom see a farmer's boy of ten years of age, indulged in the use of a good hoe, or axe, or spade. Far from it. He must work with some old, worn out, or broken instrument, until he has formed improper habits in regard to holding or managing

it, and then, when he arrives, thus spoiled, at eighteen or twenty years of age, he is expected to use the better tools allotted to manhood, with signal dexterity.

If this treatment does not quite come up to that of Pharaoh, in his oppressions and exactions and expectations of the ancient Israelites, it does not seem to us to fall very far short of it. But if it be thought otherwise — if it be thought that we exaggerate in the matter — then we will present another picture, which, it is believed, is scarcely susceptible of exaggeration.

We allude to the treatment of little children in regard to teachers, and school books, and furniture. Anything in the shape of a teacher will answer — so many suppose — for little children. Any books whatever, will also do for them; and not only any books, but any benches to sit on, any objects to look at, any sort of gas to breathe, and any sort of accommodations in general. But we have dwelt on some of these points at sufficient length in a former number. Our object, at present, is to complain of inferior furniture in our schoolrooms. Even on this topic, something was said on a former occasion, in speaking of a schoolroom in the Masonic Temple, in this city; but we had not room, at that time, to extend our remarks as far as we had intended.

If children were accustomed, from early infancy, to sit almost the whole time on hard benches made of a single plank, with no backs; to sit with arms folded, and head erect, like so many statues; to gaze at naked walls, naked floors and coarse furniture, or rather on no furniture at all, except a room full of benches and desks; the evil of requiring them to do the same for six hours a day at the schoolroom, would be far more tolerable. We do not indeed say that their condition would be less pitiable; but there is a principle in human nature which enables us to maintain something like a reconciliation with circumstances not altogether favorable, when we are, from early infancy, trained to them.

But to take children of four, five or six years of age, trained as most children now are, and consign them to schoolrooms, as most schoolrooms are now furnished, and expect them to make much progress, is it not a little preposterous? Is it not even worse than to require brick without straw? For how can we reasonably expect them to make much progress when they are unhappy? And what child can be, or at least will be happy, in circumstances so unnatural, and to him so gloomy?

We wish to ask, plainly and sincerely, what reason can be given, why a schoolroom designed to render twenty, thirty or fifty children comfortable and happy, should not be as pleasant,

as agreeable, and as beautifully set out and ornamented as a common parlor? Why may not the desks and seats and walls and furniture, resemble those to which most children, while at their homes, have been accustomed? Why may not the ordinary seats and desks, give place to good substantial chairs and tables? Why may there not be, in the schoolroom, no less than at home, a bookcase, a mirror, a clock, &c.? And if carpets are generally used at home, why not cover the floor with one of these?

We have heard a wise and sensible minister of the gospel — one whose praise is in all the churches — complain with some degree of warmth, of the naked interior of our best houses for public worship, and insist that they should be made more like the rooms in which we are accustomed to dwell, and receive our friends. He says, it is next to impossible for truly devotional feelings to be so appropriately called forth amid cheerless, cold, naked walls, and in a room destitute of every appearance of social comfort or happiness, as in the contrary circumstances. But if the changes thus suggested, are important to adults in the circumstances referred to, how much more important are they to children in the primary and common schoolroom?

The question was asked, what reason could be given, why our schoolrooms should not be thus amended and improved. The expense may be mentioned as an objection. But is it really so? A whole school district unable to furnish a hundred or two hundred dollars worth of furniture to a schoolroom! Why there is seldom a single family in a district which is not able to sustain the whole supposed expense for an adult member of their own family, on setting out in the world. And cannot the whole district set out one schoolroom? There would be little difficulty about the expense, we apprehend, if they really perceived the want. People have not thought on the subject. There is the grand difficulty. People are too busy to think; and are likely to be so for a good while to come. They have no time for anything but pleasure, or office seeking, or money making.

Another objection will be brought against improving the appearance and condition of schoolrooms, which, at first view, appears to have more weight. The chairs, tables, and other furniture, it is said, would soon be soiled, hacked and mutilated by the pupils. It would scarcely be half a dozen years, before it must be replaced by new.

But why would not the same objection be valid against the use of furniture in our own dwellings, especially if there were any children in our families? Perhaps it may be said that we

do not expose the furniture of our own houses, by leaving our children alone with it; to soil, injure, or break it. Nor need they be left alone at the schoolroom. We maintain that every teacher, should, by himself or an assistant, oversee the sports of his children during the intermission or recess.

There is, however, another, and, in our view, a still more important consideration. Children must learn *to be trusted*, even at a little risk. It will not do always to watch them closely, so that they are never left to freedom of action for a moment. If we expect them ever to become trustworthy, we must first teach them to be so by trusting them. It is better that the furniture of a schoolroom should receive a little injury from time to time, than to admit no furniture worthy of the room, for fear they will injure it.

We have read of an infant school somewhere in Europe — perhaps in Geneva — in which this teaching children to be worthy of our trust and confidence, was an indispensable part of their education. Constant and systematic and unremitting efforts were made by the teacher with a reference to this end; and his labors were crowned with the most complete success.

One reason why children in general have so little self respect, is, because they perceive that we have so little respect for them. We are constantly charging them to do this or avoid that; and in a tone and manner which plainly indicate that we take them to be inclined to the wrong rather than to the right. In other words we take them to be inclined to the wrong, and unworthy of our fullest confidence; and what we take them to be, they naturally tend to become; on the known principle in human nature, that we tend to become what we are taken to be.

We wish parents and teachers would consider this whole subject. We would not pretend to papal infallibility; but we do and must insist that the best results cannot be expected from our elementary, especially our district schools, until more pains and expense have been applied, to make our schoolrooms places of cheerful and willing and happy resort.

THE SCHOOLMASTER, NO. 2.

HIS PUNCTUALITY.

Many a teacher, whose notions of fidelity are excellent, and whose aim is high, defeats, in a good degree, his intentions, for want of a habit of punctuality.

I have seen individuals engaged in this noble profession of doing good, by forming the minds and hearts of the young, and engaged with all their heart, and with right views of their general responsibility, who yet failed so much on this point, that half the influence they might have otherwise exerted was lost. On the contrary, I have seen teachers, in other respects greatly inferior, who, by their habits of strict punctuality, not only satisfied themselves far better, but gave far greater satisfaction to their employers; and were, indeed, far more useful.

Some teachers, for example, enjoin it upon their pupils to be at the schoolroom at exactly nine o'clock in the morning. Do not fail, they say, to be in your seats at the exact time, every one of you. Be not a minute too late. I shall be there, and ready for you.

Well; the next morning finds an unusual number present at the time. For once, too, the teacher is there. A few, however, are still tardy. But instead of making the best of every thing, and giving credit to those to whom credit is justly due, and who are by far the majority, the teacher is vexed because he cannot accomplish every thing at once; and immediately goes to finding fault with those who are delinquent, and, perhaps, incidentally complains of the whole school.

The next morning there is a falling off. A smaller number are early present than before. The teacher, perhaps, scolds again, and with similar results. The next morning the number of the punctual is diminished in a still greater degree.

But this is not the worst. The teacher himself, though punctual for one or two mornings, fails to persevere. Some trifling circumstance detains him; and he is five minutes too late. Perhaps he makes an apology — perhaps he does not. If he does, it is only for once. He fails again because breakfast is late, or it rains, or he has the headache, or he meets a friend on the road, and stops to converse with him.

Now the teacher who expects to secure this point — of punctuality of attendance on the part of his pupils — must first be punctual himself. This is but the sober dictate, one would think, of plain common sense. And yet some persons who seem not to be wanting in good sense in almost every thing else, fail to exert it in the case before us.

If a teacher has a set hour of opening his school for forenoon or afternoon, it is of the utmost importance that he himself should be present, either before or exactly at the time. I do not say that no teacher can secure the punctual attendance of his pupils without this precaution; but I do say, that I never knew one who could. He must be present exactly at the

moment, not merely once, or twice, or three times, but always. No circumstances but sickness should prevent. A late breakfast, or a late dinner, or the call of a friend, or a shower of rain is no excuse at all. Better by far to go without one meal, or get wet, or dismiss your friend who calls, than subject yourself and your school to an evil a thousand fold greater.

I have known teachers, in districts where neither the parents nor the children had been accustomed to strict punctuality, and where the pupils would be coming into school for a full hour after the appointed time had arrived, who, by their firm and consistent example, accompanied, every where, by a full explanation of the necessity of the measure, effected in six months an entire reformation.

It is true, that in some parts of New England the school committee make rules in regard to punctuality of attendance, which exclude the pupils, after a reasonable time has elapsed. Perhaps it is a wise and salutary regulation, where it can be carried. But for one town where the public sentiment will tolerate such a law, there will probably be fifty others, where the work must be done by the teacher himself; and principally by the force of persevering example.

But it is not in regard to attendance alone that a teacher should evince his punctuality. It is in every thing he says or does. It is in all things which relate to lessons, study, recreations, rewards, and even punishments.

If there is a fixed hour for recitation, the class expected to recite at that time should commence exactly at the moment. No matter if the class that precedes, in its exercises, is not yet through. It is a far less evil to dismiss that than to defer the other. If the time for recess is fixed, drop every thing at the exact moment. If a reward is promised to a pupil, or even the slightest encouragement held out, if it were only by a look, be sure to fulfil it, so that no expectations which you have raised may be defeated. Nor should they be delayed. What you are expected to do, should be done at the precise moment when it is expected. Punishment even, if threatened at a certain time, should be as punctually inflicted, as rewards should be punctually and faithfully bestowed.

I was sometimes in the Mount Vernon School, in Boston, when under the care of Mr. Jacob Abbott.* Here punctuality seemed to be the governing principle of the school. Every pupil knew when he was expected to recite, or to do any thing

* This school is now under the care of Prof. E. A. Andrews, and conducted under his own roof. So far as we know, its former reputation is fully maintained.

else; and as there was a time-piece in the room, every one knew when the hour arrived, so that at the signal, she had nothing to do but to take her post. The pupils seemed to obey the 'system' rather than the 'teacher.' This, in my view, was just as it should be. The truly punctual person is unhappy when he fails of being punctual, and feels not so much that he has occasioned inconvenience to others, as that he has broken a law, — the law of his own conscience.

Every teacher should remember what is said of Washington, Bonaparte, and Nelson. These men owed much of their success in the world, to their scrupulous regard to punctuality. No ordinary circumstances ever prevented them from fulfilling punctually their engagements; and the latter was always on the spot — whenever others were concerned — at least fifteen minutes before the time. Teachers should not be ashamed to learn even from such a man as Lord Nelson.

GEOGRAPHY IN LANCASTERIAN SCHOOLS.

In the Annals for the last year, some extracts were given in reference to the methods of teaching Geography. A paper published by the British and Foreign School Society gives a more full account of the subject, and shows the approbation with which the method adopted in the 'Rudiments of Geography' in 1820, has been regarded in England.

'The boys are taught in drafts or divisions. Each boy is provided with a slate and pencil. The monitor of a draft places a map before the scholars, and points to a part of it which he tells them to copy on their slates. After they have drawn the outline, he names particular places, the sites of which they mark by dots on their slates. The scholars are then questioned either by the master, the monitors, or by each other, as to any particular circumstances that have occurred in those places; also concerning the productions, the animals, and the manners of the inhabitants.

There are twentysix maps pasted on boards used in the school, some of which relate to sacred, and others to general geography. A visitor is at liberty to select any map he chooses, upon which the scholars may be freely exercised. I accordingly selected the map of Africa, and some of the scholars drew the outline of that map on their states. The maps are sometimes drawn on a large black board.

EXERCISE.

M. Mark Algiers on your slates.

S. *They put a dot in the proper place for that city.*

M. What was Algiers remarkable for?

S. *For piracy.**

M. Mention the principal persons who have attempted to put down the Algerine pirates.

S. *Charles the Fifth, Admiral Blake, Lord Exmouth, and the French.*

M. Who finally succeeded?

S. *The French.*

M. What religion do the Algerines profess?

S. *The Mahomedan.*

M. What is the chief governor of Algiers called?

S. *The Dey.*

M. Mention and mark some other places which are governed by Deys?

S. *Marked on their slates Tunis, Tripoli and Barca.*

M. On what coast of Africa are those places?

S. *On the northern coast.*

M. What are the productions of that coast?

S. *A great variety of fruits, such as dates, figs, pomegranates, citrons, also corn and rice.*

M. What are its exports?

S. *Provisions, such as beef, corn and rice.*

M. Who first ascertained that Africa was a peninsula?

S. *Ptolemy Philadelphus, who sent out an expedition for that purpose.*

M. Who first discovered the passage to the East Indies by the Cape of Good Hope?

S. *The Portuguese in* 1497.

M. What was the consequence of that discovery?

S. *It destroyed the trade of the cities of the Mediterranean.*

M. Into whose hands did the trade then pass?

S. *Into the hands of the English, the Dutch, the French, and the Portuguese.*

M. From whom are the inhabitants of Africa descended?

S. *From Ham, the son of Noah.*

M. Mention the chief places in which Europeans have made settlements in Africa.

* Historical, chronological, and similar facts, are collected by those scholars who read the library books. Such facts as are remembered by any scholars, are, by the plan of mutual instruction, communicated to the whole class.

S. *Sierra Leone, the Gold Coast, the Ivory Coast, the Cape of Good Hope.*

M. At what places on the coast of Africa are there settlements for civilizing the inhabitants?

S. *At Sierra Leone and the Cape of Good Hope.*

M. Mark on your slates the countries of Africa which are mentioned in Scripture.

S. *They marked Egypt, Lybia and Ethiopia.*

M. Mark the land of Goshen.

S. *They marked it in Egypt.*

M. Show where the children of Israel passed the Red Sea.

S. *They traced it on their slates.*

M. Why did they not continue their passage by the Isthmus of Suez?

S. *Because the Egyptian army outmarched them, and prevented them from going on by getting before them.*

M. How came the Israelites to be outmarched?

S. *Because they had their wives and little children with them, and also their household stuff.*

M. On what side of Africa is the Red Sea situated?

S. *On the north east.*

M. What animals are there in Africa?

S. *The Crocodile, Lion, Tiger, Ostrich, Rhinoceros, Zebra, Buffalo, Emu.*

Many other questions were asked, which the scholars answered in the same prompt and correct manner, thus rendering geography interesting by its association with history.

PUBLIC INSTRUCTION IN NORTHAMPTON.

We have received and read, with great pleasure, the Report of the School Committee of Northampton, made in March last. From this, we learn that of a population of about four thousand persons in that town, no less one thousand and eighty-four are in the schools. Of these, seven hundred are in the common district schools, two hundred and seventy-four in the high schools, and one hundred and ten in private schools.

We have mentioned high schools. These are two in number; one for boys, and the other for girls. They were established in 1835. They include those pupils, from the district schools who choose to attend, and are from ten to sixteen years of age. The teachers in each are a principal and assistant.

These schools are conducted, in part, on the monitorial plan. To carry on this system of instruction, ten pupils in the boys' school, and thirteen in the girls' school are designated. The teachers may be hired by the committee for a term of five years; but they ar · paid quarterly. The compensation of the two teachers of the boys' school, for the ensuing year, is estimated at twelve hundred dollars; that of the two teachers (females) of the girls' school at nine hundred dollars. Provision is also made for increasing the number of assistants, if necessary. It is made the duty of each member of the committee to visit the high schools once at least in every month.

The studies at present pursued in the high schools, are Reading, Spelling, Writing, Arithmetic, Geography, English Grammar, Algebra, Geometry, Book-keeping, Natural Philosopy, Vocal Music, History, Astronomy, Chemistry, Latin, Greek, French, Declamation and Composition. Latin, Greek, Book-keeping and Declamation are taught only in the boys' school, and Vocal Music only in the girls' school.

The following is a list of the apparatus used in these schools.

'Geometrical Solids, Geometrical Diagram, Pr. 12 inch Globes, Orrery, Tellurian, Tide Dial. Simple and Compound lever, wedge and screw. Hydrostatic Bellows, Air Pump and Receivers. Model of the coats of the human eye, Globe and Socket exhibiting the muscles of the eye, Do. Illustrating the principles of vision and long and short sightedness. Electrical Machine, Leyden Jars, Electrometer, Jointed Discharger, Insulating Stool, Electrical Fowler and Birds, Electrical Cat, Long haired Man, Set of Bells. Pneumatic Cistern, Lamp Stand, Iron Retort, Glass do., Glass Receivers, Compound Blow Pipe, Alembic, Bell Glasses, Eolopile, Pyrometers, Gas Bag, Gas Conductors, Portable Furnace, Ball and Reflectors, Funnels, Chemical Tests, &c. &c., also a model Steam Engine.'

The Report speaks favorably of the results of a partial application of the Monitorial System of instruction to these schools. Its language is as follows.

'The Committee wish to bespeak your favorable regard towards a discriminating use of the Monitorial System in the high schools. The information they have collected from various quarters, leads them to think, that, under a skilful master, it may produce important benefits. In the high schools for girls, a few scholars, who had taught elsewhere, are rendering important services. In the boys' school, a limited experiment with monitors has proved highly satisfactory. Two teachers, with monitors, have conducted the school as well, it is thought, as three teachers conducted it last winter. These institutions

afford a fine field for the judicious use of mutual instruction, and the variety of classes unavoidable in schools so constituted, urgently calls for it. The Committee think it would not only save expense, but help to occupy the whole time of the scholars to greater advantage, and train up a band of teachers for the district schools.

'The system of mutual instruction must be employed in schools like ours with discrimination. It may not answer equally well for all subjects. But if the monitors be selected with care, and be trained to their work, and if the office be made a distinction, it is thought there may be *some* advantages attending this system over the system of ushers, in schools considerably large, and embracing scholars at all stages of progress.

'First, it will have a good effect on the master's own instruction, to feel that he is teaching those who are to be teachers under his eye. Secondly, monitors can be more readily moulded by the master to his own views — a very important consideration when the master is fit for his place. Thirdly, more instruction can be given by a master and monitors than by a master and one or two ushers. Fourthly, the instruction may be in some respects better, for the monitor may perceive the difficulties under which a pupil labors, and adapt his explanations to them, better than an older teacher, who may have less sympathy with the trials of the young learner. Fifthly, the usher must hasten from class to class, and grows weary with the drudgery of explaining for hours, and must sometimes let the lesson go imperfectly taught. The monitor goes fresh to his work, has time for his class, and if ambitious to excel, will perform the drudgery of ample and various explanation until he makes the lesson understood. Sixthly, to teach, will put the monitor's acquisitions to the best test, and make him feel the importance of thoroughness and accuracy in all he pretends to learn himself.'

The district schools are represented as in a tolerable state; but suffering for want of better schoolhouses. Of fourteen in the town, all but one are said to be 'small, unhealthy, slovenly, and anything but attractive to teacher and scholar.' By a vote passed two years ago, new schoolhouses were to have been gradually erected in all the districts at the cost of the town, but we do not learn that more than one has yet been built. Encouragement was, however, given last year to building them at an earlier period than was at first contemplated.

These schools are visited four times a year, twice in the winter and twice in the summer, for which the committee may charge seventyfive cents a visit. They are also required to make as many additional visits, gratuitously, as may be conve-

nient. There is to be no vacancy in the school exercises on Wednesday afternoons.

The Committee in their Report, urge upon parents and guardians the necessity of co-operating with the teachers and committee in maintaining the discipline and purity of the schools. Their remarks on this subject are exceedingly interesting; and so, indeed, is the whole of the Report. We are particularly gratified to find them dwelling, with considerable emphasis, on the necessity of great efforts to preserve the schools — especially the high school for girls — free from reproach. They deprecate the very common practice of circulating abroad rumors of what is done in school. They also repeat, what can never be too often repeated, that the discipline of a school will depend much on the government at home. They complain of mechanical habits of reading, and of a want of knowledge, but more especially of tact, in some of the teachers. We have room for one more extract from the Report.

'It is a sad error, and one which prevails too much, that small schools and young children require but an ordinary teacher. The early stages of learning demand tact and ability in the teacher, no less than the later. Among teachers called good, there is a vast difference in the power of quickening the faculties and seizing the attention of the little child. We must have a higher standard. We must have complete teachers. Education is too great and vital an interest to be entrusted to incompetency, or even to mediocrity. We want the best teachers who can be found, and we want to keep them. A poor teacher stupefies the children's minds, and worse than wastes their time. While, therefore, the Committee mean to perform faithfully the duty of examination, they trust that neither trouble nor expense will be spared to bring before them persons whom they can, with a perfectly good conscience, pronounce qualified. The teaching is now as good as the compensation.

'The Committee are aware, that higher motives than love of money ought to actuate those who engage in this work, but they ask whether it is reasonably to be expected, that individuals will give the requisite time and cost in fitting themselves for this duty, under the expectation of taking up with as small compensation as is given to employments for which no preparation and no peculiar talents are needed? It is the worst economy, even in small schools, to pay for poor instruction. Many a term has been quite lost, in consequence of trying to have cheap teaching.

'Your Committee earnestly recommend that some of the outer districts should unite so as to make fewer and larger schools. It

would increase their ability to employ competent teachers. In larger schools, too, there would be far more emulation. With such a change, with better houses, and with more interest on the part of parents, they might be brought up to a good standing. The Committee have only to add, that the certificates of approbation to teachers, must be annually renewed, so that those found upon trial incompetent, may give place to others. It is impossible, in examining the qualifications of individuals in private, to ascertain fully their capacity to teach and to govern. It is necessary that the teachers should be considered as being on trial, after they enter upon their duty.'

The whole sum appropriated by the town of Northampton for the support of its district and high schools, for the current year, is $4,000; of which $2,200 are for the support of the high schools, and $1800 for the district schools.

The Committee recommend improvements in all the schools. Among those suggested in the district schools, are the purchase of a black board, maps, and cheap apparatus. Among those which relate to the high schools, are a larger and better school-house for the girls' school.

There is, surely, much that is encouraging in the aspect of the Northampton public schools; and we wish we could report similar movements in every town in the State. It seems to us, however, that another grade of schools is still wanting to render the system perfect: we allude to Infant Schools. For though these nursery institutions have fallen greatly into disrepute in the United States, we do believe, it is because their true object was never fully understood; and we hope at no distant day to see them sustaining the rank and respect to which, from their nature, we think they are entitled.

INFANT SCHOOLS IN GREAT BRITAIN.

It is estimated that there are in England about one hundred and fifty Infant Schools, in Scotland about seventy, and in Ireland about fifty; each containing about one hundred pupils This would make the whole number of pupils in these schools, 27,000. Mr Hill, the author of a work on the National Schools of Great Britain, estimates the number of children in England and Wales at 2,000,000; namely, 430,000 in the third year, and 380,000 in the seventh year; so that much remains to be done for this class of the population. They are chiefly devoted

to the guardianship and training of children, rather than to mere instruction.

The admirable plan of appointing committees of examination in the Parliament of Great Britain, on important topics, is the means of bringing forth the experience and opinions of some of the ablest and wisest men in the kingdom, under high sanction. The Education Report of 1834, is for this reason, a valuable treasury of facts and principles, in reference to this subject, to which we can often refer with great advantage. The recent examination of Mr Dunn, the Secretary of the British and Foreign School Society, elicited the following decisive testimony on the subject of Infant Schools.

'Are you at all conversant with Infant Schools?

I generally visit them when I have an opportunity.

Do you find that the pupils who come to you, who have gone through an infant school education, are better adapted to receive your education than other children?

Certainly better prepared, but not to the extent that we once hoped. We find infant school tuition is so much an amusement, that children are not willing at first, to work, or to make a serious business of their studies. The number of competent infant school teachers is also very limited. There is no society to which any one can apply for teachers, the consequence is, that masters and mistresses of infant schools have been recommended by other masters and mistresses, and sometimes from inferior motives.

But you conceive that very important instruction might be conveyed; that it is very important training that might be gone through in the infant schools?

I think that it might be; but I think that in many cases infant schools have been made mere toys, with which the public have been pleased.

As far as your experience has gone of individual cases that have come to your knowledge, do you find their minds better prepared for the reception of knowledge?

Decidedly, where they have been to good infant schools; but the infant schools really worth the name, are comparatively few. It is very easy to open an infant school, and to introduce certain amusements for the children, but it is not easy to obtain a teacher who will laboriously instruct them.

Do you speak from large experience of infant schools, or is that limited?

In a great many cases, the state of infant schools has been brought under our notice. Where we get a child from a well-

regulated infant school, then it is of great advantage; but (I repeat it) the number of well-regulated infant schools is small.

Are the earliest lessons used in your school, taken from the scriptures?

They are.'

The Rev. Wm. Wilson, brother of Mr Joseph Wilson, who established one of the first Infant Schools in Great Britain — that at Spitalfields — was also examined before the Parliamentary Committee in regard to the importance of these schools. It should be observed that this gentleman as well as Mr Dunn, had ample opportunities for becoming a competent witness on this subject, as he resided, at the time of his examination, in a place where an infant school had been kept up for more than ten years. Mr W.'s remarks, as will be seen,go to show that the true and original object of infant schools was not so much to impart direct instruction, as to develop and mould human character.

'How far does the instruction proceed in the infant school?

They can generally read the Testament before they leave the infant school. The instruction is, however, in general, elementary. The great object is to form the moral character of the children, and to prepare them for farther instruction in the other schools.

Does not a good deal depend upon the master?

Everything depends on the master.

Are the boys and girls together?

They are in the same room, but they sit on different sides.

How much instruction do they receive; what are the hours of attendance?

I think they are in school about six hours. In addition to this, they sometimes take their dinner there.

Of how many does the school consist?

The school consists now of one hundred.

Do the parents generally find their children benefited?

Yes, I believe so. It is quite voluntary on their part to send their children. In fact, a penny per week on each child has lately been required of them. They would of course, have withdrawn their children if they had not valued the instruction given to them.

Since the penny has been charged, has there been any falling off in the attendance?

Not in the regular attendance, I think. Of the number on the list there has been a falling off, but I think the number in actual attendance has been as great.

There is a greater regularity of attendance?

Yes, and there is in the other schools also, where a similar charge has lately been made.

Did you receive complaints from the parents?

In two or three instances, at first, they withheld their children from the school, hoping that some alteration would be made, but they have now almost universally sent them again.'

This principle, in human nature, has, of late, been denied by some of the friends of education in this country. It has been said to be an aristocratic principle — a sheer apology for neglecting the education of the mass of society, and for continuing burdens on men's shoulders which they are unable to bear. And yet we believe that the principle is confirmed by universal experience. The school under the observation of Mr Wilson, is not the only one which has had new life and spirit infused into it by requiring its proprietors to pay more for its support. There are indeed, limits beyond which it would not be advisable to go; still, it will forever remain true, that what costs nothing is usually undervalued, as the consequence. But let us attend once more to the testimony of Mr Wilson.

'Are you strongly impressed with the advantage of infant schools?

Indeed I have had abundant reason to be so.

Does the comparison between those who have received no previous education with the children taught in the infant school exhibit the advantage of it?

It does; when they are admitted into the national school, they begin at another grade. Their desire of knowledge, too, is increased by the pleasurable form in which the elements of it have been communicated to them in the infant school.

Are they more easy to teach?

There are some few things, perhaps, to unlearn, in going from an infant school to a national school. Our national schools are now nearly formed of those who have had previous instruction in the infant school. Before that was the case, children coming from the infant school soon rose to the first class.

Do you find that the children who are instructed in the infant schools are generally better instructed than those who receive education at the dames' schools?

There is no doubt of it; but I think the dame schools have been improved since the introduction of the system of infant schools.

Have you found any difficulty in getting competent individuals to teach those schools?

I think the persons engaged in that office are now better instructed than they were in the first few years after the introduc-

tion of the system; but there is still much room for improvement.

Is a master or mistress at the head of it?

There is now a mistress; for the first few years there was a master and mistress.

What do you pay her?

Sixty pounds a year; forty pounds for herself, and twenty for her assistant.

Though you have a population of 4,500, you can hardly contemplate that one infant school would suffice for the population?

No; but I think it would be far better to have three infant schools, containing each one hundred children, than one with three hundred. The success of the system depends upon the personal influence of the teachers, and that cannot be extended over more than a certain number.

On the subject of religion, what do you teach the children?

They learn very much by conversation; children of so tender an age can learn very little by books. It is hardly to be expected that they should learn much of the catechism.

Are the facts of our Saviour's history made known to them by pictures?

Very much. The highest class can read. One of the gospels has been printed in very large characters for that purpose. What they read is the subject of conversation.

Pictures in the first instance, or pictures along with conversation?

Pictures along with conversation; they would convey no correct idea without.

Conversation does not precede pictures?

They go together, the picture illustrating what is to be communicated.

Do they give particular attention to teach a child of that age nothing respecting words, but to convey the ideas to him?

That is the intention.

Do you not find the manners of the children a good deal improved in your parish by infant schools?

Indeed I do, very manifestly.

Has not the establishment of infant schools rather a tendency to encourage cleanliness?

Decidedly; it is one of the proposed objects.

Besides the learning that the children acquire at those schools, do you not consider that the habits of self-command and attention which they acquire are very valuable?

Surely.

Taking the average of the laboring class in England, in the

present state of society, do you not think it much more conducive to the improvement of the children, that they should spend a certain number of hours in the day at those schools, rather than under the paternal roof?

The perfection of education is by the parents; but in the present condition of society in this country, it is much to be doubted whether, except in some extreme cases, the children of the poor ever do find education under the parental roof. The question is rather between their passing their time at the school, and their living for a considerable part of the day almost neglected in the streets. I speak from frequent observation.

Is it found that the children who spend their time in infant schools generally, taking into comparison their comfort, seem to enjoy more comfort than those children who are abroad?

I should have no doubt of it; I believe it to be the case.

Supposing the time to be four years, you would think that there was an increase of happiness as well as an increase of knowledge?

Decidedly so.

What are the hours of attendance?

From nine to twelve, and two to four in the winter, and one to four in the summer,

What do they do between twelve and two?

They take their meal. I have known seventy children taking their meal in the school.'

We cannot forbear to make a few remarks, in this place, on an evil which exists, in a greater or less degree, in almost all our schools. Nothing is more common than the remark that the school is a 'hungry place;' but it is less so to the pupils who eat a full meal at the usual hour. It is a very general custom to give them, in some small vessel or basket, about half a meal, and send them away to school to remain six or eight hours, with comparatively little exercise, and during most of the time in what might be called close confinement. No wonder they should be hungry under such circumstances.

But the great evil which arises, is, their overeating at supper time. There is reason to believe that both children and adults are often very seriously injured by heavy suppers. Perhaps the evil is slightly less when they have had no dinner or only a light one, because the stomach has had time for rest; but it is serious in any circumstances. They who eat heavy suppers and go immediately to bed, as is often the case with children and with adults who labor in the summer season, are injured most. Their sleep is either disturbed or too profound; digestion is but imperfectly accomplished; and neither the overtasked stomach nor

any part of the body is sufficiently rested. They awake in the morning with a bad taste in the mouth, with a feverish thirst, and with a state of feeling in general, that can be best imagined by those who have felt it. But the worst evil produced is the injury to the mind. Perhaps no one thing tends more in a community to make people of all ages, especially children, dull in mind and stupid in body that this overeating at night, together with its attendant and inevitable consequences.

'But what shall be done?' We answer; avoid the causes which produce or lead to the mischief. Eat a light supper of light food. 'But is this necessary, when the previous dinner has been scanty; and is it, indeed, safe?' It is far more safe, we reply, even if the individual has gone without his dinner wholly, than a heavy meal. There are no circumstances in the world, which can justify a person in eating a heavy meal just at night; and especially after a day of great fatigue to body and mind.

How the evil of which we complain, is, in every instance to be corrected, we do not undertake to determine. As far, however, as circumstances may admit, we should prefer to have children come home and dine with the family. But if the distance is too great, or if the parents are employed all day in factories or elsewhere, and cannot conveniently receive their children at dinner time, as we suppose is often the case in Europe in relation to the parents of most of those children who attend infant schools, then one of two things should be done. Either the children should carry their dinner to the schoolroom in sufficient quantity, or the teacher, as in the case mentioned by Mr Wilson, should furnish it, and see to its proper distribution and reception.

This dining properly at the regular and appropriate hour, and before the stomach, like the rest of the system, becomes somewhat exhausted by the excitement, studies, or labors of the day, will go a great way towards preventing that hunger toward evening, to which we have alluded, and which, from its commonness has become almost proverbial. But it will not wholly prevent it. The truth is, that it is, in fact, what physicians call morbid; that is, a diseased hunger. This is the case, almost universally, with those of every age and condition, who come to the table after much fatigue of body or mind through the day. They feel a degree of faintness or exhaustion — a want of something — and mistaking it for hunger, govern their course accordingly. Now what is chiefly wanted, in these circumstances is rest, either of body or mind, or both. This rest may be partly afforded by sitting at an early hour to a very light meal of any light food, followed perhaps by conversation or light

amusement, with music or songs for two or three hours, and by early retirement to rest. The less eaten, in such circumstances, and the lighter the food, the better for the future welfare both of adults and children.

Mr Wilson was questioned in regard to the influence of music on the children in infant schools. We think his remarks, on this subject, are worthy of general attention, and especially the principle which he advances at the close.

'Do they (that is the teachers of infant schools) teach almost everything through the medium of music?

They very frequently introduce music.

Has it a very decided tendency to make instruction more interesting?

Yes, and more effectual, too, than that which is addressed only to the intellect.

It has that effect almost universally on the children?

We teach music in our national school; the boys sing from notes, and the master was yesterday teaching them to sing some verses relating to mutual kindness; by such means I conceive that at any age children under instruction would be brought to receive moral impressions more effectually than from that which is coldly addressed to their reason.

Do you use pictures to a great extent?

I cannot say to a very great extent, but we do when they are suitable.

You think that the effect of music is universally such?

I think the fact that the mother always so soothes the excitement of infancy, and sings the child to sleep, is a proof that its influence is universal.'

We intend to make further extracts from the results of these examinations of Mr Wilson and others before the British Committee. If they prove as instructive to our readers, as they have been to ourselves, they will be highly acceptable. They will, at least, answer the demand of those who are perpetually calling for more which is practical and less which is theoretical.

TEACHING PUPILS TO THINK.—NO. I.

THE ALPHABET.

We may be regarded as fastidious, but we do and must insist on it, that in every school exercise, the pupils ought to be required to THINK. Nothing which is done, should be done mechani-

cally — entirely so, we mean — let it seem ever so unimportant.

But how can we render the learning of the alphabet, the study of columns of words as spelling lessons, and committing to memory the definitions of grammar, and the rules of arithmetic, thinking exercises? some young teacher may inquire. Above all, what is there for a pupil to think about, when he is learning to write or draw?

We confess, it may cost a little pains to make some of these exercises the means of eliciting thought. If you have an hundred pupils, or even fifty, and are without an assistant; if you are expected to hear each of these pupils 'recite' twice in each half day in all his various lessons, without being permitted to employ monitors to relieve you; if you have fallen into the belief that it is indispensable to success that you go through with a certain *amount*, at all times, of reading, reciting, &c. in each class; if you receive not the co-operation or aid of the parents, at home; and if, above all, you have not the moral courage to depart, in any instance, from established usages; then, indeed, it may be difficult, if not impossible, to render your lessons and exercises, in some of the branches you teach anything more than mere parrot work.

But there certainly is a way of rendering all the lessons you teach, thinking lessons. Suppose you are teaching the alphabet. You are endeavoring to made your pupil remember *s*. Are there no comparisons to be made? Children are very fond of these. You may ask them if *s* resembles a snake, and why; or you may ask them what it does not resemble, as a pencil; and gradually elicit the reasons for their opinion. It is true, you must be slow and cautious in throwing them upon their own mental resources, and compelling them to put their thoughts into words, lest you discourage them, and directly defeat your object. But with due care, we again assure you, the exercise of learning the letters of the alphabet may be made quite interesting, and a means of developing and enlightening and quickening the mental powers.

Do you say teaching a child its letters, must, in this way, be a very slow process? Suppose it were; is the process, therefore, to be rejected? Suppose it should take a third longer than on the old plan. In the one case, the pupil esteems it a piece of drudgery to learn, and perhaps comes to hate the very sight of a book; in the other, he has been pleased with his lessons, and found himself every day becoming wiser and happier. We do not, however, admit that the process, in this way, would necessarily be prolonged. Fewer letters would indeed be learned at one lesson; but what were learned, would, unquestionably, be better remembered.

The late Dr Keagy, in his 'Pestalozzian Primer,' places near the beginning of his work, a series of twentysix alphabetic lessons; with the intention of confining the pupils to one of them at each exercise. In speaking of the plan of teaching or attempting to teach the whole alphabet at a single lesson, he says, it 'will be forever abandoned by any teacher who tries the new method.' We are not quite so sanguine as Dr K. in regard to the readiness of teachers to follow what they know to be a better course, and for reasons just given; but we think his views, and the method he proposes, excellent. The following is his first lesson. We present it in his own words; not that we propose to confine any one to his plan, precisely, but only as a specimen of what may be done by a thinking teacher, for beings endowed with *thinking* powers.

'LESSON I.

a—A.

'Here let the child be taught to name the letter, and when his mind is sufficiently impressed with its shape and name, let him be put to the opposite page of Alphabetic Exercises (or to any page whatever) to find all the *a*'s he can. This will amuse him, and tend to strengthen his attention, and render the remembrance of the letter permanent. The same should be done with every letter at the beginning of each succeeding lesson.

'For a lesson to unfold his thinking powers, we shall here set down the three words,

Apple, peach, dog.

'He should be asked as many questions as possible, on each of these words; as; Where does an apple grow? Name the parts of an apple. What are the different kinds of apples? How may an apple *look*? How may it *taste*? How may it *feel*? What can it do? What can be done to it? What can be made out of apples? — The same course with a *peach*. The *dog*. Name the parts of a dog. What can he do with his ears? his eyes? his teeth? his mouth? &c. Of what use is a dog?'

Now this thinking lesson, or, as Dr K. calls it, dianoetic lesson, is not necessarily connected with learning the letter *a*; but is only an exercise to employ and bring out the child's powers. Perhaps, with some pupils, a single word to think of, in the first instance, would be preferable to more. Give them *dog* only, and ask them a great variety of questions about the dog. The example, above, however, is only a single example to effect the purpose of which we are speaking.

We have seen children amuse themselves, for a long time, in 'finding out the *a*'s,' as Dr Keagy calls it; that is, in select-

ing from the pages of a book, the letter which had just been made the subject of conversation. The practice, though it may seem trifling, is one of no little importance to the alphabetic tyro ; and of no less advantage to him than etymological or syntactical parsing to the tyro in English Grammar.

In the foregoing remarks, we have supposed the alphabetical lesson to be presented to a single individual; but we believe that many ingenious teachers of modern days, have found it not less useful to form classes of abecedarians than of geographers or grammarians. Numbers enlist our interest by the power of sympathy, to say nothing in favor of the means thus afforded of calling emulation to our aid.—We regard the last, in the way commonly employed, as a stimulus whose use is at best exceedingly doubtful, especially in the management of very young pupils; and we believe, moreover, that there are other and better motives to be presented.

There is one exercise for abecedarians which is believed to be of very great importance, in two points of view ; first, as serving to fix the lesson in their minds ; and secondly, as a means of giving the pupils interesting employment during the intervals of their lessons. Every teacher knows the difficulty of employing little children for more than three fourths of the time they spend in the schoolhouse; and if the exercise we are going to describe should be new to any, we trust he will not fail to try it. It is simply the following.

Suppose the letter which forms the subject of a lesson in a class of abecedarians is the small p. After the exercise is over, and the pupils have been seated a few minutes, let each be presented with a slate and pencil. Let them sit together on the same bench, before the black board. On the latter, write, in a large size, the letter p, and request them to imitate it. Or, if you have no black board, the copy may be set on a slate, and a monitor may hold it up before them.

When they have exercised their ingenuity a little while, the teacher may converse with them about it; or, if he cannot spare the time, the monitor may be taught to do so. They may be led to compare their own efforts with the copy, and to point out the differences both in size and execution. They may tell which is largest, theirs or the copy; which is the longest, widest, &c. If they have already learned b, they may be asked to tell the nature of the difference between b and p.

Nothing but want of time or want of ingenuity should prevent a teacher from rendering his pupils as happy in learning the alphabet as in learning anything else. This want of time is the great evil; and it is a want which will always be felt, in

most of our schools, till the teachers are furnished with more assistants. There is scarcely a district school in which the number of pupils is not too large for one teacher. The Creator has assigned two teachers to the family school, let it be ever so small: and if other schools are but substitutes, for the time, for the family school, can they need less? We are aware, that we frequently advance this idea; but we do it intentionally, believing in its importance.

The use of the slate, we would encourage, not only while the pupil is learning the letters of the alphabet, but throughout the whole course of his studies. It is a most invaluable aid, even to the teacher, as a means of discipline; but much more so to the pupil as a means of instruction. Of its use in teaching spelling, and a few other branches, we purpose to say something at another time.

BOSTON FARM SCHOOL.

As this school is intended by its projectors, to be not only a great public charity, but also a public model, we deem it important to keep our readers duly apprised of its progress. The few words respecting it, in our February number, are so general, as to afford little information. From the recent visit of an intelligent and apparently an impartial observer, we collect the following particulars.

The visitor, after saying that he found all the boys present in the schoolroom, except six, who were employed in house work, thus proceeds to describe the SCHOOLROOM.

'The schoolroom is in the second story of the east wing. It occupies the whole story, and therefore can be well lighted and aired. It has three windows on each of three sides, in each of which are two sashes of sixteen lights of eight by twelve glass, opening both at the top and bottom, so that the construction of the room is as favorable as could be desired in regard to light and air, except that there should have been what there are not, permanent ventilators. For want of these, the air was not good when we entered the room, and did not become so till a number of windows had been opened both at the top and bottom. This may be thought a small matter, but not so small as to be unworthy of notice, when one hundred and six boys with their teachers, have it for the breath of life from six to eight hours in the day.

'The dimensions of the schoolroom are altogether favorable, *i. e.* about sixty feet in length, thirtysix feet in width, and twelve feet in height, which space being lighted by nine large windows, three on each of three sides, makes a schoolroom in all respects, except in regard to the permanent ventilato.s, of the best description.

'The number of boys in the schoolroom, at the time of our visit was one hundred and six. Their dress was a good strong, warm, mixed cloth, with shoes and stockings, a large apron and a white collar tied with a black ribbon: this was said to be the common week day dress, with the addition of the collar and ribbon. It was uniform, suitable in quality, and in good order. This clothing, including the shoes, was mostly made up by the boys. Their health appears to be excellent, no boy being in the hospital at the time of our visit, and no one having been there since November last. The personal appearance of the boys was good — their eyes, skin, and soundness of body indicated good fare.'

We do not learn the particular character of the fare; but the price would indicate that it is plain. Boys, it is usually said, especially school boys, eat as much as men, and yet the expense for food in this establishment, is only about fiftyeight cents a week for each boy, upon the average. Clothing, for each, does not exceed eleven dollars a year, or twentyone cents a week. But let us proceed with the statements of the visitor.

'Their deportment showed that they were well governed; it was remarked, after the visitors had been two hours in the schoolroom, that no one of them saw a boy whisper to another boy, during the examination of the classes. It was perfectly evident that the boys at the Farm School, had learnt to behave with propriety, and how to obey. I do not recollect that even a look was required from the teacher to secure good behavior for the time being. Correct deportment appeared to be a matter of habit. The examination of the five classes of one hundred and six boys, in reading, spelling, arithmetic, geography, singing and speaking, was exceedingly prompt and satisfactory.

'The division of time during the winter, has been nearly as follows:—Rise at sunrise, and go to bed at eight o'clock. Attend prayers half an hour after rising, and before going to bed. Attend school from nine to twelve, from two to five, and from dark till prayer time; get their meals and play the rest of the time, except a class of boys who make up the clothing and shoes, and help to do the house work. There has not been much work done, out of doors, during the winter season.'

The following, are his remarks respecting the DINING ROOM. They are appropriate and judicious.

'The dining room is directly under the schoolroom, of the same dimensions, *i. e.* about sixty feet by thirtysix, though only nine feet in height, occupying the whole wing in the first story, lighted by nine large windows, three on each of the three sides, and therefore sufficiently well lighted and aired.

'The furniture, and the arrangement of it in the dining room was not so neat, simple and uniform as it ought to be, to give every thing the appearance and beauty of order. In this respect, it does not appear as advantageously as the *schoolroom.* Very much depends, in such an institution, upon the fixtures and furniture, in giving the appearance of order, the movement of order, and the favorable result of order in forming the character. Successive rows of tables of the same height, length and color, arranged across the rooms opposite the entrance, with seats on one side only, so that the boys should all face the door, with a space to move up and down in the centre and on each side the wall, would add very much to the order and beauty of the dining room.'

His description of the SLEEPING ROOM, is still more minute. We bespeak for it the particular attention of every educator.

'The sleeping room is in the third story, directly over the schoolroom, of the same dimensions with the schoolroom and dining room, sixty feet by thirtysix, and as high as the schoolroom, occupying the whole wing, and lighted by nine large windows, three on each of the three sides, so that nothing could be better adapted to the purpose for which it is used. That it was not cut up into more rooms fifteen or twenty feet square, like many public buildings for similar purposes, and thus ruined, is a very pleasant circumstance.

'The furniture of the sleeping room, like that of the schoolroom, and unlike that of the dining room, is neat, simple, uniform and convenient. There are double berths arranged back to back, two in height and in direct lines, extending from west to east, nearly the whole length of the room. On the right and left of the entrance of the extreme end of the room, opposite the door, is the Supervisor's bed; of course the boys are arranged on his right hand and left in the same room, and were it not for the board partition, in the back and at the head of the berths, which are solid, he would have complete supervision of all the boys in the room.

'To secure this important advantage, the boards should be removed between the berths, except so far as they are necessary to separate and support the beds, and then the whole scene would be exposed to the observation of the Supervisor from his

bed; if it were elevated a few feet from where it now stands, he could cast his eye over all the boys in the room, after they had gone to bed. It is better to prevent mischief by watchfulness, than to cure it after the soul is polluted, or hazard incurable evils for want of watchfulness or power to excuse it. These board partitions, as they now are, may serve as a screen from observation for those disposed to evil; they are, therefore, worse than useless. With this single alteration, the sleeping room and its furniture are what they should be — the beds, clothing and covering appeared to be good.'

This may be the appropriate place for mentioning a few more items of expenditure at the institution, made out, like the former, as the visitor states, from the Superintendent's Report.

The average expense of fuel has been five cents a week to each boy, taking the year together; expense of bedding, two cents; furniture, one cent; soap, one and a half cents; use of books, two cents; — in the whole, about ninetyone cents a week for each boy. The proceeds of the farm, however, it is estimated, reduce this expense to about twentynine cents a week. There is, however, another item to be considered. This is the salary and board of the officers — superintendent and family, schoolmaster, two hired men, three hired women, one tailor and one assistant — which adds sixtyseven cents more a week to each boy's expense; it is thus made to amount to ninetysix cents a week. The Superintendent thinks, that if there were two hundred and fifty pupils, it would reduce the expense to fifty cents. The produce raised on the farm, to reduce the expense sixtytwo cents a week for each pupil, consisted of potatoes to the value of three hundred and thirtyeight dollars; milk, four hundred and thirtysix dollars; barley, two hundred and eight dollars; cabbages, one hundred and thirty dollars; corn, fiftytwo dollars; beets, nineteen dollars twentyfive cents; turnips, twentysix dollars; beef, one hundred and fifty-six dollars; pork, one hundred and fortyfive dollars.

Of the play ground, we have the following description; though it should not be forgotten that the cheerful character of the agricultural and horticultural exercises, renders the necessity a large amount of recreations less imperious.

'The play-ground of the Farm School, is as extensive as the island —one hundred and forty acres— where the boys are allowed no other restraint than to do no mischief, and to conduct with propriety. Very seldom is there any occasion for punishment for improper words or actions.

'While the boys are at play, they are their own masters. The monitor on the play-ground is not a tale bearer, but a faith-

ful witness, and is regarded so by his companions, who dislike any improper conduct. It is the voluntary contribution of the company in return for the unrestrained freedom of their amusements. They have a beautiful play ground, and they appear to enjoy it.'

The only observations made by this visitor in regard to the MORAL CONDUCT of the school, except what has been said, incidentally, in connection with the subject of sleeping rooms, are the following. We regret that his remarks are so brief, on a point whose importance, we are sure, cannot be overlooked either by the Directors or Superintendent.

'The *moral discipline* consists in morning and evening prayers; acknowledging God before and after each meal; sabbath school instruction in the forenoon, and public worship in the afternoon of the sabbath; and a steady government at all times, based on affection and *authority*, in favor of right. The proof that the moral discipline is good, is the prompt and cheerful obedience and good behavior of the boys.'

On the whole, the account of the institution is highly gratifying; and since we shall be compelled, for a long time to come, to resort, in some instances, to nunneries for both sexes, we rejoice that we can present to our readers one for boys as unexceptionable as the Boston Farm School.

VISIT TO BEUGGEN.

BY PROFESSOR VINET, OF BASLE.

IN a former article, we gave a *detailed* account of the design and general plan of the institution for the education of poor children and of teachers at Beuggen, near Basle. It is an object of deep interest to the benevolent, and is often visited by the friends of humanity in Basle. In a Swiss journal of education, we find an account of a visit of Prof. Vinet, of the University of Basle, a gentleman distinguished not less for talents and literary attainments, than for his bold and able defence of religious liberty during the persecutions which took place in Switzerland some years since. The following extracts, present examples of the practical application of principles at Beuggen, which will interest every teacher. They relate, principally, to a religious service on Sunday.

We entered the great hall (once the banqueting hall of the Teutonic knights) and found about one hundred persons (twenty

of whom were preparing to be teachers, and about eighty children of both sexes) listening to Mr Zeller, who was explaining to them the parable of the rich young man (Matt. xix. 16—26.) *Listening* is not the word — *conversing*, would be more appropriate — for there is not a proposition, which, in the mouth of Mr Zeller, does not become a question. The attention of the children is kept up without effort or artifice. Their reason, their memory, their conscience, are alternately appealed to. Sometimes, the pupils are called upon to find one or more facts in the Bible, similar to that which is the topic of remark; more frequently the questions are addressed to the consciences; and the calm and simple manner of replying, shows that it is the conscience which answers. The art of Socrates, of drawing forth the ideas from the mind, must be familiar to the teachers; for the correctness, the promptitude, and the unanimity of the replies was beyond what could be expected. I was often occupied in seeking an answer, when a dozen children had found and given it. A method, which produces such results, must be eminently rational. I wish our institutions, which claim the name of learned, could present something correspondent, for they are yet far from it.

The questions were addressed to all, and the answers came from many mouths — not always the same — and from all parts of the hall. It was remarkable that there was no ostentatious haste in replying; serious interest in the subject seemed to absorb every other feeling.

Our arrival in the midst of the lesson, disturbed and occupied no one; the attention and stillness were unvarying, and not a trace of weariness was visible. I have been present at the lessons of distinguished catechists; where the restlessness, the noise, and the tricks of the children, scarcely allowed me to attend. Here, I found directly the contrary. Another circumstance struck me still more. The teacher, in speaking of the terror of death to one who has no hope beyond it, referred and pointed to one of the children, who had been dangerously ill, a few weeks before, and who had been terrified at the idea of dying. His words were repeated; the interest of the assembly increased visibly; but so serious was it, that not one whisper or movement was perceptible, and scarcely an eye was turned toward the child. The ideas presented seemed to me as just as the expressions were simple and strong. The pure gospel formed the basis, alike free from crude dogmatism, and from morality without a foundation; embracing redemption and its consequences, faith and its fruits — salvation combined with holiness.

Let those who doubt the good effect of such instruction, look

at this mass of children, most of whom are drawn, so to speak, from the sinks of human corruption, collected on the highways, where they were wandering as beggars, or reared from the haunts of crime. Let him observe their decency, their good manners, their open and cheerful faces — their seriousness, without constraint — and then decide. For myself, I have had the opportunity of observing for many years, the manners of students in colleges; and I should thank God if I could see half the order and propriety of demeanor among them, which I witnessed in these little vagabond beggars. The following morning, I entered the great hall, at the moment of my departure, and the lessons were not yet begun. I listened at the door before opening it, but hearing no noise, did not suspect that any one was there. I was surprised, on entering, to find twenty children there, engaged in looking over their lessons without any superintendence, and yet in perfect silence. I was humbled, in thinking of other schools, where the intervals of lessons are regularly indicated by noise and dust and quarrels. I ought to add, that the most perfect neatness reigned throughout the halls. It was at the sight of these things, that the venerable Pestalozzi, who visited the institution, in the last year of his life, exclaimed — '*Es herrscht hier ein ungeheuerer geist,*' a phrase, which scarcely any other language can translate in its full force, but which is best rendered; 'There reigns here a spirit of astonishing (or inconceivable) power.' And he was right. It is *the spirit of God!* Is not God the real founder — the real director — of institutions like this? and ought not he to receive all the praise of the results? It is this thought, which prevents my saying all I could wish of Mr Zeller. We passed an hour with him, however, which I shall never forget.

I was much gratified to find his judgment confirming what I have often felt, the evils of praise in a course of education. He does not exclude the feeling of honor, as a motive to good; but he wishes that the honor, and the source of the honor, should be placed far beyond this earth, and the society of men. He wishes that his pupils should seek to be honored by their Creator. 'This desire,' said he, 'involves no danger, for God has respect only to the humble.' Pestalozzi disliked, exceedingly, the stimulus of emulation, and wished to substitute for it, the interest of the knowledge acquired. The desire of making progress, the consciousness of having advanced, he believed to be a sufficient stimulus for a child. In order to obtain this result, he considered it only necessary to *teach properly;* that the whole secret consists in having *good methods of instruction;* and Mr Zeller believes there is much truth in this opinion.

I inquired, if this stimulus would not be applicable to some sluggish spirits. Mr Zeller observed, that there were very few who had not some other feelings, some other accessible point, which the teacher could discover, if he fully understood his art. 'I was much humbled by my own failure, in one instance' said he. 'A new pupil was sent to us, who seemed to be exceedingly stupid. I attempted to teach him the first five letters of the alphabet, but without success. My patience was exhausted, and I said, "My poor child! if, with all this trouble, you cannot learn one letter, what can we do with you? We shall be obliged to send you back where you came from." The child wept profusely. I was touched with pity, and, as a last experiment, I called another child who had just learned the alphabet. 'Come, teach your companion what you have learned!" He was more patient or more skilful than myself; for, in three days, the poor boy came to me and repeated the whole alphabet.'

In regard to the use of praise, Mr Zeller told me the children themselves had given him a lesson. He had formerly used tablets, on which he put the good and bad marks of the boys. This was continued until several children came and begged him not to give them any more good marks, for they found it was injurious to them. It was also the custom, to let the boy who had answered most correctly, go above his companions. He observed, that one of the children appeared sad when he went up, and happy when he went down. He asked the reason. 'It is not good for me to go up,' said the child; 'and it is not good for the rest to go below me; but it does them no harm to go up.' From that time, this custom was given up. That which strikes me most in these facts, is, the apparent development of the moral sentiment, and of a habit of self-examination which is not common at this age. I wish that some of those teachers who abuse emulation so much, because they are obliged to seek from without the power which they have not within, could have heard Mr Zeller illustrate this idea, which seems to me perfectly correct. There are two things, which enable the teacher to do what he pleases with his pupils — superior knowledge, and superior energy. The last is more rare than the first, and gives greater dignity. Happy are those who want it, if they can temper their character with new energy, by the influence of religion.

At seven o'clock in the evening, there was 'a *farewell assembly*,' to take leave of a young man of seventeen years of age, who was about to go away. He was a poor beggar boy, taken out of his misery four years before, and placed at Beuggen, by the friend who accompanied me. He now promises well, and

is about to enter in a useful employment. The children sung a hymn very correctly. The Inspector (Mr Zeller) explained a passage of the Bible in his ordinary manner, applying it particularly to the young man, reminding him of the blessings he had received, and giving him counsel for his future course, and praying for the blessing of God upon him. We then witnessed the supper of this large family, which was accompanied by the usual religious services, and saw the children retire, two and two, singing the German 'Good night.' I have nowhere seen so much order combined with so little stiffness, so much regularity with so few forms, or so much of the true life of religion, as at Beuggen.

MISCELLANY.

Primary Education in France.

The minister of education in France, calls annually upon the general council of each department to express its opinions and wishes concerning the state of the schools and the measures of the government. The reports returned to the minister the last year, present some encouraging features, but indicate, in general, a great degree of apathy on this subject. The reviewer, in a recent journal, observes, 'they show that education is neither understood nor appreciated. Primary instruction,' he remarks, 'is the future hope of the country; it is the seed which will produce good or bad fruits — a deficient or an abundant harvest — according to the care which is taken in preparing and sowing it. It would surprise any one to be told, that more than half the cultivators of France paid no attention either to the choice or to the preparation of the seed which they sowed. Yet this is the fact with regard to primary instruction.' Only half the councils of the department who are especially charged with watching over the state of instruction, have felt sufficient interest to express a thought or a wish on the subject. Some suggestions, however, indicate that there are minds, in some degree sensible of its importance. Three departments petition for the abolition of the great monopoly termed 'the University of France,' which, under the Bourbons, the late Abbe Gregoire observed to us was 'a great extinguisher,'* and demand liberty of instruction for all persons deemed competent. One proposes that the method of instruction adopted in the most improved countries should be studied, and

* 'L'universite! C'est un grand eteignoir!'

especially the schools for the poor in Switzerland. Two councils express the opinion, that instruction in agriculture and horticulture should be given in connection with primary schools. One, proposes the employment of itinerant instructers for districts unable to support regular schools. Several, propose an increase of pay for instructers.

At Marseilles, the schools have increased in number from two hundred and seventeen to two hundred and sixtyseven since 1829, and a school for adults has been established, which is attended by one hundred and fifty workmen. In another department, near the Pyrenees, the schools have diminished in three years, from one hundred and eightyeight to one hundred and fiftyfour.

The method of mutual instruction, has been regarded with hostility by the bigoted part of the population, as a fruit and source of heresy; and this feeling often extends to pupils of other schools. In two instances, in one department, the pupils of the school of mutual instruction were attacked by those who attended the schools of the Catholics, one of whom was sadly bruised and had an arm broken, and another killed, simply from the hatred inspired by fanaticism.

Education of Teachers in France.

We have before observed, that while the actual state of public instruction in France was much inferior to that of many other countries, measures had been adopted which would lay a solid foundation for its improvement, such as the appointment of public officers paid for devoting their whole attention to this subject, the examination of elementary books, and especially a careful provision for the education and examination of future instructers. These measures are far from being completed or extended as the state of France requires; but there is reason to hope that a firm foundation will be laid for a complete building, and that labor will not be wasted, as it too often is in our own country, by erecting a lofty fabric, which falls with the first shock, or the first period of neglect, for want of a broad basis. The number of normal schools in France is increasing. The importance of schools for female teachers is felt; and, above all, great care is taken to admit none to this office who are not qualified. As an evidence of this, we may state, that at a recent examination of teachers, sixtytwo candidates for teaching primary schools were examined, of whom fortysix were rejected, and only sixteen admitted to teach. Of these, twentytwo were rejected for writing imperfectly from dictation, and fifteen for ignorance of arithmetic. Of thirteen candidates for secondary schools, eleven were rejected and two withdrew. Care is also taken to invest the office with honor, by the manner of receiving those who are admitted. Twentyeight teachers, who had sustained the examination at Paris, were in-

vested with office before a large and brilliant assembly, at the Hotel de Ville (City Hall.) An address was delivered by the President of the Committee of Instruction, and a reply given by one of the teachers, in which the nature and importance of the office was developed. The meeting was closed by vocal music, sung by three hundred pupils of the common school.

Education in Africa.

A society has recently been formed, entitled 'The American Society for the Promotion of Education in Africa, of which Reuben D. Turner, of Virginia, is Corresponding Secretary. Its ultimate object is to extend the blessings of christian education to the benighted millions of Africa. Their first step, however, will be to encourage elementary education. It is proposed to commence with several branches of useful knowledge that are most needed, and to establish departments.—1. For Agriculture. 2. For Mechanics. 3. For Grammar, Geography and Arithmetic, and Comm rce and Navigation. Over these departments it is intended to place practical and well qualified professors; that is to say, a farmer for the first; two or more mechanics, as a shoemaker, blacksmith and hatter, for the second; and educated and scientific teachers, with a carpenter and boat builder over the third and fourth.

It is also intended to associate with this scheme, under the general superintendence of the society, common and Sabbath schools; and as the enterprise advances, and the condition of the people will justify it, to introduce the higher branches of education. Another object is to raise up and qualify teachers of common schools. All these institutions and schools, with the necessary buildings and improvements to be under the superintendence and care of a Board of Trustees in the United States. A Board of this kind, embracing friends of education from several of the various States, has already been appointed, and we wish the most complete success to the whole scheme. Should it succeed, it will do more to abolish completely the slave trade, than any other measure of the kind which has been suggested.

Morrison Education Society in China.

We have elsewhere alluded to the existence of this society. A late Chinese Repository enables us to be more particular.

This society was first proposed, not long after the death of the Rev. Dr Robert Morrison, whose character and labors in the 'Celestial Empire,' are well known and appreciated. A paper, stating the object which it was designed to accomplish, having been circulated among the friends of Chinese improvement, at Canton, and $4860 collected for the purpose, it was resolved to proceed to the complete organization of the

Society; and in September, 1836, a Constitution was adopted. The funds of the Society now amount to $5977; besides which, they have a library of 1500 volumes.

The object of this Institution, is to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language, and through this medium, to bring within their reach all the varied learning of the western world. One of the By-laws says, children of any age, of either sex, and in or out of China, may be received under the patronage of the Society; but wherever practicable, young children, six, eight or ten years of age will be preferred. The by-laws of the Society say, that the school books for teaching the children reading, writing, arithmetic, geography, and other sciences, shall always be the best that can be obtained, both in the English and Chinese languages; and the Bible is to be studied in all the schools. Teachers may be either native Chinese, or Europeans or Americans.

Teachers' Seminary, Plymouth, N. H.

We learn, that Rev. S. R. Hall, so long known as the Principal of the Teachers' Seminary, at Andover, in this State, is about to take charge of the Teachers' Seminary, at Plymouth, in New Hampshire, to be assisted by other experienced teachers. A course of Fifty Lectures on the Art of Teaching is to be given during the summer and fall terms.

Buffalo Boarding School.

A school with this name, has been recently established at Buffalo, N. Y., on large and liberal views, if we may be allowed to form an opinion from the principles set forth in connection with the printed catalogue of the officers and pupils. One thing, at least, is *promised;* which is, that moral and physical education shall receive a due share of attention. We are pleased with the prospectus of the school: time, alone, will test its practical value.

Education in the 'Corner.'

The following, is extracted from 'Sketches of the Life and Character of the Rev. Lemuel Haynes,' published by Messrs. Harpers, of N. Y. Mr Haynes' father was an African, but his mother was a New Englander. Mr H. was a man of superior abilities, and of uncommon usefulness.

The remark has been a thousand times repeated, that '*Lemuel Haynes got his education in the chimney-corner.*' This is literally true. It is well known, that chimneys among the early settlers on the western hills in New England were of a peculiar structure. They were built of

huge stones, with a broad base, occupying at least one third of the ground covered by the building. The fireplace seems to have received its form either with reference to its consuming the greatest quantity of fuel, or for the purpose of forming a kind of sitting-room for the younger members of the family. Hence the fireplace was nearly eight feet between the sides, and a full yard in depth. In one extreme was the oven, and in front of it was the long square block, which would comfortably seat the children, one, two, or three in number, as the case might require.

Such was the 'chimney-corner' where Lemuel Haynes, in his childhood, laid the foundation of his future usefulness. While his mates were sporting in the streets and even round the door, you might see him sitting on his block with his book in his hand. Evening after evening, he plied his studies by firelight, having the preceding day laid in a store of pine knots and other combustibles for the purpose. The luxury of a candle he rarely enjoyed. Here, he studied his spelling-book and psalter till he had literally devoured them. He studied the Bible till he could produce by memory most of the texts which have a bearing upon the essential doctrines of grace; and could also refer, with nearly infallible accuracy, to the book, chapter, and verse where they might be found. At length, he procured Young's Night Thoughts, and was soon able to repeat large portions of it, together with a great part of Watts' Psalms and Hymns.

All this and much more he accomplished on his block, in the chimney-corner, by firelight. At the same time, no boy in the neighborhood performed a greater amount of manual labor. Bound by indenture as a servant, he was obliged to labor hard through the day, so that the hours of the evening and the twilight of the morning, were his only time for mental improvement.

And yet he had a system. '*I make it my rule,*' said he, '*to know something more every night than I knew in the morning.*'

Infant Schools.

The following information, may serve as a kind of appendix to a more extended article inserted at page 258. It is extracted from the Sunday School Journal.

On the 22d of February of last year, an institution was formed in London under the name of the Home and Colonial Infant School Society for 'the improvement and extension of the infant school system, on christian principles, not only at home and in the colonies, but in every part of the world.' The great object of the Society, is the preparation and due training of pious and competent teachers. On the first of June, a house in Southampton street, Bloomsbury, was opened

for the purposes of the Society, and upward of thirty teachers have been since trained and placed in charge of infant schools.

Society for the Diffusion of Knowledge, in Tennessee.

This Society was formed at Nashville about a year ago. A course of lectures projected for the autumn, winter and spring, was only in part delivered. One of these lectures, given April 15, by Nathaniel Cross, we have seen. It was on Common Schools.

Mr Cross first endeavors to prove that a system of popular instruction in Tennessee is greatly needed; that it is needed immediately, and that there is no cause for delay; and that the present fund possessed by the State is sufficient to begin with. We see not how any one can resist the force of his arguments. They appear to us entirely conclusive. He next proceeds to show what sort of a system of instruction is best adapted to the wants and exigencies of the times:

This would consist, principally, in two orders of seminaries; first, common or elementary schools for all children between six and eighteen years of age; and secondly, three well endowed Teachers' Seminaries; one for each grand division of Tennessee. The individuals educated gratuitously at each of these seminaries, to be bound to devote a certain number of years to teaching within the State. Mr C. also wishes that two thirds of the surplus revenue for Tennessee, might be applied in forming another branch of the same grand scheme for the diffusion of knowledge, in the endowment of a University for the State, and an academy for each county, on a large and liberal scale. But this he does not consider like the first, indispensable.

We are glad to see our wisest and ablest men, everywhere, directing their attention and the public mind to this great subject. It is one which is worthy the efforts of the noblest patriots, the wisest philanthropists, and the purest Christians.

Seventh Annual Meeting of the American Lyceum.

The Lyceum celebrated their anniversary this year at Philadelphia, commencing on the 5th inst. under the presidency of Rev. G. W. Ridgley, of Pennsylvania, one of the Vice Presidents. Several active and very successful lyceums of that city were represented by numerous delegates, and these, with others from various associations in Pennsylvania and different States, and several hundreds of inhabitants, formed large audiences.

In the midst of the general gloom which pervaded the country to so great an extent, it was very gratifying to meet with friends of knowledge who had been engaged in the cultivation of minds in different parts of the Union, assembled to communicate the favorable results of experi-

ments, to devise new plans of usefulness, and to encourage each other to proceed with redoubled zeal. Delegates presented themselves from new lyceums; and information was given of operations carried on by advocates of lyceums and schools, in districts not before reported from.

The following, was the most important of the questions discussed at the meeting: 'what principles should be regarded by a State, in the appropriation of its share of the surplus revenue for the support of common schools?' A Lecture was delivered by Mr Espy, on 'Storms;' and others on the improvement of common education in New York, the education of the deaf and dumb, &c.

Exertions will be made to publish some of the transactions of the society. They were of so varied a character, that it is impossible to give an adequate idea of them in a brief notice like this.

The result of this first experiment in holding an annual meeting of the Lyceum out of New York, will perhaps lead to the holding of an extra meeting at Washington, or elsewhere, in the course of a few months. The society have been laboring for several years to procure the establishment of an uniform system of meteorological observations throughout the Union; and this subject they will pursue, having favorable prospects of success.

The former officers of the American Lyceum, with few exceptions, have been re-elected.

NOTICES OF BOOKS.

The Lectures Delivered before the American Institute of Instruction, in Boston, August, 1836, including the Journal of Proceedings, and a List of the Officers. Published under the Direction of the Board of Censors. Boston: American Stationers Company. 1837. 8vo. pp. 184.

Besides the Journal of Proceedings and the Annual Report of the Directors, this volume contains eight of the Lectures delivered at the Seventh Annual session of the American Institute of Instruction, viz. On the Education of the Blind, by S. G. Howe; on Thorough Teaching, by Wm. H. Brooks; on 'The House I Live In,' by Wm. A. Alcott; on the Incitements to Moral and Intellectual Well-doing, by J. Henshaw Belcher; on the Duties of Female Teachers of Common Schools, by D. Kimball; on the Best Method of Teaching Elocution in Schools, by T. D. P. Stone; on the Influence of Intellectual Action on Civilization, by H. R. Cleaveland; and on School Discipline, by S. R. Hall.

This volume comes forth, like its predecessors, in a neat dress, and is worthy the attention of every teacher. In commending it to public no-

tice, however, we write with no pleasing anticipations. Why is it, that among our thousands of teachers — to say nothing of parents — only a few hundreds can be found ready to purchase these invaluable volumes, the results, as they are, of so much experience? The fact we complain of, is not, indeed, peculiar to New England; for the sale of the Journal of Proceedings of the Western Institute and College of Professional Teachers, a similar work of great value, has been about as limited. There is something, which, to us, is very mysterious in this matter. Nearly every teacher and parent is forward enough to speak well of education and of works on education, and of the importance of diffusing the latter; and yet scarcely an individual of either class will take pains to buy a book, or take a periodical on the subject; unless it is some high wrought, or extravagant, or *very cheap* thing. The work which now records this lamentable fact was more than ten years struggling for independent existence; and even now *but* lives. But wherefore all this? is the puzzle.

Now we do not undertake to solve this puzzle. We can only say, as we always have said, that the volumes, which are yearly issued by the Institute, ought to be in every teacher's library, and be studied. We cannot make them buy them or read them, if we would. People will, of course, buy and read what they please, whether of the solid or the trifling, whether of the valuable or the pernicious.

The only drawback, which we perceive on the excellency of this beautiful volume is in regard to the Journal of Proceedings. There is an omission — whether by accident or intention we know not — of some things not by any means secondary in importance to those which are inserted.

THE READER'S GUIDE, Containing a Notice of the Elementary Sounds in the English Language; Instructions for Reading both Prose and Verse, with numerous Examples for Recitation, and Lessons for Practice. By JOHN HALL, Principal of the Ellington School. Second Edition. Hartford: Canfield & Robins. 1837. 12mo. pp. 333.

This work is in four parts. Part I. contains an analysis of all the simple sounds in the English language, with remarks on accent, faulty utterance, and words and phrases of difficult pronounciation. Part II. treats of Phrases, Inflections, Cadence, Interrogative Sentences and Euphosis. Part III. is Prosody, which the author thinks more properly belong to class books for reading, than to manuals of grammar. Part IV., or nearly threefourths of the work, consists of Lessons in Prose and Poetry for exercise.

There is much in this book which is truly praiseworthy. Though Mr H. rejects the idea of taking into consideration his personal experi-

ence as a teacher, in deciding on its merits, yet we think it would be difficult for those who know him not to do so. But it is not necessary. The book has other merits. The style, and length, and spirit, and moral tone and tendency of the selections, are just what, in our view, they should be; and if as the author insists, in his Preface, it is idle to think of providing separate reading books for the different grades of readers, above those who call their words with fluency, we do not know that a class book has appeared, better adapted to this purpose. On this latter point, however, we doubt the soundness of his principles. Our own experience — for to it we cannot refrain from appealing — leads us to a very different conclusion. *We* think variety, even of text books, *useful* to the same class, in almost any branch whatever; but in reading books, especially for pupils at different stages of their progress, we regard it as almost *indispensable.*

On one point, however, we think the system of Mr H. quite objectionable. We allude to the plan of designating, in the exercises, the proper inflections. It seems to us too arbitrary. For a single lesson, or for one or two or even half a dozen lessons, the marks may be useful. Further than this we would not go. Some have had doubts of the utility of the numerous pauses and other marks, scattered through the pages of most if not all our English composition. They certainly aid in determining the sense, but we are much mistaken if they do not tend to render the young reader's performances, at school, stiff and mechanical. Yet when we come to add to these, the rising, the falling and the circumflex inflections, is there not danger that we shall embarrass and confound him?

THE CLERK'S GUIDE, or Commercial Correspondence; Comprising Letters of Business, Forms of Bills, Invoices, Account Sales, and an Appendix containing Advice to Young Tradesmen, and Shopkeepers, Equation of Payments, Commercial Terms, &c. By B. F. FOSTER, Author of a 'Treatise on Book Keeping,' 'Elementary Copy Books,' &c. Boston: Perkins & Marvin. 12mo. pp. 251.

The author of this work, expresses the hope, that it will not only be useful to clerks, young tradesmen, and merchants, but to others. He says, that if it were 'adopted in our higher schools and academies as a text book, and copied by the pupils, it would have a tendency to give them an insight into the business of the counting house, and to impart a knowledge of the phraseology and technicalities peculiar to mercantile correspondence.' We believe so; and we believe, too, that the time of the pupils would be more profitably employed in *transcribing* these letters than in writing scraps of poetry, as specimens of improvement in penmanship; though we cannot help thinking, that for the pur-

pose last mentioned, the ingenious teacher will be likely to devise a way still 'more excellent.'

He is very little acquainted with the correspondence of mercantile men, or grossly ignorant himself, who has not been a hundred times pained at the mistakes and misapprehensions which have arisen, and the losses which have been sustained for want of just such information as it is the object of the work before us to communicate. We are confident, that while the thousands of young men in our schools would be benefited by a practical acquaintance with the forms of correct business, no loss would be sustained by any. There is no man in the community whose profession or occupation is at ever so great a remove from commercial pursuits, 'who, by copying the letters in a fair, neat, running hand,' may not do much towards attaining a correct, 'easy style of correspondence. 'We scarcely know how it is; but the introduction of bills and accounts, and names and dates, into a pupil's correspondence, does more to perfect him in this useful branch than almost anything else; and we might add too, does more, in the same time, than anything else, to improve his handwriting.

Our young men come from our schools, excellent as many of these schools are, so poorly adapted to the demands of practical life, in any of its departments, that we have sometimes been almost disposed to join the honest, good-natured but unlettered Dutchman, and say, that 'schools do no good.' However, it is not necessarily so. Nor is this the actual result. Our schools, high and low — from the infant school to the university — are the pride of our country; and he who denounces any class of them knows not what he does. But it would certainly be a great improvement, could means be devised to make them bear more directly upon the wants of practical life; and therefore it is, if for no other reason, that we hail the feeblest effort to remove, in this respect, existing abuses. As a remedy in part, we regard Foster's Clerk's Guide as singularly and happily adapted; and we hope its appearance will be extensively welcomed.

A Concise Treatise on Commercial Book-Keeping, Elucidating the Principles and Practice of Double Entry, and the Modern Methods of Arranging Merchants' Accounts. By B. F. Foster. Second Edition. Boston: Perkins & Marvin. 1837. 8vo. pp. 200.

The reply of an ancient philosopher has been often and justly admired who, when asked in what it was fit that a boy should be instructed, replied, 'In those things which he will need to practise when he is a man.' This principle has, undoubtedly, been sometimes perverted to the defence of a narrow system of utility in education — a system in which

the cultivation of the higher intellectual faculties is neglected, as affording no immediate pecuniary returns. The essential elements of a useful education will, indeed, be estimated differently, according to the intellectual character, and the peculiar habits and pursuits of those by whom the term is employed. To a commercial community, whatever adds to the accomplishments of the merchant will be viewed as peculiarly practical, while among a manufacturing or an agricultural people, the same character will be ascribed to everything which tends to qualify young men to engage advantageously in these employments.

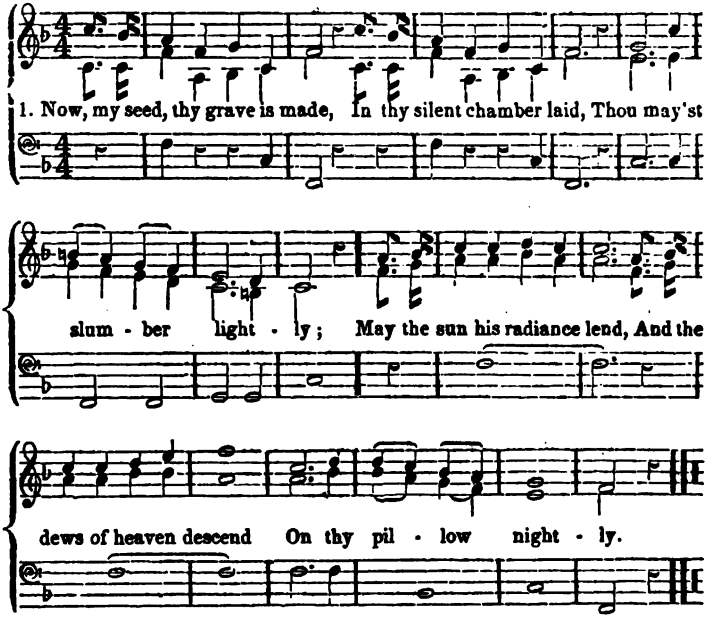
There are, however, some branches of education, which, by common consent, enjoy the distinction of being accounted alike useful and indispensable to all men, whatever may be their profession or pursuit. Such, for instance, are the arts of reading and writing, common arithmetic, and the elements of geography. To impart a knowledge of these branches is the great purpose for which the common school system of this country was established, and this, so far as intellectual education is concerned, must ever continue to be its leading object.

Among those branches which are second only in importance to those above enumerated, and which ought, consequently, to be engrafted upon the common school system wherever circumstances will permit its enlargement, must, without doubt, be reckoned the art of Book-Keeping. In its simplest form, indeed, it is scarcely inferior in importance, to the branches before specified, for who is there, who in the course of his life, whether it be longer or shorter, has no occasion to record for memory his dealings with others? In its more abstruse principles and higher applications to the complicated affairs of the merchant and the manufacturer, if the number who have occasion to practice it is less, it is still, of very great importance; and the necessity of some knowledge of it as a qualification of those who aspire to eminence in any branch of business is sufficiently obvious. We anticipate, therefore, with confidence, that the time will come, when the elements of this art will be taught in all our common schools, and when, in our higher seminaries, a perfect knowledge of the system will be generally acquired.

To aid in the accomplishment of the latter purpose, the treatise of Mr Foster appears to us exceedingly well adapted. It contains, besides the necessary forms and entries, which are very plain and intelligible, full and clear explanations of the mode of keeping books, according to the most approved system. In the publication of such a work, Mr Foster has done a very important service to the public, and the rapid sale of the first edition is evidence of the high estimation in which it is held by the mercantile community.

SOWING SEED.

Furnished for the Annals of Education, by Lowell Mason, Professor in the Boston Academy of Music.



2

Couldst thou speak, thou gentle one,
Couldst thou feel what I have done,
Thou wouldst whisper, weeping;
Ah, green earth and bright blue skies
Never more may greet my eyes,
All in darkness sleeping!

3

Yet sleep on, thou seedling dear,
Sweetly sleep, nor dream of fear,
Soon, from slumber waking,
Once again shalt thou behold
Morning sunlight bright as gold,
O'er the green earth breaking.

4

I at last must sink like thee,
Hands of love shall bury me,
Heaping cold earth o'er me;
But when God from yonder skies
Bids the slumbering dead arise,
I shall wake to glory.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JULY, 1837.

POPULAR EDUCATION IN SWEDEN.*

EDUCATION in Sweden may be divided into three different classes, viz., 1*st*, *General education*—2*d*, *General scientific education*—3*d*, *Private education in different objects of industry.* The first mentioned are the schools in which children receive the first rudiments of education. The second is divided into grammar schools and universities. The third consists in academies, the aim of which is a practical knowledge, as far as regards private or public occupations and business, in which the aid of the sciences may be required.

The first class of schools is properly only intended for those who wish to carry on various trades, and whose aim is to attain that general knowledge, which, next to the study of religion, is requisite and useful in business, where a higher degree of cultivation is not wanted. The different studies here imparted are those of the Christian religion, writing, Swedish grammar, mathematics, history, and geography.

The grammar schools, again, are to prepare the rising generation for a higher degree of scientific learning, by which they may be admitted into civil offices; but they must, however, be publicly examined at some of the principal colleges of the country. These schools are divided into three sections, viz., *grammar schools* (in the more limited sense,) *seminaries, and universities.* In the first of these the studies are, the Christian religion, writing, Swedish grammar, Latin, Greek, and Hebrew, theology, mathematics, history, geography, and some superficial knowl-

* This is part of article originally intended for the American Lyceum, and afterwards inserted in the American Monthly Magazine. We believe it will be found an article of more than ordinary interest, especially when it is known that it was written by Mr C. D. Arfwedson, a native Swede.

edge of natural history. In the seminary the same studies are continued, with the addition of philosophy, physics, and the French and German languages.

As the university is the principal seat of learning in the country, it has been considered proper to fix the quantity of knowledge required of every student at his entrance in the university, viz., 1st, In divinity, to comprehend and explain the book on theology, used in all the schools. 2d, In the history of the church, to explain the compendium used at the seminary. 3d, In Latin, to translate correctly the Classic authors read at the seminary, to write the Latin tongue tolerably well, and to have some knowledge of the Greek and Roman mythology. 4th, In Greek, to translate according to grammatical rules, into Swedish and Latin, parts of the New Testament and the profane authors, which have been read at the seminary. 5th, In Hebrew, to explain at least the first nine chapters of Genesis. 6th, In mathematics, to be perfectly well acquainted with the rules of geometry, according to the 1st, 5th, 6th, and 11th books of Euclid, and a profound knowledge of arithmetic. 7th, In philosophy, a clear idea of logic, and besides, to know all the different elementary principles of philosophy studied at the seminary. 8th, In history, to be well acquainted with the Swedish from the earliest periods, and to have a general knowledge of the ancient as far as the middle age, and the principal epochs of modern history. 9th, In geography, to explain the globe, the maps of the European States, and the other parts of the world; and finally, in historical respects, to possess a sufficient knowledge of the geography of the old world. 10th, In physics, and in natural history, the student is to relate, in a satisfactory manner, all the lectures which have been read in the inferior schools during his stay there. 11th, He must pronounce well, and, with the assistance of a dictionary, construe the French and German languages.

The first class of schools were originally intended for those who were to become tradesmen, but they have not been attended with the success in this country which was expected. During the last ten years they have continually declined, while the grammar schools have been increasing in great numbers. According to calculations made, it seems that the number of disciples in the former is, in proportion to the latter, as 1 to 4, and among the pupils who enter the first class of schools not two-thirds commence any trade. Although this can be accounted for by many different reasons, yet it must indeed be alleged that it arises from one in itself very fortunate source, viz.: the rising cultivation and improvement of the nation. For the more en-

lightened part of the population they have lost their importance, because they are not learned enough; and among the common people they are not considered as answering the purpose of public schools, because they are not adequate to the different wants of different places, but every where impart the same studies. The consequence is, that persons of education and fortune suffer their children, at least in the beginning, to study the classics, although they are not intended for any learned or civil office; and therefore place them in the grammar schools. It is natural, as society improves, and knowledge not only is required in private and public life, but respected and rewarded, that in the same degree will it be the desire of all classes of parents to impart such useful knowledge to their children as may enable them to enter any career which will lead them on to preferment and emolument. It is in our grammar schools where the foundation of this knowledge is laid, if not always acquired, in a very eminent degree; and if these schools gain confidence by gradually becoming improved establishments of education, it must always be looked upon as a very happy omen of the day. For my part I can never approve of the injudicious system of education at present so much in vogue, that of determining the future business or employment of children yet in the cradle. To instil into their minds rational principles and useful knowledge. is undoubtedly to give them the best education. It seldom happens in our northern climes that a youth 10 or 12 years old, develops his faculties so as to determine for what future vocation or profession he is fit, nor can he consult his own dispositions in making a judicious choice before he has attained a maturer age. And if he had been educated at a grammar school, or even at a seminary, he will not be less fit for trade or business, or any inferior civil office, than if he had been brought up at a common public school.

Another cause of the decreasing number of scholars at these schools is, that children who are destined to become tradesmen very often are educated at home. It occurs every now and then that a parent himself instructs his son in the trifling studies that are imparted at the public schools; and it still oftener happens that some private individual in the neighborhood undertakes the office of teacher. Children are thus instructed in what relates to their future occupations, whatsoever they may be, and much time is saved which can otherwise be usefully employed by the scholar. By these means schools are avoided which do not in every respect answer the purpose, particularly as the object of the parents may be gained in a shorter and less expensive manner.

According to the last calculation, we have now in this country 32 public schools, and 1443 scholars. The average number during the last 5 years, of scholars who entered school, was 1500, and about 1300 of those that left. They have mostly been under the age of 14, and only about one-twelfth part from 15 to 20 years old.

The number of grammar schools is about 42, with 2934 scholars; and during the last 5 years the average number of those who entered has been 2400; and 2100 those who left. The greater part of them, or almost three-eighths of the whole, are under 10 years of age; one-half from 10 to 15 years old, and one-eighth above this age.

In the seminaries, which as yet only amount to 12 in number, there are 694 scholars. On an average of the last 5 years, 750 have entered and 620 left school; three-fourths of which were from the age of 15 to 20, about one-sixteenth above 20 years, and the rest under the age of 15.

The number of scholars in Sweden is at present 5071, or comparatively to the whole population of the country, as 1 to 570.

The teachers in pay amount to about 400, and the ushers to 150. The salaries are defrayed by the State; and the sum total of the elementary establishments of learning in Sweden amounts to about 150,000 ricksdales banco, or 56,250 dollars. These salaries are generally paid in grain—partly rye and partly barley. A lecturer at a seminary receives about 120 barrels, which amounts to about 250 dollars a year. Tutors in the lower classes have no more than two-thirds, or sometimes only one-half of this sum; and many a young teacher's emolument is no more than 25 barrels a year, or what is equivalent to 50 dollars.

It must be obvious to every body that these salaries are much too small and insufficient, notwithstanding the moderate expense of living in Sweden, compared to that of other countries. The efficacy of public establishments of learning, whatever may be their aim or organization, depends chiefly on the ability, zeal, and activity of the teachers, and on the means of instruction which they have in their power to bestow. In order to induce men of merit and ability to undertake this hard task, which, on account of its uniformity, so often becomes tiresome and tedious, it is the duty of the State to reward their laborious zeal by fixing such salaries as are not only sufficient for the support of individuals whose wants are few, but for the respectable maintenance of teachers who have families to provide for. The committee which was appointed by government three years since to examine into the state of public learning in this country, declar-

ed that the salaries of the teachers required an additional sum, equal to that already granted, or 150,000 ricksd. banco more; but until this day no notice has been taken of the matter.

The only thing in which the scholars contribute to the support of the public schools, is in the repair of the buildings and in materials. In towns these expenses are defrayed by the inhabitants of the place, but in the country by different taxes on the diocese, under the management of the bishop and clergy. The single expense to which the boy is subjected, is a trifle to the library; by parents of fortune, this is however always tendered in the more liberal form of a present, not to the school but to the teachers, who by these means receive a small addition to their insufficient income. It may therefore be affirmed, and with reason, that the Swedish schools have at least that advantage, that the pupils are instructed without any considerable expense.

As to the modes of instruction, there are in Sweden two which entirely differ from each other, and about the merits of which even to this day violent disputes have arisen. We shall call them the old and the new methods of instruction. In the old, the scholars in each class are instructed in all the various branches of learning by a single teacher, who has nothing to do with the instruction of any other class but his own. All the pupils receive every day equal tasks, without the least consideration as to their superior or inferior faculties. The advancements from one class to another take place but once a year, according to their general progress in all the different studies.

The other, or the new method, differs chiefly from the preceding, so far, that each teacher instructs in one single branch of learning in all the different classes from the first to the last; or in one word, the plan is here so organized, that each branch of learning may be acquired by each scholar, independent of one another; and the boy is thus able to improve or advance in any particular science without being retarded by ignorance in another. The scholars are not consequently obliged, at certain periods of the year, to undergo their examination in all the requisite sciences at once, nor to wait for one another; but every one may, whenever he pleases, take his examination in any particular science that belongs to his class, and so advance to the next division, where he may continue the studies with the scholars in that class, although he remains in the inferior division until he has gone through all the different studies belonging to that class. The result of this method is, that the studies being numerous, each teacher is obliged, in order to gain time, to instruct in all the classes at once, and consequently employ in the lower classes,

as assistant teachers, the disciples of the higher; or with other words, follow the Lancasterian system.

According to the old method, no notice whatever is taken of the superior or inferior faculty of comprehension displayed by the scholars in the different sciences. This plan seems to have arisen from the supposition that all children are born with an equal faculty or facility of comprehension, and that they resemble the *tabulæ rasæ* on which the teacher delineates various information, but on all in the same order and proportion. The consequences of such a supposition have long been known, although it has not been observed that the fault lies in the principle of the school, which, according to my idea, is in direct opposition to human nature; and it must undoubtedly be admitted that genius and faculty of comprehension are entirely different in different beings. Parents may certainly be convinced of the efficacy of public schools in preference to private; but it happens, however, very often, that children remarkably distinguished are kept back in their progress on account of their dull and lazy fellow-scholars, who cannot keep pace with them. Is it to be wondered at, that a boy who is thus checked in his progress, not only by the laziness of his companions, but by the improper forms which impede instead of improving his abilities, should at last be transformed into a mere machine? It has not been denied, even by the advocates of the old method of instruction, that almost twice the time is required in order to attain knowledge in such a school, compared with what is necessary in those established on another principle; but they defend it by affirming that this slowness is necessary in our schools, because it agrees with the Swedish national temper, and because the intellectual civilization in our cold country must advance according to the slow progress of nature in such northern climes. Without entering into any examination on this subject, I shall only remark that the principle which seems rather to impede than to advance the progress of education, is at least an injustice to those youths who frequent the public schools, as it is contrary to the aim of private instruction, which is to regulate the progress of the disciple according to his ability; the consequence of which is, that young men of twenty years must rank with those of fourteen, and perhaps afterwards be outrun by them in the service of the State.

In order, therefore, to form a brief and concise idea of the old and new methods, it may be observed that, as the elementary instruction is as a link between the paternal tuition and the university education, (because the elementary schools receive the boys from the parents and retain them till they go to the univer-

sity,) so the old method seems to preponderate towards maintaining a semblance with parental cares; whereas the new method may be considered in a certain degree as a preparatory introduction to an academical education. The fundamental idea of the old method, respecting the elementary instruction, is, that the boy requires a teacher, who, having the charge of his education, bestows on him at the same time a parent's care and tenderness. But according to the new method, the teacher is merely considered an instructer, and the principal object in view is to give animation to each branch of study, by not allowing any teacher to instruct in more than the one science which he prefers, knows, and loves. It might, perhaps, be maintained that the first system is more suited to the character of early elementary education, and more corresponding with that age in which parental care and instruction are so closely united that their limits can hardly be determined. Experience, however, has proved that the new system produces very different effects on the mind of the child, from the old; and it must be allowed without contradiction, that it inspires the boy with an ardent desire to study with diligence, and a wish not to be inferior to the others; this leads him to a habit of accomplishing his duty with pleasure, to a readiness in assisting his school-fellows, and finally to respect merit—thus creating at length within him that disposition of mind on which all religious and civil virtues are founded. But I fear the same results are not to be expected from the old method, as it is formed on wrong ideas respecting the intellectual and moral capacities of human nature. It cannot be doubted, that a system, which wants liveliness in the instruction will make children indifferent to honor as well as to disgrace, with a feeling of contempt for greater merit than their own, and hatred to the school, producing also an indifference to their teachers; a disposition of mind capable, if suffered to gain ground, to destroy the best moral qualities. According to this method, fear seems to be the principal stimulus to assiduity in the children; and corporal punishment, awe, and subjection, unavoidably necessary in forwarding their studies and progress. It is, moreover, contrary to the feelings of the human heart to love those on whom we entirely depend, and attachment can only exist among free persons. Experience has unfortunately too long convinced us, that aversion and fear have generally been the predominating feelings of the child towards the school and teacher. How often do we not hear persons in riper years regret having shunned the school and deluded their teachers, during their infancy? This only proves that the school was as little loved as the teacher. I am consequently of opinion,

that in regard to the moral influence of the different systems, the new method is in a great measure preferable to the one at present most adopted. A school established on the principles of the former, resembles a young republic, in which every thing is in activity, where everybody endeavors to rise, where industry and genius are preferred to laziness and inability, and where merit takes its natural seat; whereas our old schools may be compared to a state in which every thing depends on one man, where all are equally high and equally rich, and where there is no emulation, and where civic virtues do not thrive.

There have been latterly in this country, as well as all over Europe, great disputes respecting the absolute necessity of classical schools. It has been maintained that the old languages take up too much time, at the expense of more useful knowledge and of the modern languages; and that there is still too much veneration and prejudice in favor of the Greek and Latin. This complaint was general in Germany more than 100 years ago, and gave at that time rise to the establishment of the *Philantropines* as they are called, who for some time seemed to prevail in Europe, but who, however, at last have come into discredit in Germany as well as in this country. Yet, in acknowledging the superiority of the present European literature, and its gradual progress towards higher degrees of perfection, it must be admitted that it derived its origin from the Ancients, and is partly founded on the spirit of Christianity, and also partly owing to the Greek and Roman cultivation. The development of moral improvement through all its changes resembles a *continuum*, a chain of progressve amelioration. Such a connexion exists in particular between the two principal epochs of European cultivation, viz., the ancient and modern; both these, notwithstanding their essential difference, relate absolutely to one another, and distribute reciprocal light. As the study of the perfect statues and paintings of the Ancients inspires, improves and elevates the young artist, so has the solid learning of the old languages and classical literature, an important influence in the development of the human mind. To conclude, therefore, a finished education in the true sense of the word, requires an intimate acquaintance with both, and I hope it will never be discontinued in our academies.

Such, if I am not too much mistaken, are the two systems existing in our schools. The principal error is in their organization, that each disciple must study too many heterogeneous objects at once, which ought to assist each other and contribute to a general education, but which produce only a confused chaos of imperfect knowledge. It is impossible to study at once, with

pleasure, and interest, three ancient and three modern languages—mathematics, theology, philosophy and physics. Some of these must be preferred by the disciple, but he is not allowed to devote himself to any one in preference. He is compelled to read each with the same assiduity, and in consequence of this compulsion, he will at last become indifferent to all. He has but one aim for all his studies, that of getting through the school. He learns his task for the day, and practises early the art of learning fast, in order to forget as fast. The same practice follows him to the university, where he has to take collective examinations, and where he must study not less than twelve different sciences at once. He has then no other resource than here also to get through his tasks as quickly as possible, and in this manner educated, he enters upon the career of public office. Not one single science will henceforth occupy him during his hours of leisure. With the university he has likewise abandoned study. The classics which he read at school, remain now covered with dust on his shelves. Newspapers and novels are all that he reads, and superficiality is stamped on his actions.

DR GREGORY ON PHYSICAL EDUCATION.

We are fully resolved on presenting to our readers, from time to time, the opinions of distinguished physicians and physiologists on the various topics which fall within the range of this journal. We would once more observe, that we do it partly for the sake of showing that, so far as our leading principles are concerned, we teach no heresy, but only plain old-fashioned truth.

Dr Gregory was a distinguished professor and practitioner of medicine in Edinburgh in Scotland; and also a professor of medicine and philosophy at Aberdeen. He was elected to the latter office at the early age of twenty years. He was also first physician to the Scotch king. Dr G. was the author of several valuable works, from one of which, published in 1765, we make the following extracts, on the management of children. We would not, however, be supposed to concur with Dr G. in every minute point; but we do in his leading principles.

Cleanliness. It is of the utmost consequence to children's health to keep them perfectly clean and sweet. The inhabitants of the Eastern countries, particularly Turkey, and the natives of America, are extremely attentive to this. The confined dress of our infants renders a great degree of attention to

cleanliness peculiarly necessary. The close application of any thing acrid to the delicate and smooth skin of an infant, gives a very speedy irritation, and is one of the most frequent causes of children's crying.

Sleep. Children require a great deal of sleep, particularly in early infancy, nor should it ever be denied them. If they are allowed to be in constant motion when they are awake, which they always choose to be, there will be no occasion for rocking them in a cradle; but the sleep which is forced by exhausted nature, sinking to rest after long fits of crying, is often too long and profound.

Food. The mismanagement of children is principally owing to over-feeding, over-clothing, and a want of exercise and fresh air.

If they were regularly fed only thrice a day, at stated intervals, after they are weaned, the signals of returning hunger would be as intelligible as if they spoke; but while they are crammed with trash every hour, the calls of natural appetite can never be heard.

Their food should be simple and easy of digestion. After they are weaned till they are three years old, it should consist of plain milk, panada, well fermented bread, barley meal porridge; and at dinner, plain light broth with barley or rice. All kinds of pastry, puddings, custards, &c., where the chief ingredients are unfermented flour, eggs and butter, though generally thought to be light, lie really heavier on the stomach than many kinds of animal food. If children, along with an effeminate education (in other respects) are pampered with animal food, rich sauces, and such other diet as overcharges their digestive powers, they become sickly, as well as weak.

Drink. Fermented liquors of every kind, and all sorts of spiceries, are improper. They give a stimulus to the digestive powers which they do not require, and by exciting a false appetite, overcharge them. Their drink should be pure water.

Clothing. The practice of putting many clothes on children, indulging them in sitting over the fire, sleeping in warm rooms, and preserving them from being exposed to the various inclemencies of the weather, relaxes their body, and enervates their minds. It is a great mistake to think a new born infant cannot be kept too warm. From this unfortunate prejudice a healthy child is soon made so tender that it cannot bear the fresh air without catching cold.

A child cannot be kept too cool, and loose in its dress. It wants less clothing than a grown person in proportion, because it is naturally warmer, as appears from the thermometer. This is universal among animals.

They should have no shoes or stockings, at least till they are able to run abroad. They would stand firmer, learn to walk sooner, and have their limbs better proportioned, if they were never cramped with ligatures of any kind.

Exercise. The active principle is so vigorous and overflowing in a child, that it loves to be in perpetual motion itself, and to have every object around it in motion. This exuberant activity is given it for the wisest purposes, as it has more to do and more to learn in the first three years of life, than it ever has in thirty years of any future period. We should indulge this active spirit and restless curiosity of children, by allowing them to move about at their pleasure. This exercice gives strength and agility to their limbs, and vigor to their constitutions.

They should be allowed and encouraged to handle objects from their earliest infancy, and to approach them themselves as soon as they are able to move on their hands and knees. It is only by touch that we acquire just ideas of the figure and situation of bodies, and therefore we cannot be too early accustomed to examine, by this sense, every visible body within our reach.

Air. Cities are the graves of the human species. They would perish in a few generations, if they were not constantly recruited from the country. Every circumstance points out the country as the proper place for the education of children. The purity of the air, the variety of rustic sports, the plainness of diet, the simplicity and innocence of manners all concur to recommend it.

Crowding children together in hospitals is extremely pernicious to their health. But it is still more pernicious to confine them, before they have attained their full growth and strength, to sedentary employments, where they breathe a putrid air, and are debarred the free use of their limbs. The usual effect of this confinement is, either to cut them off early in life, or to render their constitutions weak and sickly.

The insatiable thirst for money not only hardens the heart against every sentiment of humanity, but makes men blind to that very interest which they so anxiously pursue. The same principle of sound policy which makes them spare their horses and cattle till they arrive at their full size and vigor should determine them to grant a little respite to their children.

Habits. The delicacy and luxury of modern education destroy the foundation of native vigor and flexibility. All that class of diseases which arise from catching of cold, or a sudden check given to the perspiration is found only among the civilized part of mankind. A hardy education would make us all equally proof against the bad effects of such accidents.

The greater care we take to prevent catching cold by the various contrivances of modern luxury, the more we become subjected to it. We can guard against cold only by rendering ourselves superior to its influence. There is a striking proof of this in the vigorous constitutions of children braced by the daily use of the cold bath; and a still stronger proof in those children who go thinly clad, and without stockings or shoes in all seasons and weathers.

Nature never made any country too cold for its own inhabitants. In cold climates she has made exercise and even fatigue habitual to them, nor only from the necessity of their situation, but from choice; their natural diversions being all of the athletic and violent kind. But the softness and effeminacy of modern manners has deprived us of our natural defence against the diseases most incident to our own climate, and subjected us to all the inconveniences of a warm one, particularly to that debility and morbid sensibility of the nervous system which lays the foundation of most of our diseases.

Education. The most important possessions that can be secured to a child are a healthy and vigorous constitution, a cheerful temper, and a good heart. Most children either die very soon, or drag out an unhappy life, burdensome to themselves, and useless to the public. There is nothing to hinder a child from acquiring every useful branch of knowledge and every elegant accomplishment suited to his age, without impairing his constitution; but then the greatest attention must be had to the powers of his body and mind, that they neither be allowed to languish for want of exercise, nor be exerted beyond what they can bear. Nature brings all her works to perfection by a gradual process. Man, the last and most perfect of her works below, arrives at his by a very slow process. Nature seems particularly solicitous to increase and invigorate the bodily powers. One of the principal instruments she uses for this purpose, is that restless activity which makes a child delight to be in perpetual motion.

The faculties of the mind disclose themselves in a certain regular succession. The powers of imagination first begin to appear by an unbounded curiosity, a love of what is great, surprising, and marvellous, and, in many cases, of what is ridiculous. The perception of what is beautiful in nature does not come so early. The progres of the affections is slower: at first they are mostly of the selfish kind, but, by degrees, the heart dilates, and the social and public affections make their appearance. The progress of reason is extremely slow. In childhood the mind can attend to nothing but what keeps its

active powers in constant agitation, nor can it take in all the little discriminating circumstances which are necessary to the forming a true judgment either of persons or things. For this cause it is very little capable of entering into abstract reasoning of any kind till towards the age of manhood. It is even long after this period before any justness of taste can be acquired, because this requires the most improved use of the affections, of the reasoning faculty, and powers of imagination.

If this is the order and plan of nature for bringing man to the perfection of his kind, it should be the business of education religiously to follow it; to assist the successive openings of the human powers; to give them their proper exercise; but to take care that they never be overcharged. If no regard is had to this rule, we may indeed accelerate the seeming maturity of our faculties, as we can rear a plant in a hot-bed; but we shall never be able to bring them to that full maturity which a more strict attention to nature could have brought them to.

This is, however, so little observed in the education of children of better fashion, that nature is, almost from the beginning, thwarted in all her motions. Many hours are spent every day in studies painfully disagreeable, that give exercise to no faculty but the memory, and only load it with what will probably never turn to either future pleasure or utility.

Some of the faculties are overstrained, by putting them upon exertions disproportioned to their strength; others languish for want of being exercised at all. No knowledge or improvement is here acquired by the free and spontaneous exertion of the natural powers: it is all artificial and forced. Thus health is often sacrificed, by the body being deprived of its requisite exercise, the temper hurt by frequent contradiction, and the vigor of the mind impaired by overstraining. The age of cheerfulness and gaiety is spent in the midst of tears, punishments, and slavery; and this to answer no other end but to make a child a man some years before nature intended he should be one.

It is not meant here to insinuate, that children should be left to form themselves, without any direction or assistance. On the contrary, we are persuaded they need the most watchful attention from their earliest infancy, and that they often contract such bad health, such bad tempers, and such bad habits, before they are thought proper subjects of education, as will remain with them, in spite of all future care, as long as they live. We only intended to point out the impropriety of precipitating education, in forsaking the order in which nature unfolds the human powers, and of sacrificing present happiness to uncertain futurity.

There is a kind of culture that will produce a man of fifteen

with his character and manners perfectly formed: but he is a little man; his faculties are cramped, and he is incapable of further improvement. By a different culture he might not perhaps arrive at his full maturity till five and twenty; but then he would be by far the superior man, bold, active, and vigorous, with all his powers capable of further enlargement.

The business of education is indeed a very difficult task. It requires an intimate knowledge of nature, and great address, to direct a child, before he has reason to direct himself, to lead him without his being conscious of it, and to secure the most implicit obedience, without his feeling himself to be a slave. It requires such a constant watchfulness, such inflexible steadiness, and at the same time, so much tenderness and affection, as can scarcely be expected but from the heart of a parent.

INTERIOR OF A SCHOOL ROOM.

We have recently visited a part of the Primary Schools in Boston. While some of the rooms occupied by these schools are comparatively excellent, at least in many respects, others, like the New England school houses generally, are defective. One, in particular, is quite faulty; and as the fault is very common, among us, it may be worth while briefly to notice it.

The room is twenty feet square and about nine in height, and is sometimes occupied by nearly a hundred pupils; though at present the number is much less. No provision is made for ventilation, by holes in the ceiling, nor can the windows even be lowered from the top. True, the lower half of the window may be raised in the old fashioned manner; but every one knows the inconveniences of this practice. The single one—that of exposing the pupils to currents of cool or cold air—is usually deemed sufficient to keep them closed.

When the school does not contain more than 40 or 50 pupils, its unusual size, for a city, prevents the air from becoming quite intolerable; though even then the teacher is seldom free from colds. But when the number is greatly increased, the sufferings—the head ache and other bad feelings—of both teacher and pupils, are very great.

We are sorry to find these school houses, which ought to be as healthy as our dwellings, so often the fountains of numerous diseases, and of much loss of time, money, and health. We do not hesitate to say that the money which is paid in New Eng-

land, every three years, for the medicine and medical attendance of those whose sickness is caused directly or indirectly, by bad or defective school rooms, would build new houses on the most commodious plan, for every district. And this, too, as might be seen, without including, in the estimate, the time of the sick or their attendants.

But we have a few other faults to mention. There was not a bench in the school room with a back to it. In order to remedy, in part, this evil, the teacher had placed the seats around the sides of the room, so that the pupils could rest their backs against the walls. This is not as it should be; for the supports of the back, whether we sit in a chair or on a sofa or bench, should never come higher than the shorter ribs. Besides, when the school which we visited is large, a part of the pupils cannot be accommodated even in this manner, but are obliged to sit on benches placed in the interior of the room.

There are other defects. The teacher has no desk. She has been in the school three years, and during the whole time has never been furnished with any thing in the shape of a desk or a table. She just furnishes herself with a stand, about half large enough for her purposes, and moves on without much complaint. There are two chairs, but one of them is broken, and the other is scarcely fit to sit in. On one side of the room is a closet for books, but it is not half large enough.

But the greatest need of the teacher, in regard to furniture or fixtures, is a black board. For this she says she has repeatedly asked the Committee, but thus far to no purpose. We are surprised at this. It is common for Committees to require the teachers, when they make out their usual reports, to state any little wants of this kind; and it is equally reasonable that they should be supplied.

But here, in the city of Boston, a young lady has been toiling for years—sometimes in the midst of a hundred pupils from three to seven years of age—and though she has repeatedly asked for it, has never been furnished with so well known an implement of instruction as a black board! We make no comments; for none are needed.

We have one thing, however, to state, in conclusion. We were informed by the teacher—and cannot doubt the correctness of the information—that during the whole three years of her labors in this shool, no parent or guardian of her pupils has ever entered the school room to sit down and witness the exercises, for a single half hour; unless at the regular public examinations. Now can these parents all be ignorant of the indispensable necessity of manifesting a sympathy with their chil-

dren? Or do they suppose it is in human nature for pupils in school to love their studies, as a general rule, while they find no adult individual in the wide world, except their teacher, who takes interest enough in their progress to ask them a question respecting it?

INSTRUCTION OF TEACHERS.

From the Report on the state of Education in Great Britain, which we have mentioned in a former number, we extract the following results of examinations before the Committee on the subject of the education of teachers. How much of it is applicable to the condition of our own country will of course be determined by each reader for himself.

The following is from the testimony of Mr Henry Althans, Lord Russell being in the chair.

'Is it your opinion that an improvement in the race of schoolmasters would be highly beneficial, and is much required?

It is, I think, the chief thing that would render education more effectual.

What length of time should you conceive necessary for training a competent master?

I should think two years, to give him a sufficient insight into the nature and work of education.

At what age do you suppose this training to commence?

About eighteen, and we find those schoolmasters who come in young turn out to be the best masters, but if persons are turned of forty years of age, I find that they experience considerable difficulty in managing a school.

Does it often happen that a man of forty years of age applies for training to be made a master?

Sometimes, when a man has an unexceptionable character, and he is the best man to retain for the purpose; but those men can never so well qualify themselves as the young man can.

In case that a man comes to accustom himself to the business of a master at that age, it is to be presumed that he has been in some other business in which he has been unsuccessful, or which he has abandoned?

It is very often the case.

Are you of opinion that the number of young men who are found to take up education as a business is increasing?

I think it would increase if a better remuneration were given

to schoolmasters; we should then get some of the best teachers from our Sunday schools to turn schoolmasters; but they can get better remuneration even as mechanics.

When you state that you think two years training is sufficient to turn out a competent master, you suppose that he goes to that training with a considerable extent of knowledge previously acquired; that he has had a tolerable education previously.

We do not always find that the best educated persons make the best teachers; we find that where persons are pious and active in their minds, even though they have but a moderate education, they improve themselves wonderfully during the time of training, and often make the best schoolmasters, because they have the principle of self-improvement.

If they had had a good education, would they not have been better adapted for it?

I think that then we should never have had them as schoolmasters; that they would have gone to something above that, because the remuneration is very slight.

But if there were many situations as schoolmasters worth 100 pounds a year, you think that feeling would no longer exist?

I have no doubt then that a great many teachers who are engaged in Sunday schools, and who love the work, would become schoolmasters and schoolmistresses, and they would make the best masters and mistresses. It appears to me that the great qualification of a schoolmaster or mistress is a 'fondness of being with children.'

The following is the testimony on this subject of the Rev. Mr Wilson.

'Do you conceive that it would be quite necessary in the proper training of the master, to inspire him with that sort of fondness for his profession which would make him dissatisfied with any other?

He should have a decided preference for the duties of his office. He must himself too have a love for the acquirement of knowledge, before he could communicate it in a pleasurable manner to others.

Do you esteem it a point of very great importance for the master, that he should have a fondness for his profession?

Yes, it is impossible that the should teach effectually without it. He may teach the routine of it, but he will have his pupils without sound knowledge.

You apply that observation to infant schools and to others?

Yes; it is impossible to conduct infant schools without; and I am afraid that there are some instances of an attempt to do so.

And if proper masters were found for the various schools, you think that the conversation of those masters would have the effect of encouraging, in a great degree, those species of knowledge of which you remark the deficiency?

If conversation means communicating orally, I think so.'

HOW TO TEACH LITTLE CHILDREN.

In the preface to Newcomb's First Question Book, prepared for Sabbath schools, we find some valuable suggestions in regard to teaching little children, which though primarily intended for the teachers of Sabbath schools, are nevertheless more or less applicable to all who are in any way concerned in the management of the young, whether as parents or teachers. The following is on the importance of gaining the pupils' confidence.

'Kindness of feeling and a winning manner are important requisites in a teacher of little children. When a teacher has acquired the confidence and won the affections of his little charge, he has gained an important point. Unless he succeeds in this, it may be seriously doubted whether he will have any success in this work.'

Mr N. alludes, in one place, to what he calls a very great mistake in regard to the instruction of little children; and speaks of it as extensively prevalent. It is so; and is as lamentable as prevalent. The remarks of Mr N. on this point are deeply worthy the attention of every parent.

'It seems to be taken for granted that the ability of the instructer must be graduated by the age of the pupil; and in accordance with this principle, the smaller children are assigned to the least competent teachers. A greater error than this cannot well be imagined. The most important period in the education of a child is when the faculties of the mind, and the dispositions of the heart, first begin to be developed. It is then that the formation of character begins; and what is done wrong at that period, must be undone before subsequent efforts can be very successful. Besides, there is nothing so difficult, in the whole business of instruction, as to communicate an idea to the mind of a little child; and shall we leave this task to the most inexperienced teachers? As well might the mechanic entrust the most intricate piece of mechanism to the uninitiated apprentice.'

The following suggestions on too much tasking the memory

with that which is not understood are also of great importance. It will be observed that Mr N. does not assume the position that there should be no committing to memory of that which is not understood, but only that we ought not to make it a chief object to 'lay up' in the memory for 'future use.'

'Another error in the instruction of children, is to make it the chief object to communicate knowledge for their future use. This has produced the system of *tedious* exercises of memory. And to this source might probably be traced the settled dislike which children have sometimes manifested towards excellent compendiums of religious truth and scientific knowledge. They have been required to commit to memory that which conveyed no intelligible ideas to their understandings. Thus, the food which was designed to impart strength, has become nauseous to their taste, because they could not digest it.

'Now the main object of early instruction should be to affect the heart. We are required to train up children in the way they should go. What then can be more obvious than that our first object should be to lead them into the way? If they do not *enter* the way, how can they be trained up in it? If this position is correct, the knowledge to be communicated to little children should be selected with special reference to its tendency to produce religious impressions, and to promote amiable and lovely dispositions of heart. It is true that mental cultivation should never be lost sight off; but it should be made subservient to this first great object: and all the faculties should be developed together. The memory should not be cultivated at the expense of the understanding, nor the understanding at the expense of the memory.

'Children must be taught to think, or they will never become capable of acquiring information for themselves; and they must be taught to remember, or they cannot retain what they learn. But little children are constantly surrounded with objects calculated to excite inquiry, and exercise their minds; so that, for several years after they begin to learn, very little additional excitement is requisite to produce as great a degree of mental development as will be safe either for mind or body.'

The teacher of little children is reminded that their minds move in a very narrow circle, and that he who would produce an effect on their minds must not overlook this great truth. He observes:

'Ideas which appear perfectly simple to the mature understanding, may be wholly beyond the reach of the juvenile mind. Hence the teacher should repeat and illustrate, over and over, until he perceives that the truth is apprehended. And his illus-

trations must be drawn from objects which are familiar to the mind of the child. For example, the sailing of a vessel upon the ocean is a very good illustration of life; but it would be wholly unintelligible to the mind of a child who never saw a ship, and who has no definite idea of sailing. Or, an illustration drawn from husbandry would be like an unknown tongue to a child who had never passed the boundaries of a city or a town.'

We have one more quotation from the same writer, second in importance to none that we have made. We bespeak for it the most careful attention. Mankind are prone to extremes; and we are much mistaken if there is not, at the present day, a strong and very general tendency to the extreme here alluded to in teaching the young both verbally and by means of books.

'Instruction may be so simple and easy as to be insipid, even to a child. The human mind is so constituted that the exercise of its faculties, and the overcoming of difficulties, impart pleasure and satisfaction. If, therefore, the lessons of children are entirely free from difficulties, and so easy as to require scarcely any effort of mind, we lose an important auxiliary in our work. The lessons of children should not be so difficult as to discourage effort, nor so simple as to prevent it.'

TEACHING TO THINK. NO. II.

Spelling.

We have no very strong objection to the old fashioned method of teaching spelling, which consists in requiring the pupil to commit to memory a certain number of words or columns of words and be able to repeat them at the suggestion of the teacher, provided the matter is not suffered to end here. We have seen a few who were made good spellers in this way; but there was no thinking necessarily connected with the process; and though the individuals to whom we refer have spelled well all their lives long, I have never known one whose mental powers, *taken as a whole*, were not injured in a slight degree by it.

Now there are methods of teaching spelling which employ and cultivate the various faculties of the mind, as well as task the memory, which if they do not make an individual a better speller, do at least make him a more useful citizen. They teach him to attend, observe, reflect, compare, and judge, as well as

to *remember*. Among these methods we may mention the following.

1. Giving them spelling lessons accompanied with definitions. These lessons may be selected, either from a dictionary or a definition spelling book. The mere circumstance of requiring a pupil to commit to memory a column of words which are defined, has its advantages; and this, too, though the definition may be very inadequate or incomplete. Many a pupil will associate some of these definitions with the words to which they respectively belong, though not required to do it. And these definitions will not only remain associated in his memory with the words, but will lead him, from time to time, to reflection.

2. There are advantages to be derived from spelling words from sentences, either of prose or poetry. It leads to more thought—rather more—than the mere committing to memory of columns of words, arbitrarily arranged. It may be well, in some instances, to require a pupil to spell, at once, a whole sentence, provided its length is only moderate. Some teachers make it a practice to teach their older classes to spell by pronouncing words to them from their reading lesson. This is one form of applying the foregoing principle.

3. One method of eliciting thought is by classifying the words of a spelling lesson. Thus, one lesson may consist of the names of flowers; another of fishes; another of trees; another of fruits, &c.

4. As we have no book to aid the teacher in pursuing the last method, it involves, necessarily, another method of teaching, which is still better. We allude to the dictation of words. The teacher, or a monitor, slowly dictates a lesson either from memory or books—but for want of suitable books, usually from memory—and each pupil writes it down. This may be done either on slates or paper; but slates, for obvious reasons, are the best. These words, thus written down, as the teacher pronounces them slowly, are to be corrected by the pupil; for which purpose, he may resort to memory and reflection, or to both of these and a dictionary. Indeed they should never be presented to the teacher, as correct, till a dictionary has been consulted.

5. Another and still better method of teaching spelling is by dictating a number of interesting words, and then requiring the pupil to incorporate them into sentences. This has been alluded to in a former number. It is only necessary to add, here, that while it embraces all the advantages of the preceding method, it demands additional attention to the sense, especially on account of the similarity of pronunciation of many words whose orthography is entirely different. Thus, if the teacher

dictates the word, which according to its various definitions, is spelled vain, vein, or vane, the pupil will naturally exercise his thinking powers, in determining which of them to incorporate into his sentence; whether to say 'The vane of the church is blown down, or 'The blood in my veins,' or 'He is a vain fellow;' or whether to write them all. And he will especially be on the look out against misplacing the words, and saying 'He is a *vein* fellow,' or 'The *vein* of the church.'

6. Simple composition—letter writing, &c.—conducted under the general oversight of the teacher, is also a very valuable exercise, were it only for the sake of making us practically acquainted with orthography. Some have supposed that the daily practice of writing down our thoughts, under the eye and with the friendly aid and suggestions of parents, teachers, and a *dictionary*, would, in the whole course of our school years, render us perfect in orthography and grammar, without any special lessons on the subject. There are more reasons for this opinion, than may, at first view, be supposed. A great deal may be done, in this way, at any rate; how much, we do not so well know till experiments have been made more faithfully and perseveringly.

These are a few only of the many methods of teaching spelling which raise the exercise a grade above parrot work—the mere exercise of the memory. There are many other methods and plans which, though mechanical, are useful in rendering spelling exercises interesting.

One of these is simultaneous spelling. A word having been pronounced by the teacher, the whole class spell it as with one voice.

Another is to spell the word, by syllables. Thus, if the word be parent, the pupil at the head says, p-a pa; the next says, r-e-n-t rent, parent.

Another and still more perfect plan for securing the attention of a class, is by requiring each to spell only a single letter. Thus, if the word be management, the first pupil says m, the second a, the third n, the fourth says man; the fifth says a, the sixth g, the seventh e, the eighth, pronounces age; and so on.

We have seen all these methods adopted in schools daily, and with excellent effects. The latter, especially, we deem exceedingly valuable. It is impossible, however ,to pursue it unless every pupil of the class has rendered himself perfectly familiar with the orthography of the word, and unless he gives the most exact attention.

EDUCATION IN HOLLAND.

From the London Sunday School Teacher's Magazine.

The present school provision of Holland is founded upon a law passed on the 3d of April, 1806. By this law the common schools are divided into two classes, *public* and *private*. By *public schools* is meant all those which are supported from public funds, whether of the general government, of the municipality, or from any other fund provincial or ecclesiastical. The term *private schools* is intended to include two other classes; first, such religious charity schools as are maintained either by societies, or private individuals: and secondly, those which are supported entirely by the payments of the pupils.

The public schools at the *cities* are of two classes. First, those which are *entirely gratuitous*, being supported by the corporations. Second, those in which a small payment is received from the children, *in addition to* a certain amount of assistance rendered by the corporations, who, in many cases, do no more than maintain the building, and defray a few sundry expenses. These are called *intermediate* schools. The village schools, which are frequented both by the poor and middle classes, are supported, partly by the corporations, partly by small payments from the children, and sometimes by an additional bounty from the government. In all of them boys and girls are educated together.

When a vacancy occurs in any public school, candidates are invited to apply by public advertisement; on a given day they present themselves with testimonials; a further and a more rigid examination again takes place before the inspectors, and by them, in conjunction with the local authorities, the appointment is made. The salaries of the teachers are not large. The masters of the city schools generally receive from £60 to 120. The village teachers receive from various sources, a sum about equal to £50 per annum, and a free house; and the schoolmaster is very frequently clerk or sexton of the parish.

The population of Holland estimated at 2,285,663, of whom 280,510 are receiving instruction. Few of these are under six or seven years of age. The proportion is therefore one pupil at school, at this age, for about eight of the whole population; a state of things, which, for Europe, is quite favorable.

This estimate embraces a very large portion of the children of working classes, a fact which is proved by the observation that, of the 280,517 only 37,746 are in private schools, 155,-368 are in public schools, and of this number one third are reg-

ularly withdrawn for a month or two in the summer season, to assist their parents in agricultural labors.

Gratified, as you may well suppose, by this state of things,* I now turned my attention to the *actual working* of the system —to the *quality* of the instruction thus freely imparted—to its tone and spirit, both moral and intellectual. The result of my observations I penned down as I left each school. I shall present you with one of these memoranda. This was a common school for boys and girls, situated in a town of about 1800 inhabitants; 150 pupils were present. Besides the master, two assistants were in the school. The order of the school was good; the *alphabet* class was taught as in other schools. The *next* class, that in small words, were instructed through the medium of pictures. The word spade was taken, the picture at the side representing a man digging; this led to a variety of questions on agriculture, on the fruits of the earth, and on the modes of cultivation. The interrogatory system appeared to be generally and efficiently carried out.

Spelling was taught by small books, much in the old English way, (certainly not the best.) Writing, first on slate and then on paper. The specimens presented were generally good, though none of them first rate. *Slate arithmetic* was taught, and *mental arithmetic* to a limited extent. The arithmetical operations were all slowly performed, but great care appeared to be taken to explain the principles on which they proceeded. I then examined the highest class in reading, and put various questions on the portion read, (the 6th chapter of Matthew.) These were answered intelligently, but it was evident that the amount of scriptural information imparted was *very small.*

The children then read some Dutch poetry, and I was much pleased to observe the pains taken to have it read well. They were never allowed to pass to the second line without having thoroughly imbibed the spirit of the first. *Singing* by *notes* on a black board was then practised, and with very pleasing effect, great care being taken to instruct the children in the *principles* of music. I was much struck with the general appearance of the children; good order prevailed, and a mild, quiet happiness seemed to pervade the school. The total absence of all excitement was remarkable, especially as so much interest was taken in the business of education, both by the teachers and the taught.

No corporal punishment was allowed. I do not, however,

* This article appears to have been abridged from the notes of some British traveller.

mean to say that in no shape whatever is it ever inflicted, but this may safely be asserted—*no blows are given*, no flogging. This is considered fatal to a teacher. The ordinary punishment is confinement after school, during which time the child (if able) is required to employ itself in writing. A child who had told a lie, was sentenced to write neatly, after school hours, fifty copies of the following words :—

'Alas ! I have told a lie ; lying is a despicable vice, nobody will believe or love a liar.' This plan, he thought, worked well.

The monitorial system is partially introduced ; *i. e.* a boy, as a reward for good conduct, is occasionally allowed to instruct a class in in any branch he may be able to teach. Rewards he thought beneficial, and he had found no evils to arise from emulation.

Geography (excepting that of Holland) is not much introduced into the lower schools Linear drawing was not taught. In the higher schools, which are supported by public funds, these are of course introduced, as well as various modern languages.

It must be borne in mind that the school now referred to is a school of the lower description in a town of about 1800 inhabitants.

The whole of these schools (*whether public or private*, whether in cities or villages,) are subjected to periodical examinations by *inspectors*, who receive their appointments directly from the king. These officers are remunerated by the government for their travelling expenses, but receive no salary. Clergymen are eligible, but in recent appointments, *laymen* have generally been preferred. A periodical report of every school in Holland is, through this channel, furnished regularly to the minister of public instruction. You will observe then, that in Holland the whole school provision is, to a certain extent, under the supervision of the government ; that private schools are as open to inspection and report, as public ones ; and (as I shall shortly explain) that no individual is permitted to teach even the elements of reading, without having first been examined and licensed.

When a young man wishes to become a teacher, he must apply, at a fixed period, to the inspectors of schools assembled, before whom he undergoes an examination as to his attainments, natural ability, and moral character. These being approved, he is, in the first instance, allowed to act as *assistant* in any school to which he can gain admittance. After a few months he again applies to the same body to be admitted on the list of teachers of the lower rank ; is again examined, and if approved, receives permission to become a candidate for the

mastership of a village school. After a few months more, devoted to self-improvement, and to actual teaching, he again presents himself for further examination, and if again approved, is admitted to a rank higher, and becomes eligible either for a village or a city school. His *first* examination would relate chiefly to moral character and general ability; his *second*, to his acquaintance with the arts of reading, writing, and arithmetic, with composition, grammatical analysis, the history of his own country, and generally with the science of education; the *third* would embrace geography in its various branches, and the more advanced stages of acquirements previously demanded.

In regard to the history of education in Holland, it should be remarked that the success of numerous societies formed in the United Provinces, for the promotion of commerce and the sciences, had engaged several persons to employ that powerful means for the promotion of moral and religious truth. John Neuen Huysen, a dissenting minister, in the north of Holland, conceived a plan in the year 1784, for uniting several of these institutions in one general society, subsequently called 'the Society of Public Good.' He made known his views, and his friends joined him so rapidly, that in 1785 they were obliged to branch off into district associations, and in 1809 more than 7000 persons were enumerated as its members.

This society early turned its attention to education. They established schools in several of the cities, into which they introduced improved methods, and these improvements rapidly extended. At the time of the union of this country with France, they had *reorganized* in Holland 4451 primary schools. This society still exists. No schools, however, are maintained from its funds; but in a periodical which they still publish, the subject of education, modes of teaching, and recent improvements, are frequently discussed.

This periodical, the only one in Holland exclusively devoted to education, is published monthly at about 6d., called 'Contributions for promoting instruction and education, principally in connection with the common schools.'

I must not omit to mention, as important aids in the promotion of education—*the schoolmasters' societies.*

These societies are numerous—they are generally of a local character. Eight, ten, or more schoolmasters residing near each other, form an association for the discussion of subjects connected with education, and report through their secretaries to the editor of the 'Contributions,' who publishes what he thinks is likely to be of general benefit. There are at present upwards of two hundred of those societies, and above two thousand

schoolmasters are thus associated. In a report to the king, made by the minister of public instruction, in the year 1818, these associations are described as having been of the greatest utility.

There is only one regularly organized *Normal* school in Holland, and this is at Haarlem, conducted by Mr Prinzem. The students are of three classes; 1. Those who are admitted for one or two years to be thoroughly trained as teachers. 2. Old masters received temporarily with a view to their improvement; and, 3. Young men who have been partially instructed in other schools. The number in attendance is generally about forty.

In addition to the means already mentioned, for improving in the art of teaching, it should be stated that courses of what the Germans call pedagogik, and we pædentics, *or the science of education*, have been delivered by several professors at the universities: at one of these series of lectures, 170 *teachers* attended.

There are also, in Holland, a few of what we should call evening schools, but their benefits are confined, almost exclusively to those whose education has been neglected in early life. Of Sunday schools there may be, to the whole of Holland, about sixteen; containing from 600 to 1000 scholars. The largest of these is in Rotterdam. They are all very indifferently taught. One infant school of about seventy pupils in Amsterdam, sustained by the Society of Friends in England, is the only institution of the kind to be found in the kingdom.

EDUCATION IN ITALY.

The southern portion of Italy remains in that state of apathy and darkness which are the natural result of a despotic government in a mild and fertile country. The city of Naples is in a better condition than most other parts of the kingdom, but still far from the proper standard. It contains 29 elementary schools for boys, which contained in 1831, 1636 pupils, or 57 to each school. They are taught reading, writing, arithmetic, the catechism, moral duties, and the elements of language. In most of them is only a single teacher; in some, arithmetic and religion are taught by other teachers. In two only, the system of mutual instruction is adopted, and this was introduced during the existence of the French Government. There are 23 elementary schools for girls, attended by about 2,000 pupils, or 86 on the

average to each school. They are taught reading, writing, mental arithmetic, and the catechism, with ordinary needlework. Each school is instructed by a female teacher, most of whom have an assistant. Mutual instruction is not employed.

In these schools there is great disorder; parents are not obliged to send their children regularly, and often neglect it. To these absences, must be added the numerous holidays, which comprise the whole month of October—the birthday of each member of the numerous royal family—Thursday of every week—14 church festivals which happen on week days—the last week of the carnival—and a week each at Easter, Pentecost, and Christmas. No wonder that many children leave the schools after several years' attendance without being able to read or spell correctly. The parents leave the child at the school during the period he is most troublesome, and take him away as soon as he can in any way be profitably employed. The city devotes 16,000 ducats to the support of these schools. In addition to them, are the schools of the immense building called the Reclusorio or Royal Almshouse, where orphans and foundlings and the poor of all ages and sexes are received to be taught useful employment, and about 1,000 pupils enjoy elementary instruction. They are at school until the fourteenth year, then learn a trade, and are dismissed at sixteen.

There are also in Naples three boarding schools for the education of females, which are under the special direction of the Queen Dowager. One is exclusively for the daughters of the noble families, and contains 100 pupils. Two others receive the children of respectable families at a moderate price. The course of instruction extends to the fourteenth year, embracing the French and Italian languages, geography, history, religion, and arithmetic so far as is deemed necessary for females; Needlework, music, drawing, painting, and dancing. The Dowager often visits these institutions, attends the annual examinations, and distributes the premiums with her own hands. The nuns of several convents in the city, also give instruction to females. The most distinguished of these, is that entitled, The Convent of Mary, Queen of Heaven, in which about 100 girls reside, and 200 day scholars receive instruction. In the convents the elementary branches, and needlework are principally taught.

The great obstacle to instruction in Naples, is the want of suitable school books. The introductory reading books are strikingly unsuitable. As soon as the child has learned the alphabet, he is required to read in prayer books, containing words to him incomprehensible. They are next employed in learning catechisms by rote, (which are more difficult to be understood,) and

a catechetical work on moral duties, with an Italian grammar in the same form. There are no other elementary books, and no reading books for the young. The higher classes must obtain them from the north of Italy, and pay a duty of 25 cents on each octavo volume. It is stated that a *single* bookseller undertook to print children's books.

Should we estimate the pupils in the private schools and convents at 1,400, an allowance which is probably large, we shall have but 6,000 children under instruction in the city of Naples itself; and only 1 in 60 of the inhabitants, or 1 in 15 of the population under 15 and this with the imperfect means and course of instruction which have been described. If this be the state of instruction in the capitals, what must be the condition of the villages and hamlets where there are none of these establishments of public and private munificence!

In the north of Italy, on the contrary, it is gratifying to see a spirit of improvement on this subject rapidly increasing. The general interest for instruction in Germany, and the benevolence of the late emperor of Austria have led the Austrian viceroys, and the grand duke of Tuscany, who is connected with the court of Vienna, to regard the instruction of the people with much more liberality and interest than the sovereigns of the other parts of Italy. It is in this way that the first opening, if not the first impulse was given to the promotion of popular education in Lombardy and Tuscany, whose progress in this respect, we have frequently noticed. The schools of mutual instruction, and the infant schools of these countries, continue to flourish and to gain favor; and it is gratifying to learn, that the same individuals who have been so successful in the establishment of infant schools in the north, have succeeded in founding one at Rome, with the approbation of the government. The protestant artisans who reside in considerable numbers, in this city, have at length been provided with a school for their children, in which they will be secure from the threats, and promises, and petty persecutions, which were employed in endeavoring to convert them to catholicism, when they were sent to the ordinary school of the city. This school is connected with a hospital for poor sick protestants, in which they are attended by nurses, and visited by clergymen of their own religious views. Both are under the protection of the Prussian ambassador, and supported by the contributions of foreigners, furnishing at once, an evidence of their liberality and zeal, and of the increasing tolerance of the Roman government. The most encouraging circumstance, however, on this subject, is the recent establishment of a 'Journal of Education,' in the north of Italy, edited

by a catholic clergyman, and counting about the same number of subscribers as the 'Annals.' It is conducted in an excellent spirit, and with much talent, as well as liberality, and if its publication is permitted to continue, it cannot fail to be highly useful to the families as well as the schools of that country.

TRANSACTIONS OF THE AMERICAN LYCEUM.

Seventh Annual Meeting.

The American Lyceum held its seventh anniversary in Philadelphia, on the 5th of May last. Through the politeness of Theodore Dwight, Jr., the first Corresponding Secretary, we received, some time since, a full account of the proceedings, but were unable to lay it before the public, until so late a period that it appeared to us better to present an *abstract* of the same, than the whole proceedings, in detail. We hope our friends and the friends of the Lyceum will pardon us for so doing, and we will endeavor to prevent the recurrence of such a necessity.

The number of delegates from Lyceums present at this meeting was about sixtyfive. The Editors of public journals in Philadelphia were also specially invited to attend, together with teachers and their pupils. Several distinguished friends of education from various parts of the United States, and from other parts of the world were also present by invitation. We observed, with pleasure, that a part of the delegates from one or two of the Lyceums were females.

After the Annual Report had been read by Theodore Dwight, Jr., and accepted, and ordered to be published, reports were presented and read from other Lyceums; among which were the Beriah Sacred Lyceum of New York, the Darby Lyceum, the Perth Amboy Lyceum, the Pennsylvania Lyceum, the Northern Lyceum of Philadelphia, the Philadelphia Lyceum, and the Juvenile Lyceum of New Brunswick. The whole were referred to the Executive Committee, to be published in part or in whole. Reports were also made, either verbally or in writing, from the Bucks County Teachers' Lyceum, and the Bucks County Lyceum, by L. H. Parsons; from the Cabinet of Natural Sciences of the University of Pennsylvania, by Austin A. Phelps; and from the Hartford Natural History Society, by H. Huntington, Jr.

Lectures were delivered, during the progress of the session, by

J. P. Espy, Esq., on Meteorology; on the Interrogative method of Instruction, by Samuel Wood, B. A., of London, Eng.; on the state of Education in New York, by J. Orville Taylor; and on Elocution and the Cure of Stammering, by Dr A. Comstock; with illustrations by means of diagrams and the exercises of his pupils.

The thanks of the Lyceum were presented to their authors, accompanied by a request that they would prepare them for publication.

The following important questions were discussed by the Lyceum.

1. What principle should be adopted by a State, in appropriating its share of the surplus revenue for the support of education? 2. What motives should be addressed in the education of youth? 3. Ought the Monitorial system of Instrution to be introduced into Common Schools? 4. What is the best means of securing the influence and efforts of Females in Intellectual and Moral Improvement?

The following persons, as officers of the Lyceum, delegates from other Lyceums, or present by invitation, took part in the discussions. One or two communications were also handed in, by invitation, by the ladies.

S. W. Fuller, L. H. Parsons, John M. Coleman, Theodore Dwight, Jr., Dr J. L. Pierce, Dr S. Andrews, J. O. Taylor, J. Brown, —— Burnet, Samuel Wood, Daniel Fuller, Ezra Going, and Walter R. Johnson.

A communication made to the Lyceum by George R. Gliddon, Esq., American Consul at Cairo, on the recent formation of an Egyptian Society, was presented by Theodore Dwight, accompanied by remarks. A Constitution of the Society and some Circulars were also presented; for which a vote of thanks was returned.

L. H. Parsons presented the Lyceum with a quantity of minerals of various kinds from Bucks County, for the use of such members as wished to supply their Cabinets with the same; also with a small work, by him, entitled the Grammatical Reader.

A Resolution passed, on motion of Dr Andrews, requesting all Lyceums to keep a table of Meteorological Observations, and report the same, as often as convenient, to J. P. Espy, of Philadelphia.

A Committee having been appointed on the subject of Agents of the American Lyceum, Mr Parsons, the chairman, reported the following resolution, and a committee of five was accordingly appointed to execute.

That in their opinion it is highly desirable that the Lyceum should, as early as practicable, employ one or more agents, for the purpose of making known and carrying out its objects and designs; to collect and disseminate information in relation to Lyceum operations, and the general subject of education; and to solicit funds in behalf of the Society. They, therefore, recommend the appointment of a Committee with power to employ one or more agents to be under the direction of said Committee, and to report to it at least once in three months; said agents to receive such compensation as shall be agreed upon by the Committee; but no agent entitled to receive a greater amount than he actually collects; and that the Committee be requested to report its proceedings to the next Annual Meeting of this Lyceum.

Mr Webb, chairman of a Committee appointed for the purpose of drafting a memorial to Congress on Meteorology, presented the following, which was adopted, and a Committee was appointed to bring it before both Houses at the next session.

To the Senate and House of Representatives of the United States of America in Congress assembled.

The Memorial of the American Lyceum respectfully represents.

That the Science of Meteorology has not heretofore received that attention which its great importance to the Farmer, Mechanic, and Mariner demands and would justify—and consequently has not taken its rank among the exact sciences.

And that, since all nature is governed by fixed laws, which, in some cases, can only be developed by extensive systematic observations, carried on *simultaneously* over a large extent of country, (an object of too great magnitude to be accomplished by any individual association, and worthy the attention of the National Legislature,)—

Therefore, we would respectfully ask Congress to make such an appropriation as will certainly cause these simultaneous observations on storms and atmospheric phenomena, to be made throughout the whole length and the breadth of the land. And also to secure the individual attention of an able Meteorologist to this subject, whose duty it shall be to collate the observations, and if possible, deduce from them the general laws which govern the weather.

Signed by order of the Seventh Annual Meeting of the American Lyceum, held at Philadelphia this 18th day of May, 1837.

Several other resolutions passed, among which were the following; after which the Lyceum adjourned to meet in Hartford, Con., on the first Tuesday of May, 1838.

Resolved, That during this Annual Meeting of the Lyceum, the minds of the members have been more sensibly impressed than ever with the great advantages that may result to individuals and to communities from Lyceum operations; and that, in their opinion,

no institution has ever been established so well calculated to allay party excitements, and unite all classes of citizens upon the great and important subject of education.

Resolved, That it be recommended to the friends of education generally, to use their influence in the establishment of State, County, Town, and Social Lyceums throughout every portion of the civilized world, and that the ladies be particularly solicited to co-operate therein.

CORPORAL PUNISHMENT.

THE School Committee of Boston recently adopted the following resolution.

'*Resolved*, That it be strictly enjoined upon the several instructers of the public schools, never to make use of corporal punishment until every other means of influencing the pupil shall have failed; and that in all cases wherein it shall become absolutely necessary, special pains shall be taken to surround it with such circumstances of solemnity that it may operate upon the minds of the other pupils in the strongest possible manner, as a means of diminishing its frequency.'

We are inclined to the opinion that one reason why bodily punishment has failed, in ninetynine cases in a hundred, to do good, is that it has been inflicted in haste, and sometimes with a wrong temper. Some parents and teachers unblushingly tell us that they cannot punish a child unless they are a little excited; and that to wait till their anger has time to cool would be to omit the punishment.

Such persons, however, as cannot inflict corporal punishment unless they are in anger, are not fit to inflict it at all. Grant that it is painful. It ought to be. Grant that it would draw forth sighs and tears, and almost break the heart. It ought to do so. First, because the fault is, as a general rule, in part your own, at least if you are the parent. You ought to have prevented it; and it is but just that its correction should be painful as a punishment to you. Secondly, it ought to be painful for the benefit of the child. A pupil or child who sees a parent or teacher inflicting blows with so much reluctance, that the heart swells and the tears flow, needs not be told in *words* that the punishment is designed for his own good, and is not inflicted by way of gratification or revenge. Actions—to little children at least—speak louder than words.

EDITORIAL CORRESPONDENCE.

SWISS SOCIETY OF PUBLIC UTILITY—GENERAL ASSEMBLY OF THE CANTON OF APPENZEL—SOCIETY OF VOCAL MUSIC—TRANSACTIONS OF THE SOCIETY OF PUBLIC UTILITY.

THE number of persons actively engaged in benevolent objects on the continent of Europe, is far less than in England and the United States. The government and the habits of the people have united with other causes in preventing the formation of numerous voluntary associations which exist in those countries; and since the spirit of private association and activity for good objects has been awakened, it has been common to unite a number of objects in a single society. On this plan, the Swiss 'Society of Public Utility' has been formed, and has united, for many years, some of the best men in Switzerland, to discuss all the great topics which relate to the progress of civilization, with the exception of religious and political questions. It presents as the principal objects of attention to its members, education, agriculture, commerce, the arts, and the poor. It proposes particular questions, assigns topics of discussion to its members, and employs them on committees to visit and examine public institutions. It has, in this way, collected a large mass of useful information and valuable essays, on these important subjects. The society has now existed for many years, but after the revolution of 1830, its meetings were suspended; and it was only a year since that they were resumed. The first meeting was invited in the Canton of Appenzel, and the period was chosen to correspond with that of a meeting of the General Assembly of one part of this purely democratic canton, and a general meeting of the signers, of the canton, in order to give the members an opportunity of being present at the same time, on these interesting occasions. The Society of Public Utility of the Canton of Vaud, has published in its Journal an account of all the meetings, given by the editor, which contains much that is interesting.

The beautiful and sublime scenery, which the journey to the place of meeting brought into view, cannot be described in few words, if it were my province here. The meeting of the General Assembly of the Canton must also be passed over lightly. I will only state, that the legislative body of this little canton consists of all the male citizens of a certain age, who assemble for this purpose at stated periods, in the open air, and vote upon

the propositions made to them, by the 'show of hands.' From 5,000 to 6,000 members, all armed, composed the meeting in question; and after attending divine service, in the course of two hours, accepted and passed four laws on subjects of importance, relating to the commerce and taxes of the country, rejecting only a single article out of sixty of which they were composed; then dispersed quietly to their homes. However great the evils of such a government, the order and decency which marked this strictly popular assembly, furnish an example well worthy of imitation, in some of those which consist of individuals selected for their superior wisdom or excellence, where the prohibition of arms is not sufficient to prevent unworthy and dishonorable strife. The day after this assembly was assigned for the meeting of the Cantonal Society of Vocal Music. It was formed in 1824, by more than a hundred lovers of music, and has since held annual meetings, alternately, in the different villages of the Canton. For many years vocal music has been a regular part of public education in this Canton, and great care has been taken to give it the proper direction by excluding from their songs all that could lead astray, and by impressing upon them the character of piety and brotherly affection and patriotism. Experience has shown the importance of this care in the selection of music, which will at once gratify the taste which is excited, and prevent its becoming a source of evil. In some Swiss societies of vocal music where this has been neglected, the songs and artificial music of the theatre have been introduced, and the interest in those simple and elevating pieces which can alone contribute to the great moral objects of vocal music, is either impaired or destroyed. It has the effect of luxurious food in perverting the taste, as well as enfeebling the moral energy; and has thus become one of the paralyzing opiates of modern Italy.

At an early hour in the morning, the singers were seen assembling at Trogen, the capital of Appenzel, from all quarters; and at 11 o'clock the the Society of Vocal Music, assembled together with that of the Society of Public Utility, under the direction of its venerable President Zellwegger, one of the fathers of this Canton, and were addressed by the excellent pastor, Frey, who avails himself of his central position and the influence of his talents and character, to promote every good object.

The German language is adapted with peculiar facility to popular music, and expresses in language which combines vigor with beauty and lyrical character, generous sentiments and elevated ideas, and the nice shades of feeling, and describes the beauties of nature, and the scenes of simple life, which continually lead upward to the Author of nature—the love of country,

the virtues of a citizen, and the rights and duties of a freeman, with a simplicity and force worthy of an inhabitant of the Alps. The little book of songs prepared for this occasion contained many examples of this nature. The airs were perfectly suited to the nature and variety of the subjects; and the accuracy and beauty which marked the execution astonished the audience. The following were the subjects of the principal pieces: 'The wonders of creation; Vocal music, a gift of God—its charms, its utility; The country of the singer; The calm of the forest; The echoes of the forest; The pleasures of winter; Liberty and truth; Our country; Friendship; Fidelity; The strength of man.' The whole were introduced by a hymn, addressed to the Society of Public Utility, describing and approving their object, and giving them a cordial welcome to their little canton of the mountains.

At the close of the performance, the two societies, with delegates from the musical societies of the neighboring cantons, to the number of 300, partook of a frugal repast, in a pavilion pitched on the public square, and cherished mutual regard by the interchange of friendly and patriotic sentiments and addresses, in which all party questions were entirely forgotten. It was striking, in a country so minutely divided into little nations, and still more numerous parties, just emerged from a revolution which involved a severe struggle between the various elements of society, to see men of all parties, collected from all parts of Switzerland, sitting under the same pavilion, uniting in the promotion of the same public objects, and reciprocating the expression of mutual regard, which this union for common purposes and for the public good had inspired, without a single word or allusion which could excite an unpleasant feeling. Human wisdom has never devised so efficient means of soothing the feelings of sect and party, and of checking the progress of jealousy and strife as to unite men in some common object, even if it be of no moral character in itself; but when a great and noble purpose can be proposed and accomplished by voluntary union, the very spirit of strife often receives a death blow.

The meeting of the Society for Public Utility, was opened by an address from the President, Mr Zellwegger, which is among the most remarkable that has been delivered in Switzerland, on the general interests of the country. He presented the great object of the Society, as being the advancement of civilization, in the modes before mentioned.

1. By the improvement of early education. Without mingling in any of the great contests of the day, the Society believes, that, by this means, it will attain its object better, in proportion as it avoids every thing of a political nature.

2. By commerce and industry; for, in proportion as these are crowned with success, parents are disposed to give a better education to their children. At the same time, the conduct of those governments cannot be approved, who establish higher schools, and schools of industry in which the variety of studies, and the principles of utilitarianism lead to the neglect of those subjects, which tend to improve the mind and the heart. If the state regards the means of gaining money, as the most important object of attention, selfishness and the love of gain will become a leaven which will poison the souls of the young; which will paralyze every pure and noble sentiment, and plunge them into the kingdom of darkness and evil.

3. By the attention bestowed upon the poor. This care tends to remove the causes of pauperism, and the degradation which follows it, and ought to have in view, as one of its objects, the reformation of criminals. On this subject, great difficulties remain to be surmounted. It is not agreed yet, whether the poor have a right to relief, or whether it is a mere act of compassion; whether the State has the simple right to punish, or is bound to labor for the reformation of the criminal; and whether the punishment ought to be unchangeable, or diminished in proportion to the reformation of the criminal. In regard to the practical means of accomplishing this object, there is a still greater diversity of opinion.

It was finally remarked that the spirit of religion, taken as the regulator of sentiments and actions, in public establishments, and in domestic education, becomes a centre of union, which will give to civilization the firmest and most permanent basis.

After this address was pronounced, the Society proceeded to the reception of 200 new members, which makes the present number about 800. Three question which were proposed by the committee in their circular the previous year, were then brought forward and summaries of the answers received, were given in three distinct reports, in which they were analyzed with great clearness and order, and were afterwards discussed by numerous members.

The first question related to education. What means are to be employed in primary schools to excite the young to study, and to prevent idleness?

The greater part of the answers expressed disapprobation of corporal punishment; still it was thought by some that, in certain places, it could only be suppressed by degrees. All agreed in condemning the abuse of the distribution of prizes and honorary distinctions. The Society were unanimous in rejecting

corporal punishment, and the system of emulation excited by prizes. The only excitement to study, it admitted, was a suitable and benevolent conduct in the educator, united with clear, methodical and well graduated instruction and persevering industry. An essay from the celebrated Pere Girard, the founder of the improved system of mutual instruction at Friburg, and one of the fathers of education in Switzerland, threw much light upon this subject, and its publication was ordered. The Society afterwards resolved to appoint two committees on the subject of education: one to devise means for providing the schools for poor children, like that of Hofwyl, with suitable guardians; and the other to examine the seminaries for the teachers of primary schools.

The second question related to the poor—the improvements thus far made in penitentiaries. Detailed reports were presented on the penitentiaries of Lausanne and Geneva, the only establishments of this kind in Switzerland; and a committee was appointed to procure further information. A report was then made on the distribution and collection of about $100,000, made under the direction of the Society for the relief of those who suffered.

The third question related to Industry. Ought Switzerland to act on the principle of free trade, in all cases? All the answers received demanded entire liberty, and the abolition of those internal duties on merchandise, which impede so much the intercourse between the various cantons of this little republic. After considering the state of the funds in the treasury, (amounting to $1,300,) and appropriating them to the objects proposed, the meeting of the Society was closed by an address from the President, recommending the education of the young in the spirit of religion, as the great object of their efforts and the only anchor of safety to individuals and the community.

Agreeably to the general custom, the members of the Society dined together, on each of the days of their meeting, in the fine hall of the house provided by the town for their pastor. On one of the evenings, they ascended a neighboring mountain peak, from which a large part of Switzerland was visible—its plains or its lakes, or its mountain peaks, extending from the Alps to the lake of Constance and the Jura. They partook of refreshments provided by their friends at Trogen, and were cheered by that wild and beautiful 'Ranz de vaches,' or Song of the Alpine cowherds. At the close of the repast on the last day, the Society were invited to assemble in the church, where they found 150 children and 100 adults of Trogen, collected for exercises in vocal music. The children first sung

songs adapted to their age; the adults performed, in full choir, several pieces of church music; and both then united in hymns of the most elevated character, in a manner which surprised as well as delighted the Society.

No illustration or comment is necessary in order to satisfy every reader of the excellent character of the Society, whose meeting has been described, or to lead him to feel more fully the public and private benefits, as well as enjoyments, of associations for doing good to our fellow men.

MISCELLANY.

New York Common School System.

The last Annual Report of the Superintendent of Common Schools in the State of New York has been received, and is, as usual, a rich treat to the friends of common school education. We proceed to present a few of its more important facts.

New York now contains 10,207 organized school districts; of which 9,696 made the reports required by law. In those reported, schools were kept up during the year 1835, an average period of eight months. The whole number of children instructed within the year was 532,167; but the whole number of pupils between the ages of five and sixteen, residing in the same districts, was 538,398. The average number of children at a school is about 55. The expenditures for the year 1835, were $1,235,256 02, of which $313,376 91, or about onefourth, was defrayed by the public money.

We cannot help drawing a comparison here between this State and Connecticut. For while the people of New York thus pay about three dollars from their own pockets for every dollar they receive from the public fund, those of Connecticut do not, for the same materials, probably pay over one. Or to make a more certain comparison. Besides the $313,376 of public money, New York pays for teachers' wages $425,643 more; or something like $1 12 for every dollar of public money; while we have data in our possession which lead us to believe that in Connecticut, there is not twentyfive cents paid to teachers in addition to each dollar of public money. And the consequences are too well known.

A fact may be gathered from the present Report, which we do not recollect to have learned from any former one. The school inspectors

in each town appear to be paid one dollar each for inspecting teachers, one dollar each for inspecting schools, the three commissioners in each town one dollar each for making their annual reports, and another dollar each for distributing the public money. Besides this the town clerks are paid, as clerks of the commissioners, one dollar each. This is as it should be. And should Connecticut, or any other State, ever seriously and earnestly set about the work of elevating common schools, the officers who perform the usual services must be allowed a reasonable compensation. There is no reason why school inspectors, committees, visiters, &c. should not be paid, as much as selectmen or assessors; nor can the schools be expected to flourish otherwise.

There is one appalling fact developed in the Report, which we did not expect to see. It may be useful to state it.

The number of children instructed during the year 1835 was 9,234 less than in 1834. This diminution must arise in part, says the Superintendant, "from an absorbing attention in the year 1835, in a considerable portion of the community, to their pecuniary interests. School districts are unusually formed with a number of families no more than sufficient to maintain respectable schools; and the loss of a few of their ordinary patrons often exerts a sensible influence upon them. Strong excitements in the community, especially when continued for a length of time, are in their nature unfriendly to the cause of education; and of such excitements none perhaps is so much so as that which is characteristic of periods when fortunes are amassed without effort, and by the mere chances of speculation. That this cause has had its influence in particular sections of the State, can hardly be doubted on an inspection of the reports from the towns. In the town of Flushing, where the possession of an ordinary farm has, during the last two years, been considered equivalent to the possession of a splendid estate, the average period, during which the common schools were kept open, fell down, in a single year, from ten months to six.

"In the year 1834, the common schools were in better condition in all respects than they had been at any previous time; and as is well known, that year was distinguished for a serious depression in the business affairs of the country. The interests of education seem never to be better secured than in seasons when individuals are compelled to husband their resources, and when the highest as well as the most certain rewards are those which are the fruit of patient industry. No period seems less propitious to the promotion of those interests than that season of delusive prosperity in which multitudes are tempted by a few instances of wealth suddenly acquired, to lay aside their accustomed avocations, and embark in the precarious pursuit of a fortune."

We might add many interesting facts from the Report, but we are willing to leave it for the present, that our readers may feel the full force of the sentiments of the two last paragraphs.

State Education Convention.

This Convention, which was held according to previous notice in Utica, and commenced May 11, continued in session two days; Hon. J. D. Hammond, of Cherry Valley, in the chair. The number of members was respectable, and the meeting one of great interest.

An Introductory Address was given by Prof. Alonzo Potter, of Union College, Schenectady. Lectures were also given — by Mr Hammond, the president, "On the present laws relating to Schools, especially Common Schools, with suggestions for Legislative Improvement;" — by Rev. A. B. Grosh, of Utica, "On the Qualifications and Responsibilities of Teachers;" — by Mr J. W. Bulkley, of Troy, "On the appropriate branches of Study for Schools, and the order in which they should be taught;" — by C. H. Anthony, of Troy, "On Constructing and Furnishing School Houses and organizing School Lyceums;" — by Mr A. Carter of Whitesborough, "On Vocal Music as a branch of Common School Education;" — and by Prof. S. N. Sweet, "On Elocution, as a branch of general Education. There were also sundry discussions of important and interesting topics.

Among other objects which received attention, was the formation of a State Society for the promotion of general education. A society was at length organized, with a Constitution, of which we have since learned that the Hon. Mr Hammond was appointed the president.

Many resolutions were moved and adopted during the progress of the Convention. The following are some of them:

'*Resolved*, That in the opinion of this Convention, the Clergy do not use their influence to the extent they ought, in advancing the interests of education in this State.

'*Resolved*, That the visitation of schools by the clergy and other professional gentlemen, is earnestly desired by this convention.

'*Resolved*, That this Convention highly appreciate the influence of ladies on our social condition, and that we invite them to exert it in the cause of education, especially by the frequent visitation of schools in their several districts.

'*Resolved*, That we recommend the formation of School Lyceums, on the plan laid down in the lecture on that subject by Mr Anthony.

'*Resolved*, That the elements of Natural Science, including an outline of Anatomy and Physiology, should be made a part of popular education.

Resolved, That Natural History is peculiarly appropriate as an ele-

mentary study, and that it tends to accelerate the progress of pupils in other branches of education.

Resolved, That we regard the formation of the American Society for the Diffusion of Useful Knowledge, as forming an important era in the cause of general education, and as far as we have been able to ascertain its modes of operation, regard them as well calculated to secure the objects of its organization.'

AMERICAN SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

To those who are as yet unacquainted with the plan and objects of this Society, the following extracts from a Prospectus, which has been issued, may be interesting.

'The objects of this Society are—to promote the Diffusion of Useful Knowledge among all classes of the community, by issuing pure, entertaining, and valuable publications, in a cheap and popular form;—To elevate the character of our national literature, and raise the standard of morality, by the introduction and diffusion of works of intrinsic merit, in Belles-Lettres, in Christian Morals, in the Arts, in Science, physical, intellectual, and moral;—To promote the improvement of our systems of Common School Education, by providing standard sets of books of instruction for schools, and by procuring and publishing statistics of facts calculated to illustrate the condition and prospects of education in our own and other countries;—To provide suitable works of entertainment and information for children and youth;—To furnish the means of elementary instruction and general knowledge, in their own language, for resident foreigners and their children;—To cherish the general interests of literature, education and religion; of agriculture, of commerce, and of the arts, by preparing appropriate standard libraries of useful knowledge, embellished with illustrative engravings, and imbued with a Christian spirit, for families and schools, for the farmer, the mechanic, the merchant, the seaman, and the settler in the West, such as every true patriot and enlightened philanthropist must approve;—And to establish correspondence with societies and men of literature in our own and foreign lands, engaged in similar objects, with a view to procure every facility for promoting intellectual, social, and moral improvement.'

The society is said to be making arrangements for immediately commencing the publication of a District School Library for the United States, to consist ultimately of from 50 to 100 volumes of instructive works on various subjects, calculated to interest and benefit the young, which they hope to introduce extensively into the District Schools of our country. They are now making arrangements with authors, in different parts of the United States, for the preparation of various works,

and especially for proposing plans of works adapted to the purpose of the Society.

A library for mechanics, another for farmers, one for seamen, one for children, etc., will engage attention so soon as they can be advantageously commenced.

This Society, recently organized, thus proposes to accomplish a large amount of needful work; and we cannot but wish them the most complete success. On one point, however, "the provision of standard sets of books of instruction for schools," we apprehend they will find some trouble. In a country like this, where nothing is stationary, it will not be so easy a task to stereotype sets of class books as may at first view be supposed.

Common Schools in Ohio.

We have seen an address of Mr Samuel Lewis, the newly constituted Superintendent for Common Schools in Ohio, to his fellow citizens, and especially to the officers of Common Schools and the County Auditors, which breathes the right spirit and gives us great encouragement. Would that we had an officer of this sort in each of our own New England States!

Mr Lewis states that there are in Ohio seventytwo counties, containing 1060 townships, divided into more than 8,000 school districts, from each of which a report is required. The superintendent, he adds, could not visit in person more than two districts a day, and make the proper examinations. If he could devote all his time to this part of his duty, he would only visit about 600 districts a year; but he has other duties of his office that will occupy at least onethird, or perhaps onehalf of the time. He insists therefore on the efficient co-operation of the county auditors and school directors, throughout the State. The number of the county auditors is seventytwo; and the school officers he estimates in all, at more than twenty thousand.

The statute of the State requires the Superintendent to address circulars to the county auditors, with the proper direction, in the month of May. The county auditors are required to address circulars to the school directors of each district; and it is made the duty of the school directors to furnish the particular information in detail. The Superintendent appears to have begun his work well. We hope he will be seconded in his efforts, and that under his direction the schools of Ohio will ere long sustain the rank to which, in republican States, they are entitled.

Marietta College.

We believe it is pretty well known that this college, containing from one to two hundred students, has a department for the special preparation of teachers. We understand that the students in this department, and indeed all who are connected with the institution, are soon to have the opportunity of pursuing, at certain hours, some sort of manual labor.

Salem Female Institute.

This Institution is located at Salem, Indiana, about 30 miles northwestward of Louisville, Ky. It contains about 80 pupils, and is under the superintendence of J. I. Morrison, A. M., who founded the school at his own expense, and employs the teachers, of whom there are three or four, on his own responsibility. The superintendent and his family board with the pupils and supervise their general deportment. It is a leading object of Mr M. to prepare young ladies for teaching; and we learn that the teachers' department is already respectable; fifteen pupils having entered it the present season.

We hail with much pleasure these rising female Seminaries of the West. If they are conducted in the right spirit, they cannot fail to prove streams which shall indeed fertilize and make glad the wilderness, and prove sources of the most invaluable blessings to our wide spread community.

The Public Schools, Public Blessings.

Here is the phenomenon of a little book—a mere picture book—of only 36 small pages, written with childlike simplicity by one of the first men of our country for gratuitous distribution in the city of New York; and 5,000 copies we understand have been distributed. The object is to enlist the attention of the poorer classes, and induce them to send their children to the public schools. There are thousands—we fear we might say tens of thousands, of children in that great city, of suitable age to attend school, and who yet cannot read a word. Nor is this the worst. They are not only *out* of the public schools, but in the most efficient school of vice,—the streets.

We have spoken of the appearance of this little work as a phenomenon. We have done so, because it is rare that we find our greatest and best men stooping to this kind of benevolence—the preparation and distribution of such little things as the book before us. Yet we question whether there is a wider field for the truly benevolent in this country than the department of common school education. He who casts his mite into this part of the Lord's treasury, in whatever form it may be applied can scarcely fail of doing immense good. A benefactor here, is a benefactor indeed.

The American Sunday School Union.

We learn from the Thirteenth Annual Report of this Association, that there are connected with it, at the present time, as auxiliaries, about 1,300 unions, societies and schools; that they have issued, during the past year, 33 new publications, of which 22 are original; that the number of volumes printed during the year has been 890,662; and that the whole number of pages printed, including infant school lessons, pamphlets, journals, &c., is about 52,000,000. The amount paid for copy rights and to authors was $919 25.

The Universal Lyceum.

Mr Holbrook is still pushing, with untiring assiduity, his plan of a Universal Lyceum. Our readers will recollect its leading features as published in the Annals, some months since. The plan seems to us a good one, and we wish him the most complete success.

Orphan School at Paris.

'The Friend' of Philadelphia, has a brief account of an orphan school at Paris, which, in some of its features, is truly excellent. It has a library for the use of the children; its privileges are also sometimes extended to the parents, and the children are allowed to carry the books home. The boys have nice gardens containg vines, &c., and so strict is the principle of honesty among them, that even when the tempting fruit falls off, it is faithfully carried to the master. There are about forty-six children, nearly all Roman Catholics: the average cost of each child is about £10 per annum.

The manner of living is a piece of bread in the morning before school, with a draught of water; at twelve they dine on soup or meat, with bread; and at five or six they sup on meat or soup. The children are very healthy; each child sleeps separately in a bed not more than two feet wide. How delightful to see them thus cared for, instructed in the Holy Scriptures, and useful learning, and even fed and clothed by the protestants!

Female Education among the Romans.

History presents an interesting picture of Roman Education in the early ages of the Commonwealth, especially contrasted with the less virtuous practice of the more refined ages. The Roman matrons did not abandon their infants to mercenary nurses. They regarded the careful nurture of their offspring, the rudiments of their education, and the necessary occupation of their household as the highest points of female merit.

Plutarch has remarked, as a defect in the Roman laws, that they did

not prescribe, as those of Lacedœmon, a system and rules for the education of youth. But the truth is, the manners of the people supplied this want. The utmost attention was bestowed in the early formation of the mind and character.

Long Island Farm School.

The Long Island farm lies directly opposite the southern end of Blackwell's Island, and comprises about 200 acres, which afford pasture to the cows, and potatoes and other vegetables for the *six hundred children* there collected, clothed, and educated.

We have rarely seen any thing more gratifying, than the spectacle of these children, clean, healthy, and cheerful, assembled by dozens, in their spacious school room, around their monitors, and reciting their various lessons. The master, a young man, seems to perform his duty with enthusiasm, and that only can sustain a teacher of such a school, in the adequate and conscientious discharge of the responsible trust committed to him. The matron, a Welsh woman by birth, though for more than thirty years a resident of this country, is a pattern of neatness and order. Her Welsh carpet, (as she called her well scrubbed board floors, without a spot upon them, of the sleeping rooms of the little girls,) proved her to be a notable housewife, and, moreover, well skilled in controlling 'her children,' as she called the hundred or two little ones under her management.

These six hundred children are most of them probably foundlings—often picked up in the streets, destitute and forlorn, the children of want, of misery, and of crime; others are children of paupers in the almshouse, from whom they are separated, and sent to this farm.—*Sunday School Journal.*

NOTICES OF BOOKS.

An Analysis of the Derivative Words in the English Language; Or a Key to their precise Analytic Definitions, by Prefixes and Suffixes. Designed to furnish an easy and expeditious method of acquiring a knowledge of derivative words, from a knowledge of their component parts. By Salem Towne, A. M. Third Edition, carefully revised, enlarged, and adapted to schools of all grades. New York: Harper and Brothers, 1836. 12mo. pp. 164.

This is a truly original and exceedingly valuable work. A tolerably correct idea of its character and object may be formed, from the title. It comes to us highly recommended by judicious and able teachers; but what is of much more consequence, a careful examination of its con-

tents, for only one short hour, will convince those who are most opposed to the multiplication of school books, that Mr Towne's work supplies a niche where there was a real deficiency. The scholar, in acquiring the art of spelling, with the aid of this work, will not be confined to an unmeaning process; all is clear, intelligible, and inviting. He will 'learn to examine the structure of words, and trace out various formations from the same root, something in the manner as the classical student is exercised in Greek and Latin. In this way he readily discovers how the primitive word varies its signification, as it is run through all its derivative forms. From a knowledge of all the component parts, he can easily trace each shade of difference from the plain, literal signification to the most beautiful figurative applications.' We do not think the author of this work extravagant when he expresses a belief that the plan here pursued will impart more knowledge of *derivative* words in the English language to any class of English scholars over twelve years of age, in twelve weeks, than can be communicated in the ordinary way to those of similar age in twelve months.

Towne's Spelling Book, &c. &c. Albany, 1837. pp. 96.

This little book is intended as an easy introduction to Towne's Analysis. It is based on the principle that children should be taught the formation, spelling, and meaning of words at the same time; and in the language of the author, it is 'designed to impart a distinct idea while learning every new word, and in every change of the same word. The plan of the author, and the manner in which he has executed it, appear to us commendable; and we congratulate the friends of common schools, even in these days of school book making, on this accession to our list of works which are truly useful.

Class Book of Natural Theology, or the Testimony of Nature to the Being, Perfections, and Government of God. By the Rev. Henry Fergus. Revised and enlarged, and adapted to Paxton's Illustrations, with Notes, Selected and Original, Biographical Notices, and a Vocabulary of Scientific Terms. By the Rev. Charles Henry Alden, A. M., Principal of the Philadelphia High School for young ladies. Second Edition, revised. Boston: Gould, Kendall and Lincoln, 1837. 12mo. pp. 250.

We like the idea of having every body study Natural Theology. For beginners we prefer Gallaudet's little work, The Class Book of Natural Theology. For more advanced pupils, in general, we like Paley's admirable work, especially with illustrations. If, however, as is insisted by the American editor of the work before us, there are some things in Paley not well adapted to the ordinary circumstances of female instruction, it were certainly desirable that another work should be prepared, in which

the objectionable parts should be omitted. Such a work it is claimed, is that of Mr. Fergus. We believe the claim is well founded; and in this respect and to accomplish this object, we commend it to the American Public.

FAMILIAR LECTURES ON NATURAL PHILOSOPHY, for the use of Schools. By Mrs A. H. LINCOLN PHELPS. New York, F. J. Huntington & Co., 1837. 12mo. pp. 380.

Cui bono? was our first thought, on looking over this publication. It appears very well; but was it needed? If, as the author confesses, it is not only based upon the labors of others, but, 'in many cases,' it adopts their very language; if, as appears from a hasty examination,—for we have not time to examine it more minutely,—it neither possesses nor claims any improvements, of what use is it? Is there merit in adding another to the long list of compilations for schools, to perplex and distract? Is there merit in sitting at the desk, and either because we have nothing else to do, or are unwilling to do any thing else, detaching passages from other writers, intermixing a few thoughts of our own, and sending them forth to contribute their mite in deluging us with school books?

We have no doubt that the reputation of the author, and the enterprise of the respectable publishers, will give the work before us some celebrity. It cannot be otherwise than excellent, we think; since it contains the excellencies of all preceding authors; but we say again in regard to its appearance, Cui bono?

THE SCIENCE OF PRACTICAL PENMANSHIP, deduced from the principles of Physiology, and the Anatomy of the Hand and Arm, containing an Original Analysis of the capital and loop letters, and full directions for the acquirement of rapid business writing. To which is added a complete System of Penmaking. The whole accompanied by a Chirographic Atlas of Twenty Four Engraved Plates. By DOLBEAR & BROTHERS, Principals of the New York and New Orleans Writing Academies. Fifth Edition. New York: Collins, Keese & Co., 1837. | Pp. 120.

The mechanical execution of the work before us, both the manual and the atlas, is very superior, and we see little which is objectionable in its principles. On the contrary, we commend the study of the manual to every discriminating teacher. The style of the hand, both large and small, we consider decidedly inferior to that of most other works of the kind.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

AUGUST, 1837.

STATE OF EDUCATION IN SCOTLAND.

The general education of the people of Scotland, and the effects which this has on their manners as well as their morals, have long been striking to travellers. The following detailed account, by Frederic Hill, Esq., is highly interesting in this respect, although it exhibits some important deficiencies. Notwithstanding all these, however, the evidence this country affords, by its comparative freedom from crime, of the effects of education, guided and inspired by religious principle, and accompanied by religious instruction, is demonstrated beyond debate. This inseparable element of a school in Scotland must never be left out of view, whatever modifications we may think it proper to make in the mode and forms of religious instruction. The finest clay or marble will only furnish a lifeless statue of Prometheus, unless we can procure the fire from heaven. The most perfect human methods and systems of education can only be quickened into useful life and vigor by the breathings of that Spirit which first 'moved upon the face of the waters'—which commanded light to shine out of darkness, and life to spring up from chaotic death.

We trust our readers will never forget, that in the plans and methods and views we present, we consider *eternity* as *the life* for which education is to be given, *and the Bible* as *its only sure basis*; and we would present Scotland as an evidence of the justness of these views.

'There can be no doubt that in Scotland, the rural population at least, is much better educated than the same class in England; though it must be admitted that neither the amount of instruction given, nor the number of the recipients, justifies the opinion usually entertained on the subject in this country.

As respects the urban population, indeed, we doubt whether our northern neighbors are at all in advance of ourselves.

The reader is of course aware that there is a legal provision for education in Scotland. The heritors (land owners,) in every parish are required to provide a school house, and pay a schoolmaster: the minimum salary, however, is as low as £24 per annum, and the house, which is to furnish a dwelling for the master, and a school room for the boys, need not contain more than two rooms, so that the burden which the law imposes on those who enjoy the whole rental of the country is not very weighty. It is pleasing to learn that the heritors generally do somewhat more than the law demands of them. Thus, though the salary to the schoolmaster might, as we have seen, be kept down in each instance as low as £24, the average amount actually given is about £28. Again; the number of parishes in Scotland is 907, while the number of parochial schools is 1,005: though we are not certain that this excess of schools over parishes is owing to the liberality of the land owners.

Taking the average salary of the schoolmasters at £28 a year, the total amount paid in salaries must be rather more than £28,000; and if we estimate the expense of keeping the school houses in repair at £4,000 a year, the total (£32,000,) will express the entire cost of the national provision for education.

Whatever may be thought of the sufficiency of this provision for the education of the people at the time it was made, (about a century and a half ago,) considering the scantiness of the population and the poverty of the country at that time, there can be no doubt that it is far from being adequate to present wants, and that the country has now ample means for enlarging and improving it; for great as has been the increase of population since the time when the present plan of national education was introduced, the increase in the wealth of the country has been much greater: and, moreover, it must be borne in mind that the cost per head, of education, is less for a large number than for a small one. Something has been done towards supplying the deficiency, by opening Lancasterian schools, supported by voluntary subscriptions, in different parts of the country; and in Edinburgh the Sessional schools (so called because they are under the direction of the church sessions of the different parishes,) were established with a similar view. (These latter are the schools in which Mr Wood has succeeded in effecting such important improvements in the manner of teaching.) Still the provision for education in Scotland has by no means kept pace with the increase of population and the grow-

ing demand for knowledge among all ranks of the people. Many thousands, we fear, are growing up in some towns without any education whatever. Mr Colquhoun, in his speech in the House of Commons, in June, 1831, estimates that there are 20,000 in this state, in Glasgow alone; the whole population of that town being about 200,000. In Paisley, if Mr Colquhoun's statements be correct, education is in a still worse state; for though the absolute number of the uneducated is not so large as at Glasgow, yet compared with the population, the number is much greater. The population of Paisley is 57,000; and of these, according to Mr Colquhoun, no fewer than 14,000 are growing up without education. Mr Colquhoun mentions also other towns, as Perth and Dundee, in which, he says, education is at a low ebb. He complains also of the state of education in the rural districts; not only as respects the Highlands, where we could not look for much at present, notwithstanding the exertions of the General Assembly, but also as regards the Lowlands. The worst instances of the latter kind, mentioned by Mr Colquhoun, are those of two parishes, one in Dumbartonshire, and the other in Berwickshire: in the first, the fraction of the population at school is stated to be one thirteenth, and in the second, one fifteenth; whereas, if all between the ages of five and fifteen were at school, the fraction would be one fifth.

After giving these and other instances of deficient education, Mr Colquhoun remarks, as follows: 'Such, then, is the state of education, and such its enormous deficiency both in the towns and rural districts of Scotland. I am aware that a different impression prevails—that Scotland ranks high in the estimation of all on the subject of education. I am sorry to disturb that impression; but I feel that it is the best and truest policy to exhibit clearly the amount of the evil, in order that you may be induced to apply yourselves to the remedy.'

We do not know what means Mr Colquhoun took to assure himself of the accuracy of the foregoing statements, and the other information, on which he draws the conclusions just quoted; and we are inclined to think, from information we have derived from other sources, that his description of the state of education in Scotland is too unfavorable. A gentleman who has paid much attention to the subject, assures us, that he very seldom meets with a person there, whatever his station in life, who cannot at least, read easily; in fact he believes that the proportion of those who have not made this acquisition is not more than one in fifty. (This statement is not, of course, intended to apply to the Highlands.) On the other hand, the gentlemen who

went to Scotland, as factory commissioners, were much disappointed at the state of education in such of the large towns as they had occasion to visit; though at many of the villages and small towns, which depend on large country factories, they found a state of things which was highly gratifying. In reference to the general sufficiency, the Central Board of Commissioners speaks as follows:

'Few will be prepared to expect the statements that will be found on this head (education) in regard to Scotland; where the education of the children is neglected to a far greater extent than is commonly believed; where only a very small number can write; where, though, perhaps, the majority can read, many cannot; and where, with some honorable exceptions, it seems certain that the care once bestowed on the instruction of the young, has ceased to be exemplary. The report of the commissioners for Scotland, who will be found to have kept this subject continually before their view, is decisive on this head.'

It is impossible, with the evidence before us, to form any thing like a precise idea of the point which education has actually reached; but we think we are perfectly safe, in concluding as we have done, that as regards the rural population, at least, Scotland is far in advance of this country. We do not know of any statement, indeed, which would lead to a different belief.

That the rural districts in Scotland should be in a tolerably good state, with respect to education, is readily explained by the circumstance that the national provision for education depends on extent of district, and not on the amount of population. As we have already mentioned, every parish has its public school; but whether the parish contains 500 inhabitants or 50.000, the legal provison is the same,—the land owners, in the latter instance, as in the former, not being required to do more than to maintain a school house, containing two rooms, and with about a quarter of an acre of land attached to it, and to provide a schoolmaster with a salary of £24 a year.

Education is not compulsory by law, but in many parts it is looked upon as a necessary of life, and public opinion would strongly condemn a man who did not send his children to school. Professor Pillans gives the following evidence on this point, and some others connected with it:

'Is it the uniform practice for parents to send their children to school?—Almost universal wherever they can: I think the exceptions to the habit are very rare indeed, and can only exist in Scotland among the most depraved part of the population. In the country districts, I should say, there is no such thing; a man would be looked upon as a monster who could keep his child from means of instruction within his reach.

'Is there any compulsion used for that purpose?—None.

'Has it not frequently happened that parents have submitted to great privations in order to enable their children to receive education?—Yes; I believe it is an object which a Scotchman seldom loses sight of, both when he thinks of marrying and settling in life, and at every future period—the laying aside of a sum for the education of his children.

'Do you trace the consequences of that habit among the people of Scotland in the character of the laboring people of that country?—I think very decidedly; and that we owe the morality of our rural districts, in particular, almost entirely to that habit, handed down from father to son; so that we have scarcely any rural population who are not perfectly aware of the importance of education, and not willing to make sacrifices to secure it to their children.'

Such part of the expense of his child's education as consists in the cost of books, &c., the parent has to pay himself, the usual charge being about ten shillings a year, though sometimes much smaller. In cases of great poverty the charge is often dispensed with altogether. The ordinary course of instruction does not extend beyond reading, writing, the elements of arithmetic, and sometimes a little Latin; the demand for which last, indeed, is dying away. By paying one pound a year instead of ten shillings a parent may have his child instructed in geography, grammar, and some other branches of education: and by additional payments of very moderate amount he has often an opportunity of having him taught geometry, French, Greek, &c.

The middle classes avail themselves of the parochial schools to some extent; but the generality, influenced partly by a desire to give their children a better education than can there be obtained and yet more, it is feared, by a spirit of exclusion, send their children to private schools.

As a means of testing the reading character of the Scotch, we have referred to the revenue returns to see what quantity of writing and printing paper is manufactured in Scotland. We find that the quantity is in nearly the same proportion, compared with the population, as in England and Wales. In Scotland, the average annual quantity during the three years, ending with 1833, was 7,100,000 pounds; in England and Wales it was 40,600,000 pounds; the population of Scotland being about two millions and a half, and that of England and Wales about fourteen millions and a half. Thus in both countries the quantity is exceedingly near to 2 3-4 pounds per head of population. From this fact, taken alone, one would infer that the Scotch are not more a reading people than the English; but

when the more thrifty habits of the Scotch are borne in mind, it will be admitted, that an equal number of books and newspapers, in proportion to the population, argues a much greater number of readers. In the pastoral districts even the cheapest pu lications, such as Chambers' Edinburgh Journal, (the price of which is only three half-pence,) are handed from one shepherd to another until they have travelled over quite an extensive district. By means too of their excellent contrivance of itinerating libraries, the inhabitants of the poorer districts are supplied with a succession of books at very little expense.

If then, under these circumstances, the Scotch consume as much paper in proportion to the population as the English, we may reasonably conclude that they read much more than we do.

Th following remarks will show the influence of an improved state of education on the character of the people.

'It would be difficult to find a country which has made such rapid progress in the diminution of crime, the establishm nt of general security, the increase of public wealth, and the diffusion of comforts, as Scotland: and this, be it remarked, has been concurrent with increased and increasing attention to the the education of the people. At the beginning of the last century, Scotland swarmed with gipseys and other vagabonds, who lived chiefly by stealing, and who often committed violent robberies and murders. Of these pests to society it was estimated that there were not fewer than two hundred thousand. Besides these, there were the more gentlemanly, though less tolerable robbers, such as the notorious Rob Roy, who made no more ado about seizing another man's cattle than a grazier does of driving from market a drove of oxen for which he has paid every shilling demanded. And lastly, it must be recollected that a large portion of the people were divided into clans, headed, too often, by ignorant despots, ready at any moment to fall like madmen one upon another, killing, burning, and laying waste all before them.

'It is difficult to believe that it is still less than a hundred years since Scotland, now so peaceful, and containing a population on which a just and enlightened government, may implicitly rely for the maintenance of order and public security, was the scene of a political outbreak which spread alarm and consternation through the whole island, and which, in a few weeks, caused more blood to be spilt than has flowed during the whole subsequent period, and all this without the most distant idea of advancing one solitary principle of good government. It would be curious to speculate on the number that would be found ready at the present day to join the standard of an adventurer,

bound on an enterprise such as that in which Charles Edward was engaged. Certainly not more than could be comfortably accommodated within the walls of Bedlam; to which place, instead of the scaffold, we hope they would be consigned.'

In regard to the actual amount of crime in Scotland, it is unquestionably far less than in most other countries of Europe. The average number of executions for the last three years is but two in each year. Mr Hill does not place much reliance upon the records of conviction for crime as indicating the moral condition of a country, because no account is taken of criminals who are not detected, or proved guilty. He expresses his conviction, however, that crime, as well as pauperism and mendicity, exist to a much less extent than even in England, a conviction which is very strongly felt by most travellers who visit both countries. He considers the Scotch as possessing that propensity to intemperance which existed in New England ten years since, but trusts, that 'following the noble example of the New Englanders, they will break through their present chains, and rise to their proper position in the rank of nations for sobriety, as well as for all other virtues.' In regard to political tumults, riots, and incendiarism, he observes that Scotland is certainly in advance of England. 'There has been none of those outbreaks among the rural population, none of that barbarous destruction of food and property, which has cast a blot on the character of the English peasantry, such as will require many years to remove.'

W. C. W.

EDUCATION IN SCOTCH FACTORIES.

The ignorance and corruption which have generally been produced by large manufacturing establishments have formed a serious ground of objection to their introduction into our own country in the minds of many philanthopists. It cannot admit of a doubt that this will be their influence when they are directed purely by the love of gain, and when the human beings who are employed in them, are regarded by the proprietors in the same light as the machines whose motions they guide. In establishments conducted upon benevolent and religious principle, the result has been very different, and has fully shown that the interests of the manufacturer may be consulted, without degrading the workmen that he employs. The following account from the reports of the factory commissioners of the British Parliament will show what has been accomplished in some of the factories of Scotland.

'The cotton mills of New Lanark, on the right bank of the Clyde, are still under the same excellent management, with a view to the health, education and general comfort of the workers, which prevailed during the proprietorship of the late philanthropic Mr David Dale, of Glasgow, who founded the establishment, and of his son-in-law and successor in the mills, the well known Mr Robert Owen.

'The school and apartments attached to it are magnificent. I believe they were erected by Mr Owen at a time when he intended to attempt to carry his peculiar views respecting the social system into effect at New Lanark. The workers are instructed at the school, and have medical assistance, even on ordinary occasions, altogether at the expense of the company. Every comfort that can attend their situation in life seems to be afforded to them; and they are here entirely free from that unnatural degree of heat, which most of all renders factories unhealthy.

'The beauty of the situation of New Lanark is well known; the salubrity of the place may be judged of by those who have the opportunity which Sir David Barry and I enjoyed on Monday, of seeing the workers in the working-room, and coming into and going out of the mills. They, most especially the females, are not only apparently in the possession of good health, but many of them, (quite as large a proportion as we have seen in any of the extensive, well regulated similar establishments in cou try districts,) are blooming — as unlike as possible to the pale, languid-looking females too frequently to be found in similar works in great cities.

'The adjoining village, in which the workers live, belongs to the company. Its clean appearance and general arrangements are proverbial. The population amounts to about 2,000 persons.'

Mr Stuart, one of the commissioners, gives the following account of the Stanley mills, on the river Tay, near Perth.

'The situation of Stanley Mills is peculiarly beautiful and picturesque, and entitles them to a visit from a stranger, not less on account of the romantic scenery and fine river to be seen from almost every window of this great factory, than on account of the extent and arrangement of their buildings, all their own property, comprehending every description of building necessary for a population of about 2,000 persons, and including a peculiarly handsome church, erected at an expense of about £3,000, and endowed by the company; a school, schoolhouse, and a very neat range of dwelling houses for the work people.

'The cotton yarn spun at Stanley mills is not fine; so that the general temperature is only from fiftyfive to sixtyfive degrees,

excepting in that apartment where webs are dressed for the loom, and a temperature from seventyfive to eighty degrees is required. The sallow complexion of the workers here, who are not numerous, but some of them youthful, proves the confinement in this room to be unfavorable to health. The general appearance of the workers, who were on our account dismissed for dinner at an earlier hour than usual, that we might have a good opportunity of seeing them in passing us in small numbers at the gate, was very gratifying in point of good looks, health, apparel, &c. The porter at the gate, who was a worker at the mills from the period when they were set a-going, is eightyfour years of age, and in the enjoyment of good health; so is his wife, though now eightyeight. One of the female workers, who has been at this work for many years, emphatically replied to my question, how she liked it? "Real weel."

The following is the evidence of Mr. Mather, who was examined on this subject.

'During my residence here, I have had ample opportunity of becoming acquainted with the condition and character of a great proportion of the persons employed in the cotton works, in my daily intercourse with them, and in my family visitations; and have no hesitation in declaring it to be my decided conviction, that they are not surpassed in education and morality, and domestic comforts, by persons in the same rank of life in any part of the country. They have a healthy appearance, are comfortably fed and clothed, and diseases are not more frequent among them than among other classes of the community; the annual mortality for many years falling short of one in every sixty of the population. Crime is scarcely known, and theft is so rare, that the banks of the river are covered with clothes by day and night, without any person to watch them; and even those offences against morality, which are supposed to be a necessary attendant upon a crowded population, being so unfrequent, that seldom more than two cases of illegitimate birth occur in the year, in a population of nearly 2,000.

'In point of education, the inhabitants of Stanley, will bear a comparison with any part of the country; almost every person can both read and write; and the exceptions, if there are any, must be ascribed to the previous neglect of the parents, before coming to settle in Stanley, as a commodious school room, and an efficient teacher, with a competent salary, have been provided by the company, and instruction is afforded to all at a very low rate of 2s. per quarter; paupers and orphans being educated by their respective parishes, and the children of the more destitute by a society lately instituted to provide instruction and bibles for all

within the place who cannot afford to pay for them. The usual practice is for parents to send their children to school, from four years old until they are nine years of age; after which, any deficiency in their education is supplied, or new and more advanced branches acquired, by attending the evening school, after mill hours: many thus learning the languages, grammar, book-keeping, drawing, geography, algebra, and various branches of mathematics. A Sabbath school is also taught by me, assisted by monitors, at which from three to four hundred of the youth regularly attend; and there is also attached to the Sunday school for the benefit of the scholars, a library of several hundred volumes, chiefly religious and moral. The expenses connected with this institution are wholly defrayed by the proprietors of the cotton works. I may mention also that there is a small library in the village, to which all have access by paying a trifling annual subscription. The proprietors of the cotton works have also, at great expense, erected and endowed a place of public worship in connection with the church of Scotland, chiefly for the accommodation of their workers, in which divine service is regularly observed, and all the youth who choose to attend are accommodated with seats gratuitously. There are also in Stanley a number of associations, such as the Benevolent Society, the Gardener's Society, the Funeral Society, &c. whose object is to provide for the sick, the aged and destitute, and by means of which suffering and misery have been relieved and prevented.'

We are fully aware that there are factories in our own country, whose general condition is little, if at all inferior to that here described. We hope there are many, but we fear that the larger number are far from presenting a picture thus agreeable, either in the disposition of the proprietors, or the character of the workmen. Would that all who are seeking to promote the interests of arts and manufactures among us, were equally anxious to improve the character of the citizens under their influence.

W. C. W.

SCHOOL OF THE PRISON FOR JUVENILE OFFENDERS AT PARIS.

(Translated from the French.)

The utility of institutions for the reformation of juvenile offenders is so fully recognised in our country, and the interest felt in them is so general among those who think and read on the subject of education, that we believe we shall afford pleasure in copying the following account of an establishment of this kind

in Paris, from the 'Journal of the Society for Elementary Instruction.' We rejoice to present such decided testimony, from such a quarter of the necessity of religious instruction, and we are persuaded that when it is once given in such a manner as to give the truths and precepts of the Bible their proper force, the guardians of these useful establishments will find little need of prizes and ranks to excite the interest of the pupils. We find in this account additional evidence, if any be wanting, of the importance of watching over the young offenders, when they are sent out into the world, instead of leaving them to the pressure of want, or the obloquy, or the temptations of idleness.

'We have often spoken of the school for mutual instruction in the prison for juvenile offenders, superintended by M. Pontignac de Villars. It is well known that this establishment, founded in 1830, for the accused and condemned under the age of sixteen years, did not begin to realize all the expectations of the most enlightened philanthropists, until the school for mutual instruction was opened. In a recent report of M. Berenger, to the society, he makes the following statements concerning it.

"'The course of instruction was pursued with ardor, and although the general arrangements of the institution allowed but one hour and a half in the day for study, while seven hours daily are allowed in the elementary schools of Paris, and four in the house of refuge in Prussia, (one hour of which is devoted exclusively to religious instruction,) yet their progress was sufficient to show that it would be highly satisfactory if more time could be given them for other study.

"'The elementary school was not opened till July, 1832. At present, there are three hundred and thirtyone pupils learning to read and write, divided into eight classes for each branch. Of this number, about sixty deserve to be particularly noticed for their application and progress. They discover uncommon intelligence, and if they could be placed in a situation more favorable to their development they would undoubtedly become distinguished. The progress and application of one hundred and seventy others is less marked; still even in these, the good predominate. In regard to the remaining one hundred, it is much to be regretted that more time cannot be devoted to their instruction. Their slow progress may be attributed to minds less advanced, or to the impetuosity, or levity of their character, or perhaps, with more probability to the vices of their early years which are not yet eradicated. It is more especially for this class that the great need of religious instruction is so strongly felt. That would produce effects to which instruction and other means of education are found entirely inadequate. The affec-

tionate gratitude, which even this class feel for their worthy instructor is a source of great encouragement and hope for them. They lose no opportunity of manifesting their gratitude, and surely when the heart is capable of this sentiment, we should believe it capable of receiving the best impressions.

"'If on the other hand, some of these youngo ffenders make little progress at schools, it must be attributed to causes which if perpetuated, would lead to general discouragement among them. The room which they occupy at present is too small—the pupils are incommodiously seated, and so crowded that they write with difficulty. Their emulation is not excited by the annual distribution of prizes, which in other schools excite and sustain the efforts of pupils. The first of these obstacles will be remedied when the school is removed to the new prison, where large rooms will be devoted to each exercise. The benevolent interest of the directors, is the surest guaranty that they will speedily remove the other.

"'For some time past lessons in arithmetic have been added to those of reading and writing. One hundred and sixtyone pupils, divided into six classes, pursue this study with a good degree of success. Linear drawing, and the elements of geometry, will soon be introduced. In completing the practical education of our young offenders, we shall feel more sensibly the necessity of increasing the amount of time devoted to mutual instruction. *Vocal music*, which was introduced two years since, continues to produce good effects. It has a most happy influence upon the manners; it purifies and elevates the soul, while it disposes the heart to kind and benevolent affections. A strong proof of the benefit of this instruction is the love which the pupils have for it. They sing in going from the workshop to the school room, and from the school room to their play-ground, and to their meals. They address their prayers to God in hymns. The words of these hymns are chosen with great care, and are fitted to leave the deepest impressions, and are so attractive that they will not be easily forgotten. The expense of this healthful exercise is incurred by this society, and its moral influence estimated by all thinking persons.

"'The superintendent associated in your labors, performs his duties with a disinterestedness which we love to recognise and report again to your Board of Directors.'"

To these interesting details, we add some others found in this report which form the supplement of what is said of the education of the young offenders, for they are a part of its results. We learn that of the part of the price of the labors of the pupils which is allowed them, the spirit of order and economy, has led

them voluntarily to give up for the benefit of the little community about 600 fr. per month; and that in two years they have thus deposited 16,500 fr. There is scarcely any occasion for punishment, as formerly, for serious offences, such as disobedience, rebellion, theft, quarrelling, and other bad habits, or for gambling, which was the predominant passion. The spirit of conspiracy against the government of the establishment, which was at first, so common, is almost extinct. The offices of corporals and sergeants which is the reward for the most deserving, excite great emulation. Those to whom these are confided generally, show themselves worthy of the distinction. They are the first to maintain good order and discipline, and they do not hesitate to inform those of their associates who fail in their duties and perform this delicate office in a manner so remarkable for justice as to prove the progress of their minds, and to give the best assurance of their future good conduct. The manner of exercising this authority, so far from exciting envy on the part of those subjected to it leads them both to recognise and respect it.

Of three hundred and ninety children who were confined up to the first of June, 1836, one tenth possess an excellent character, working with interest, requiring no punishment, but often meriting reward. Six tenths deserve to be classed among the good; although studious and industrious, they have not the same degree of zeal for improvement as the first; two tenths were of a doubtful character, and one tenth only yielded to bad propensities. Instead of one hundred accused, who were formerly found in the institution, there are now but fifty in the same period of time. This astonishing decrease is accounted for by the decrease of the number of recommittals, and is most conclusive evidence of the good effects of the salutary discipline to which this institution is subjected, under the direction of M. Lendormy, of which the school for mutual instruction is one of the principal and most useful elements.

This diminution proves, also, the happy results of the "*patronage*" (afforded to the prisoners after liberation.) Formerly of two hundred and seventeen children liberated, ninetynine had been recommitted and judged anew. Of these ninetynine, ninetythree were condemned, and the greater part more than once. We speak here of what happened in the first period, and only within the limits of Paris; later, and out of Paris, the number of recommittals was much greater. Since the "*Societe' du Patronage*" has begun its labors, of two hundred and sixtynine patronized youth, fiftyone only in the space of three years have been tried the second time. At present there are but nineteen recommitted in one hundred, while formerly there were sixty or

seventy. Of these same two hundred and sixtynine children, fiftyeight well reward the care bestowed upon them; one hundred and twentyfour conduct very well, though in a less degree than the first class; thirtythree leave much to be desired in their conduct; and fiftyone, as we have said, have been recommitted for crimes.

At the close of this report, so full of facts, and so well deserving of notice, M. Berenger states that five works had been presented for the premium which had been offered for the best reading book for the young prisoners. That as no one of them had been deemed sufficiently appropriate, the period for trial had been prolonged, and the premium of 500 fr. increased to 1,000 fr.

Before closing, we mention, with pleasure, that these youth are to be immediately removed to the new prison in the "*rue de la Roquette*," in which the plan of solitary confinement will be adopted, which promises to complete the favorable results already evident from the happy administration of this institution, and the efforts of the "*Societe' du Patronage.*"

MEDICAL ADVICE ON EDUCATION.

The cure of disease rather than its prevention has hitherto been considered as the proper business of the medical man. And if at any time he has condescended to instruct on the subject of prevention, in the families where he has been called, it has been regarded both by himself and those who have heard him, as stepping somewhat aside from the duties of his profession; as a gratuitous, and, in too many instances, an unwelcome service. How strange that it should be so, when we consider that of all human services none can be more important than judicious advice in physical education; and that of all men living none are more competent than physicians to give it.

At the present time, when the progress of the temperance cause is daily and hourly diminishing the labors of physicians — considered as merely curative — and when not a few of the members of this profession seen likely to be destitute, ere long, of employment, or at least so far destitute as to be unable to sustain their families by their active duties, it may not be proper to consider whether their knowledge and skill might not be advantageously employed in another manner.

We have already insisted, on more than one occasion, on the unspeakable importance of correct physical education. We

have insisted on the necessity of the most unremitting attention to this subject, not only on the part of the parent, but also of the teacher. Nor have we been alone. The demand has been made from other and various quarters. More than this; the reasonableness of the demand has been, to a considerable extent, conceded. Thousands have admitted, in words at least, that, as a general principle, a sound mind can only be expected when it is connected with a sound body.

It seems to us not a little remarkable that at the very moment when the plea in behalf of physical education is beginning to be heard and responded to, the very set of men, who of all others may be supposed to understand this subject best, should find their leisure hours greatly increased. For not only is the progress of temperance already rendering disease more uncommon, but more mild when it appears. The physician of a temperate community finds the demand for his services diminishing in both these ways.

In the full belief that the finger of Divine Providence is directing the parent and teacher, at this juncture, to this very quarter for counsel and direction; that the physician is best qualified of all men to afford it; that he will become still more so, in proportion as the demand for his lessons in this department is increased; that it is not only a matter of duty as parents, but of economy as housekeepers, to seek it; and that a change of fashion so desirable would produce the most happy results, we venture to offer a few thoughts, in this place, on the kind of services which the skilful and experienced family physician has it in his power to render to those who are duly awake to the importance of physical education.

Correct physical management not only prevents disease of body and mind, but it improves the health. This it is acknowledged, may seem to many, like a contradiction. Health it is often supposed is a positive state; and how can health be *improved*?

Now, though it were philosophically true that health is a positive state, and that a person in health can never become more healthy, it would still be true that there is a very great difference of physical activity and vigor, and of consequent enjoyment. A child or an adult, may be free from pain and suffering, and yet his enjoyment — considered as mere animal enjoyment — may be increased tenfold. We believe, therefore, that no person is ever so healthy and happy in a physical point of view, but that he may be made healthier and happier.

As the health of the child depends in no small degree on the health of the parent, the first lessons which the physician might

be called upon to give, with a view to the future well being of their offspring, should be given to the parents. They should be taught the structure and laws of the human frame, and the necessity of obeying the latter. The consequences of disobedience, both to themselves and others, should be plainly pointed out. No conscientious parent could fail to derive the most important benefits, even to himself, from such instruction. And if he should find the power of habit too strong for him, the discovery of his own slavery, and the experience of its consequences, might at least rouse him to exert himself to prevent others from wearing the same chains.

But we will suppose a child is given. The physician's advice to the parent will be still important. For if the infant should inherit no special tendencies to evil, his constitution may be much injured for life, by one short month of error on the part of the mother. The general rules which are usually given, for once, in these circumstances, are not sufficient. There needs line upon line — precept upon precept. There needs much of explanation and illustration. There needs also appeal — to the sense of duty, to the conviction of responsibility to God.

The temperature, air, dress and cleanliness of the child will be duly considered. And this consideration, if made under the guidance of an intelligent physiologist as well as physician, will have a wise reference to the native vigor of the child, his constitutional predispositions, the diseases he inherits, his temperament, the season, the prevalent epidemic and other diseases. There are indeed certain rules which will apply to the case of every child born into the world; but it is equally true that a thousand circumstances — of which the above are but a specimen — will or may exist to modify or even to nullify some of them. For though every child, for example, needs a pure and free air, yet it is not by any means safe to expose all children alike, in all seasons and places.

How often the child should be nursed; how often and how much he should sleep; how much, sleeping or waking, he may be with safety exposed to noise, strong light, or disagreeable objects; what should be the temperature of the water in which he is daily washed; what should be the material and tightness of his dress — all these, and many more matters of importance, though subject to fixed rules in general, require from time to time, and in certain circumstances, various modifications. Every one, for example, should be thoroughly washed daily; but the appropriate hour, its nearness or remoteness from the time of nursing, the temperature of the water, length of time the child remains in the bath, treatment after taken out, &c., &c., will require some

variation with reference to strength, health, season, and other circumstances.

The physician's counsel will be invaluable in determining when our treatment of a child should be modified by peculiarities in the weather, season, state of the parents' health, the prevalence of epidemic or other diseases, cutting teeth, &c. Action, action, action, which after all, are the first, second and third laws of health, especially in infancy, he will be able to give some direction to. He will say whether in his opinion a child should be rocked in the cradle or tossed on the arm perpetually; whether or not there is danger in holding it long in certain positions, in letting it sleep always or chiefly on one side or on the back; whether cradles and go-carts are useful; whether creeping should be restrained or encouraged; whether teething, walking, speaking, laughing and crying should be, or can safely be encouraged or repressed; how are we to ascertain whether the child cries from pain or not; and whether he should be encouraged to employ himself, or be led to depend solely or chiefly on others.

The effects of strong light, unpleasant odors, disagreeable sounds, ugly or deformed objects, especially in the nursery, the structure, quality, &c. of beds, the effect of burning lamps in the night, and a thousand other things will be much better understood by parents when they converse freely and frequently on these subjects with their physician.

The food of the child, whenever any becomes necessar in addition to the mother's milk; its quality, quantity, times of receiving it; whether it may safely be bruised, mashed, or masticated, (especially by a set of decayed teeth in another person's mouth;) its temperature, degree of solidity, &c., all these become interesting and important topics of inquiry, in the progress of a child's history. The premature use of condiments, of too large a proportion of flesh, and of too much liquid food; the habit of eating too frequently, and between the regular meals; and the exceedingly common and pernicious habit of overfeeding, have done not a little in our world to sow the seeds of those diseases which timely care, in obedience to judicial medical advice, might have easily prevented.

A physician will also discover, sooner than the parent, the first indications of disease, should disease arise. Should the legs become crooked, the head begin to enlarge unduly, the abdomen become hot or tumid, the skin dry, and the stomach or bowels irregular; or should colds become frequent or symptoms of scrofula or rickets supervene, he will be ready to oppose the

tendency in due season, while there is a well grounded hope of averting the evil.

He will, moreover, greatly assist in determining what should be the kind of amusements, and what kind and how much he needs of society, and when and how far, consistently with the state of cerebral development, he may be instructed, by conversation, by observation, by pictures or by tasks.

If the question arise whether or not he shall be sent to the infant school, who, like the physician, can determine whether his health will be safe there? Who can so well decide whether the nature of the exercises are such as to develop body, mind and affections in due proportion and harmony? Whose advice could be more important in determining, in one word, whether bodily health and future happiness are likely to be sacrificed to a premature display of parrot work — the committing to memory of things not understood, and the understanding of things before the brain is prepared for it?

And when the age arrives at which it is customary to send children to other schools, how much is the physician needed to tell us whether our children are prepared for these important places, and whether these places are prepared for them. How often is health destroyed in the district school room. How often is the temperature too high or too low, or too suddenly varied. How often is the air impure. How seldom is much attention paid to ventilation. How often are children seated on improper benches. How many a spine is made crooked by sitting on seats without backs, and at writing desks which are too high, or are otherwise defective. How often are the pupils of our schools injured by drinking cold water, and by sitting in currents of air while too much heated with exercise. How often, by swallowing their meal, half masticated, and rushing to play violently in the hot sun. How many bad habits — of picking the nose, ears, rubbing the eyes, or biting the nails are acquired in school to be lasting as life. To counsel and remind us and assist us on all these and many more points, how important is it to have at hand a judicious physician, and to send him on a voyage of discovery to the school room!

Perhaps the health of female pupils is more frequently put in jeopardy, in school rooms, than that of males. Perhaps there are, among them, more crooked spines, and depressed shoulders, as well as a greater number of overtasked brains, and more of that morbid state of the human system, commonly called *nervousness*. Perhaps, moreover, their appetite is oftenest affected. We believe it cannot be doubted that it is they who are most addicted to eating chalk, charcoal, clay and slate pencils. The state of

things, however, — we mean so far as it is worse among females than males — is in part owing to tight dressing; and so far as this is the fact, is not chargeable on the school room. But the consequences of this error of tight lacing, whether of males or females, especially the latter, will never, we fear, be fully understood until parents make physicians their privy counsellors in the work of physical education. Some of the effects of that reprehensible practice have never yet been dwelt upon publicly; and for reasons which are well known to the medical man. But in the family circle the difficulties to which we allude disappear. There, the whole truth may be told. And when this shall be done — and, we fear, not before — then may it be expected that mothers will begin the work of reform.

Physicians can greatly aid parents in determining on the future condition of their offspring, as regards occupation or employment. When and where has the physician been consulted in this matter? How many a feeble child is ruined for life, by being placed at the wrong employment — rendered not only a burden to himself, but to the whole community. How universally is this matter left to the control of chance or hap hazard. Or if any direction has been given by the parent, it has frequently been precisely that which should not have been given.

Many a boy, for example, has been 'put to learning,' as it is called, because he was constitutionally feeble and unable to perform much labor. Now the very reasons for putting him to learning were the very reasons why he ought to have been placed upon the farm. A large proportion of the young men who receive a liberal education in this country, begin their course of study with constitutions comparatively feeble. The consequence of this and of subsequent errors is, that our literary men, whose duties involve a sedentary life, for the most part soon break down. Whereas the smaller number, who begin their studies in health, and sometimes get through their course without breaking down, though they may not be among the most brilliant scholars, are, nevertheless, as a general rule, far more useful than the former class.

It is the strong and vigorous in body and mind, and they alone, that should become students and lead a life necessarily more or less sedentary. This the wise and faithful physician will be likely to tell the parent, whenever he seeks his advice on the subject. And when he does so, how many a valuable citizen will he save, to be useful to himself and to the world!

We do not say that no boy, now feeble, should ever go to school or to college. By no means. But we do say that, continuing feeble, he ought not to go. We care not how great his

thirst for knowledge. Invigorate him in the first place. Then place him at an institution where his vigor will be preserved, if you place him at any.

But we need medical advice in regard to the destination of all our children, as well as the few who are feeble or who go to college. One of the first inquiries of a parent should be; For what occupation is this son, by his physical constitution, best adapted? For what this daughter? The physician is the man to aid him in obtaining a correct answer.

If a son is of a sanguine temperament, with light hair, light eyes and a fair, thin skin; if he has a narrow chest, slender neck, and emaciated frame, with shoulders projecting like wings, no physician of sense would ever consent to sending that son to the shoe bench or the tailor's bench, or to the school, or college; or to any employment which should be too sedentary. Agriculture, tanning and currying, engineering, or some moderately active employment in the open air would be far better.

Nor would the mother of a daughter with a form like that above described, ever be advised to suffer her to go into a factory, especially into one where she would constantly be inhaling bad air and small particles of dust. She would be advised to bring her up, rather, to the performance of household duties. In this way she would prolong her days, and render her a useful member of society; whereas by sending her to a factory she would either cut short her days, or render her feeble all her life long—the helpless mother, perhaps, of a large family of feeble and helpless children.

We do not pretend that parents and physicians can entirely control the tastes or guide the choice of the young in regard to employment. But if the work be early commenced, they may do much. And if after all they can do, and the dangers are clearly set forth, the young will rush obstinately where they ought not, the parent will at least clear his garments of their blood. In general, however, as we have already intimated, we may, by wise and judicious management early commenced, lead the young to prefer the very employment which we believe to be best for them.

How great then, if the foregoing remarks are well founded, is the work of the parent; and how great the demand for medical counsel and skill! Even if the progress of temperance were, in twenty years, to remove from the world three fourths of the disease which now prevails in it, there would still be labor enough for physicians. The only difficulty would be to apprise parents of the fact, and convince them that the great doctrines at which we have now barely hinted, are true. And this can

only be done, in proportion as parents can be induced to study anatomy and physiology. Let these sciences be thoroughly understood, and how will the parent rejoice to seek medical advice in the great work of education. No services, moreover will be more cheerfully and liberally rewarded. When the parent can be induced to seek, as his wisest and most faithful assistant in the work of education, the aged and long tried physician; when, side by side, they talk of the physical management which each child, constituted as he is, respectively requires; and when each is trained according to the demands of his whole nature and made to fill the very niche in society which the great Creator intended; then may the work of human improvement be considered as fairly begun. Then will physical education be properly understood and appreciated, and the labors of medical men cease to be almost universally misapplied.

MISEDUCATION EXEMPLIFIED,

IN THE EARLY LIFE OF STEPHEN BURROUGHS.

Few men have been guilty of a greater perversion of talent than he whose name appears at the head of this article; and rarely has the memory of an individual been more generally execrated. The depravity of his heart will not indeed be questioned. But there may be circumstances connected with the history of so extraordinary an individual, which, if they do not serve to palliate guilt, at least show how that guilt was contracted, and tend to produce the effect which the God of nature intended in permitting the existence of such men to be prolonged. We have long believed that in the shocks produced here and there in the moral world, by such men as Burroughs, Fauntleroy, and Rathbun, it becomes us to eye the hand of a heavenly Father, scourging the world, it is true, but scourging it for a final end which is of the utmost importance. They are beacons to warn others against the least departure from the straight course of life's voyage; since he who departs in the slightest degree from the right path, knows not where it may ultimately carry him.

It is in this view, in part at least, that we have long thought the study of Biography ought to occupy a conspicuous place in all our common schools. We say the study of biography; we mean of that which is worthy of the name. Biography, to be

of any considerable value, should contain both the lights and shades of human character. It is of as much importance to know, at a suitable age, men's errors and vices, and the steps which led to them, as to know their wisdom and virtue. At least it is exceedingly interesting to the parent and educator to study man on both sides; and we think that under the care of a judicious teacher it cannot be less so to older children.

What we propose in the following article is not a review, or a synopsis, or a mere list of extracts. We wish to take up the early part of the life of a man greatly distinguished for his depravity, and try to ascertain, if possible, some of the steps by which he was led to it. In doing so, however, we shall be compelled to rely on the testimony of Burroughs himself; but we are not aware that his general veracity, so far as his autobiography alone is concerned, has ever been impeached.

The father of Burroughs was a clergyman. He was extremely rigid in his method of education; while his son, of all young men that ever lived, perhaps, was the worst calculated to endure such treatment. He was volatile, impatient of the least direct restraint, and fond of amusement and fun. He represents his love of amusement as even 'insatiable.' But instead of indulging it, in the least degree, it seems that his father set himself wholly against him, and contrived to enlist the neighbors also against him.

This, as Burroughs supposes, we think very justly, led him to play many sly tricks on people, and especially on those neighbors whose prejudices were strongly enlisted. As he was not over cautious, he was detected in his tricks; and when thus detected, always suffered a severe and degrading punishment.

Here we think were two capital errors in his education. The first was in overlooking the need, a need which all feel, especially persons of a temperament like that of Burroughs, of some proper amusement. There is great reason for believing that had a compromise of this sort been made; had the father yielded to the strong tendency of the son for fun and sport, instead of repressing every desire of this sort with all his might, the son might have been partially saved, if not to prove a positive blessing, at least to be a milder curse to the human family. The other error consisted, we think, in applying punishment with a principal view to degrade him by abasing, humbling, depressing his feelings, and thus diminishing his respect for himself.

Out of the refusal of his father to indulge in any degree his fondness for amusement, grew another error in his education. Still seeking for the gratification of his master passion in books, he acquired a fondness for novel reading. It 'blew the fire of

his temper,' to use his own language, 'into a tenfold rage.' Guy, earl of Warwick, was his favorite, and he burned to tread in his steps. 'Often,' says he, 'I viewed myself at the head of armies, rushing with impetuosity into the thickest of embattled foes, and bearing down all who dared to oppose me.'

Novels of this description are bad enough in all cases; but it is especially unfortunate that they should fall into such hands as that of Burroughs. His judgment, naturally weak, had never been cultivated; and he was of all persons least fitted to be improved by reading books of this description.

As the natural (and in the circumstances in which he was placed, the almost inevitable) consequence of the desire he had imbibed for warlike achievements, he enlisted at the age of fourteen into a regiment of artillery which happened to be passing through that part of New Hampshire. This was another great mistake. Admitting the maxim that the army is the best school in the world to be applicable to a few—and it never was to *more* than a few—still Stephen Burroughs was far from being of the number. For him, fond of tricks, and without judgment or caution, and ambitious as he was, the army was decidedly the worst school which could have been selected. He was twice released at the solicitation of his father; but determined as he was, he ran away the third time, and finally succeeded in his purpose of getting clear of his father. He remained in the army but a few months, however, when he returned to his native home.

The next error was that of placing him in a family, the character of which was poorly adapted to his improvement, and where there was a young man nearly of the same age and possessing a kindred spirit. Here, for one year, his propensity for tricks had pretty full scope. At the end of the year, he entered Dartmouth College.

This was another wrong step; but what rendered it still worse, was an unfortunate selection of a room mate. His father, in order, we suppose, to promote his moral improvement, required him to take a room with a young man, who, as the son says, was of all others 'best calculated to humble and mortify a person whom he entertained a suspicion against, as differing from him in principle and practice.' 'A man of small stature,' he adds, 'and yet smaller mental abilities; rigid and enthusiastic in his notions of religion, which consisted in a sour, morose, and misanthropic line of conduct towards all who were not of his party.' Surely this association was a worse extreme than the former; and those who know anything of human nature will wonder that a father, possessing the least share of good

sense, could have been so unwise. The results showed most plainly the extent of the error.

The selection of a proper associate, for such a character as that of Burroughs, is indeed a matter of no little difficulty; but so far from being deterred by the magnitude of the difficulty, a wise parent would not fail to be roused by it to increased exertion. The dangers of a college life, to young men of the best moral habits, and with the best of associates, are sufficiently great, without increasing them by injudicious and ill timed associations.

In the second year of his college course, difficulties arose; and he was at length expelled from the institution. He conceals this fact, in his story, but it is nevertheless true. He returned to his father, a worse man, by far, than when he left him.

He next went to sea. This, for a young man of such a temperament, was, in our own view, another wrong step. The sea, like the army, is, as a general rule, a bad school; the common opinion to the contrary notwithstanding. It is the very fact of the exceptions to this rule being so rare that makes them stand out so prominent, and prove the occasion of so much conversation; and yet, strange to tell, the public will have it that they form the general rule, and not the exception.

Burroughs, however, after a series of interesting adventures, returned from sea to his father's; and, whether the fault was that of his father or not, we do not know, he was for a whole year at home, destitute of business—a most unhappy circumstance. Idleness, at such an age, and with such a disposition as his, was a sure prelude to mischief. There are few young men of twenty who can withstand the temptations of idleness; and if there are any, we may be assured that Stephen Burroughs was never among the number.

It is true, that after a year spent at his father's, he engaged in school keeping. But his success in that profession was never great, and he was always getting into difficulty of some sort or other. Indeed we may consider his character as fixed for life at this period; and here we may properly close our account of the circumstances which led to its development and formation; since his subsequent history is but too well known to the community. We would, however, repeat the suggestion that the history of even such character as that of Burroughs appears to us full of instruction to parents; and we hope not a few of them will derive benefit from the hints it affords.

THE SCHOOLMASTER—No. III

VIOLENCE AND BLOWS.

There may be cases in which children require treatment, which, to an individual who knows nothing at all about it, may seem to savor of violence and cruelty. We believe, however, that these cases are not so common as some people suppose. There are methods of management which, would we take time, will usually secure the end we propose without violent treatment. The great objection—one of which every body ought however to be ashamed—is that they take too much time. For what purpose is time given us, but to form moral character, in ourselves and others?

We have more than intimated that violence and blows are sometimes necessary. When they are used they should be regarded however as a last resort. Great pains should be taken in regard to the form of this violence. The following are some of the forms, in common use, which we deem as most objectionable.

Boxing the Ears. This is one of the worst forms of corporal punishment which could be resorted to. That part of the cranium or skull bone which is contigious to the ears is very thin, especially in the young. All the bones of the young head are, moreover, very soft and yielding, and but imperfectly joined, at the sutures. There is great danger of injuring the tender brain, by blows on the ears, both by compression and concussion. Diseases of various kinds might, in this way, be produced; and what is, if possible, still more to be dreaded, idiocy. Many a half idiot, as we have reason to believe, might attribute his misfortune to repeated blows on the ears.

Striking the Head with Rules. A very frequent but highly reprehensible practice. The concusson thus produced, especially on the brains of children under seven years of age, might result in inflammation of the tender membranes of this organ. In any event, the shock is more or less dangerous.

Throwing Books or Rules. Some teachers throw rules at their pupils, even at their heads. Others throw books. Others, still, box the ears of pupils with books. This practice of using books as instruments of punishment, besides being somewhat dangerous, is a slovenly one. Books are not made to be thrown about, to be soiled, or torn, or have their corners knocked off; and what sensible teacher would willingly set such an example of their use?

But the practice of throwing rules, though less liable to injure the brain, is still more dangerous to the eyes. We have never known an eye destroyed in this way; but we have witnessed some hair breadth escapes. He must be little less considerate than the brute who will throw a book or a rule at a pupil in cold blood; nor is he much more fit for a teacher than a brute who will do it in anger.

Sudden Jerks of the Body. We have seen a shoulder almost dislocated by the violence of a hasty, passionate schoolmaster. But were there no danger from this source, there is from another. The culprit seized, in this way, is often swelling at the moment with passion; his heart and large arteries gorged as it were with bood. Who does not know that such a state is, of itself, favorable to the bursting of some of the blood vessels; and that the danger is greatly increased by violent motions of the body? If a master is determined to jerk the body of his pupil, let him be sure to do it while there is no fire raging within. We might allude to the possible effects of rage, in these cases, on the master himself; but we find it difficult to sympathize with a person who descends so much beneath the brute as to suffer himself to become a madman before his whole school, even for a moment.

Beating with Large Rods. If a person must needs use corporal punishment at all, in school, we have sometimes thought the old fashioned practice of using the ferule, provided it is not too heavy, or the rod, if not too large, is as little objectionable as any. By this we would not be understood as sanctioning the frequent use of either. We believe that both are used in such a manner, ninetynine times in a hundred, as to do more of harm than good; andwe beg all parents and teachers to dread their use as much as they would the amputation of a limb, or the removal of an eye. Still, we do say, if corporal punishment is to be inflicted, a slender rod, properly applied, is usually the most efficacious, as well as least objectionable, and next to it, in point of usefulness, a proper sized ferule.

The rod, however, as often used by those who, without the least compunction, resort to it, is by no means a fit instrument of punishment. It is neither more nor less than a cudgel. It bruises the culprit a great deal more than a stick of proper size, and may ever endanger his health. We have seen the bodies of children beaten and bruised in this way, with much severity, but without the least benefit to their minds. We may give much more pain with a smallthan with a large rod, without rousing the feelings into opposition, and thus defeating our purpose.

But the whole is a painful subject; and we were sorry to

touch it at all. Our only apology is the sad necessity which exists, that the public should have precept upon precept in the matter. We are as averse as any person needs to be, to violence in every form; and seldom, in our school keeping, found occasion for its use; but we are equally averse to that morbid state of feeling, which, for fear of giving a little pain to the body, suffers the mind and soul to be ruined, both for this world and for that which is to come.

VISIBLE ILLUSTRATIONS IN EDUCATION.

The importance of visible illustrations, in all that relates to material objects in the physical sciences, is too obvious even to admit of doubt; and at this day, we regard with astonishment the thoughtlessness of those who formerly attempted to teach the course of a river, or the position of a town, without the use of maps. Their value, in reference to moral subjects, is also recognised universally in the practice of erecting monuments, and establishing ceremonies and festival days to commemorate great events, or to impress great truths. Indeed, the imagination is so susceptible of strong impressions from visible objects, that a mere emblem will often arouse masses of men to enthusiasm, and to efforts which are almost incredible. The crescent of Turkey, and the eagle of France, the lion of England, and the stripes and stars of our own country, have too often excited such an influence to leave any doubt on this point. This principle of reaching the intellect and the heart by illustrations addressed to the senses, is in truth the basis of the whole system of religious rites and ceremonies, whose importance has been recognised in every age and every nation.

The protestant traveller is struck with the great use which is made of this principle in Catholic countries, in order to impress the doctrines and precepts of the Roman church upon the young and the illiterate. From the earliest infancy, the child is taught to make the sign of the cross—to sprinkle himself with holy water—to kneel before the consecrated wafer as before the Deity himself,—to see all others do the same—and is thus deeply impressed with the duty of performing these ceremonies, and with the truth of the doctrines upon which he afterwards finds them founded. He sees at every corner, and in almost every shop, and cottage, and ship, an image of the Virgin, with a lamp constantly burning before it, to which every one bows, and to

which some one is almost always addressing his prayers, and which he is not allowed to pass without a sign of veneration. In this way, the conviction that worship is due to the Virgin is impressed as deeply and indelibly upon his mind, as that respect is due to his parents, or to the sovereign, whom he sees every where received with uncovered head. The superior reverence due to the patron saint of any particular place is secured by the more numerous and splendid ceremonies by which he is honored, and the pre-eminence of the Saviour is visibly taught to all by the place which his image occupies, and the unceasing and peculiar veneration which is paid to it. The doctrines of religion thus become part and parcel of the sensible images impressed upon the mind in childhood; they take their place in some sort among the phenomena of the material world. They are almost as difficult to efface—and when covered up for years by the reasoning, or impressions of mature age, they still remain, and often revive with their primitive force when old age advances, or sickness shuts out the influences of external objects, and compels the mind to look inward, and to review the deep traces of early years.

The importance of presenting these illustrations to children, as the best means of securing the firmness of their faith, is strongly felt and insisted on by the clergy of the Catholic church. They regard the school-room as the temple of childhood, and they are peculiarly anxious that the doctrines of their religion should be visibly inculcated in the place where the strongest impressions are made upon the young mind. It has sometimes been made a serious ground of attack, and even the signal of ruin to excellent schools, when images and ceremonies have been excluded, either with a view to render the ideas of children more spiritual, or to allow the reception of protestant pupils. On the other hand, they sometimes receive protestant pupils to Catholic schools, with the engagement not to inculcate Catholic doctrines, but relying for their influence on the impressions perpetually made upon the senses. The result has often shown the profound knowledge of human nature, which dictated this course, and the strong probability that addresses to the senses, thus daily and hourly repeated at this age, will overcome even prejudice and disgust, as well as hereditary faith.

To show how an almost opposite system of doctrines may be presented to the minds of children, I may refer to the school-room of Mr A. B. Alcott, described in the number of the Annals for January, 1837. It is furnished with a set of busts of those who are deemed peculiarly worthy of the attention or veneration of the young, comprising the Saviour in the centre

of a book case, Plato on its top, and on each side around the room, Socrates, Milton, Shakspeare and Scott. The child is thus accustomed to look on all these as models and objects of veneration. No *visible* pre-eminence is assigned to one above the other, unless something should be inferred by the child, from the position of Plato. They are constantly presented to his view as the images of men, among whom no apparent distinction is made. In the instructions connected with these busts, if we suppose the teacher to carry out the principles announced in the 'Record of a School,' they are all spoken of as great and good men—some of them as more or less inspired—and their works are sometimes read with an enthusiasm, and explained and enforced with a degree of care little short of that bestowed upon the instructions of the Saviour. In this way, a set of impressions are produced, which prepare the mind to receive without hesitation, the doctrine of progressive inspiration, which supposes every good man to partake, in some degree of that, which the Saviour had in far greater, or perfect measure; or rather, perhaps, I should say, the mind is put into a state which would render it almost impossible to superinduce the opinions of other sects, and above all to receive, with any measure of confidence, the doctrine, that He whose image has thus been presented to it is 'God over all.' It will revolt instinctively, as we find it does in children thus educated, against the deification of one whom they are only taught to venerate among the great and good of the earth. The nature and strength of the impressions may be easily appreciated by imagining the pupils of a Catholic school, and those of Mr Alcott, to exchange places with each other for a single day.

I have spoken here of the inevitable tendency, in my view, of the plan adopted, without venturing to decide whether this tendency was anticipated or intended by the teacher. It might certainly have been adopted with this design, in good faith. after the frank development of his views in the 'Record of a School,' for I consider it the right, and often the duty of a private teacher, to inculcate the principles which he deems important, so long as he explains his intention clearly to those who employ him.*

* There is one tendency which, I think, cannot have been duly appreciated, because it appears to me at variance with the views of Mr Alcott himself.—Can the effect be considered good of presenting incessantly to the young mind as an object of admiration the bust of an author, many of whose writings the teacher can never suffer his pupils to read or to hear — who has defiled his pages with profanity and obscenity — which would lead him to banish from his school any one who should utter it? My own mind revolts at the idea of placing before the young, as an object of admiration, the bust of a writer who could thus supply food to the vilest passions, in the same range with the fancied image of Him who will one day come to be our judge, and who will admit into his presence 'nothing that defileth.'

There is, however, an undoubted tendency in the human mind, to dwell upon the sign or memorial, and to forget its meaning — to venerate the monument, and to celebrate the festival, almost without any reference to its object, and even after it is entirely forgotten. To this, we are doubtless to attribute many of the traditional superstitions, customs, and expressions, found in modern days among the uneducated of all nations, which have no apparent meaning, and which are unquestionably connected with the doctrines and events of antiquity. On this ground the early reformers, and especially the fathers of New England, banished from their churches, with the utmost rigor, every image and painting, and every ceremony of illustration or commemoration, except those which they considered positively instituted in the scriptures, and threw themselves entirely upon the reason and the conscience, as the means of impressing religious truths upon the heart. They felt that such means were best adapted to their own powerful and cultivated minds, and to the well-taught men whom they trained up. From these circumstances, most of the religious communities of our own country furnish no evidence of the influence of visible illustrations except that which is negative. The depth and permanency of the religious impressions with which they stamp the character of New England, and which procures to its people still the name of rigid, or puritan, seem to confirm the wisdom of their measures, as well fitted to secure the object proposed, at that period, and in that state of society, and to exclude all which they deemed the inventions of men, by excluding even their apparently harmless symbols. The impatience with which their descendants regard forms and ceremonies — their abhorrence of any approach to materiality in religion — the surprise and sometimes contempt which they feel on observing the importance of attached to forms, by many wise and good men of the old continent, who have been trained up under the influence of visible illustrations, afford, by contrast, a striking additional proof of the extent of this influence.

But in reflecting on the principles to which I have referred, it may admit of a question, whether the fathers of New England did not leave too much out of view in their modes of public and private education, a noble faculty implanted by the Creator for the noblest purposes, but which is so little developed in their descendents — I mean the imagination. The observation I have quoted of Pere Girard, that 'there is but one step from the imagination to the heart' deserves serious reflection. And if we leave this general ground of argument, and advert to the new state of our population, to the altered habits of society, do

we not find substantial reasons for availing ourselves more extensively in our country, of a principle recognised in all other ages and nations? How little time have even those of mature years and cultivated intellect for reflection, and how much less disposition! How difficult is it to fix their minds upon a course of reasoning, or a continued train of thought! How few will not pass over a long article, even from the most favorite or celebrated writer. The whole mass of society is kept in incessant movement by the whirl of business, the rapid succession of changes, and improvements, and discussions, and the constant circulation of daily news of all that is said and done in private or in public, whether political or religious, or personal, whether it be wisdom or folly, virtue or vice. The eyes and ears of childhood partake inevitably of this occupation and excitement, in a way which was impossible in the steady, calm progress of affairs in former days; and it is more difficult than ever to meet or counteract these impressions of exterior objects, by means addressed to those faculties, which the state of society enfeebles or puts to sleep. They are thrown earlier than ever into the midst of this activity and bustle, and compelled to act and think for themselves, at an age when they were formerly pursuing quiet occupations, which kept them under the immediate influence of maturer minds, and which left them ample time for reflection. Those who are best educated, are expected to run over a list of studies so extensive as to render their minds and habits of thought sadly superficial. In addition to this, the number of those who receive almost no education is increasing with fearful rapidity, every day, by the immigration of foreigners, but especially by the unexampled increase of population, without any proportionate increase of the means of instruction. In short, the amount of intellectual influence and cultivation among the mass of the people is greatly diminished, since the early periods of our country, while the bustle and excitement of external prosperity are exciting their power through every sense in rendering us more and more material, and bringing a large part of our population nearer to that infant state of society, in which the intellect requires the aid of visible illustrations, to balance in some measure the effect of external impressions. They are employed more than ever in geography, history, and physical science. Does not this form an additional argument for employing them more extensively than has yet been done in the illustration of moral and religious subjects generally? While engaged in the instruction of the deaf mute twenty years since. I felt the want of a series of engravings on scriptural subjects of sufficient size for the use of a class, and made every effort to

collect them in our large cities — but the series after all was imperfect, and there was a want of uniformity in the buildings and costumes, and figures and style of engravings on the same subject, which often served to confound or displease instead of instructing or gratifying the young mind. In conformity with the views I have ever since entertained, I would propose as an important application of the principles I have presented, in a form adapted to general use, the preparation of a full series of large engravings of scriptural subjects for the use of schools, and especially of Sunday schools. Let them be engraved from the best models, and in the most beautiful style. Let them be prepared under the direction of an editor of ability and taste, who shall make them true to the customs of the time, and consistent with each other, and above all, let them be a faithful, visible translation of the sacred text, which may be circulated as freely and universally as the Bible itself. I need not say that such a series of engravings would form an attractive ornament to every school in which they were placed. It is a far more important advantage, that they would furnish the most efficient aid to the familiar instructions of the Sunday school, the Bible class, and the family, and the most valuable illustration of the antiquities, and events, and instructions of the Scriptures themselves. They will leave more permanent and delightful impressions than could be hoped from any other mode of instruction — impressions which would fill the imagination, and dwell upon the memory, and thus occupy, in the most useful and agreeable manner, a faculty which our plans of instruction too often leave in dangerous idleness. I can never forget the impression left upon my mind by the face of the Saviour in the decaying picture of the Last Supper, by Leonardo de Vinci, at Milan, ten years since — for it was deeper than has been produced by any exhibition of his character which I have ever heard from human lips. The effect produced upon the infant mind of Doddridge, by the rude representations on the tiles of his mother's chimney, may show how much may be expected from engravings so executed as to speak directly to the heart. It is obvious that such a collection of pictures would assist in explaining the language, as well as the events of Scripture, to ignorant adults, both in christian and pagan nations, and in fixing religious impressions upon those who are so habitually absorbed by the objects of sense, that it is difficult to find any other avenue to their minds.

The plan might be executed by degrees, but it should embrace a complete series including illustrations of the objects and customs alluded to in the most important parables and metaphors of the bible. It is of too great magnitude to be accom-

plished by individual effort, but the association which shall undertake and complete this enterprise in a proper manner would furnish a most valuable aid to all who are engaged in the religious instruction of the young and the ignorant, either in our own or heathen countries; while they would aid in calling the attention to religious subjects in multitudes of families, where such engravings would take the place of pictures of battles, and events of profane history, which awaken ideas of such doubtful utility in the minds of children. W. C. W.

MANUSCRIPT OF A COMMON SCHOOL TEACHER.

A CERTAIN manuscript belonging to a person who, some few years since was a common school teacher, contains the following thoughts. They are presented as a curiosity, and as a transcript of some of the opinions of a plain man in relation to an important subject. The manuscript is about eight or ten years old.

'*Indifference to Common Schools is manifested,*

1. By neglect to attend school meetings.
2. By the principles which govern in the selection of a teacher; such as cheapness, relationship, expected relationship, &c.
3. Neglect to visit schools, especially by parents.
4. Neglect to provide convenient houses, fires, play ground, location, proper books, apparatus, &c.
5. Neglect to send pupils regularly and punctually.
7. Frequent change of teachers.
8. Furnishing the teacher with no assistants.
9. Inadequate compensation.
10. Examinations not practical.

'*Causes of the Indifference.*

1. Habit.—Our fathers did so, or so; and we continue to do the same.
2. Want of reflection.
3. Want of natural affection; this being drowned in the love of money making.
4. Insensibility to moral obligation.
5. Ignorance.—No books, journals, newspapers, &c. read on the subject of education.
6. No conversation among the few who read.
7. The spirit of party and sect.
8. Long standing jealousies.

9. A belief that nothing can be done.

10. Tendency of the rich to send their children to private or select schools.

11. School Exhibitions.

12. Want of christian effort and prayer.

13. Imperfect qualifications of an instructer. The error that a person needs to understand no more branches than he teaches.

14. Want of aptness to govern or teach.

15. Want of stability, energy, or benevolence in the instructer.

16. Instruction not made practical.

17. Immoral or sickly habits contracted.

'Remedies for this state of things.

1. Large houses, with separate desks, centrally; large playgrounds, trees, shrubs and fountains.

2. Proper and suitable books, slates, black board, apparatus, models, cubes, pictures, &c.

3. Suitable number of instructers; (a male and female;) combination of the infant and district school system.

4. Instructers permanent. Suitable vacations.

5. Tax (on the proprietors) as large as the public fund.

6. Frequent and familiar parental visits to the school.

7. Interchange of visits between parents and teachers, near the commencement of the school.

8. Do nothing for mere display. Avoid emulation, and arbitrary measures in regard to rewards and punishments.

9. Suitable compensation to instructors. Men are apt to work according to their pay.

10. Instructers, parents, and advanced pupils should read books, journals, &c. on education.

11. Have a library for the pupils.

12. Inviolable union in the district.

13. Prayer for the instructer and pupils.

14. Instructor to be liberally educated, truly so. To be healthy; of good habits, disposition and sense.

15. Govern as much as possible by the law of kindness.

16. Punctuality to hours, promises, threats, &c.

17. Control sports, &c. and give them a moral tendency.

18. Teach more hours in the forenoon than in the afternoon.

19. Teach alphabet, spelling, reading, writing, composition, &c. on the blackboard.

20. Teach natural history, geography, arithmetic, &c. by sensible objects, as much as possible.

21. Analytic and synthetic mode of teaching writing.

22. Linear drawing and music.

TEACHERS' ASSOCIATIONS.

We do and must insist on the importance of teachers' meetings for mutual improvement. We care not by what name these associations are called — convention, lyceum, college, association, or simply teachers' meetings. It is the thing that is wanted. It is this for which we have been, from time to time, during a course of many years, laboring. It is meetings of this kind, which are doing so much good for common schools in the great States of New York and Ohio; and it is the same sort of machinery which must be put in motion in all the States ere common education will receive the attention, or command the respect to which it is entitled.

So rarely have we an opportunity of entering a teachers' meeting at home in New England, that during a recent excursion through the State of New York we ventured to accept an invitation or two to attend these meetings. And now for the detail of our observations and reflections.

We found, collected together, a respectable number of teachers. We found they had the features, and—what is more—the passions and prejudices of other teachers in others States. We found each had his favorite notions, and methods, and books, and purposes. We found materials for all the difficulties and all the objections in the way of teachers' meetings, which exist elsewhere. Yet these difficulties were not permitted to stand in the way of attempts for mutual, rational improvement. On the contrary they probably operated—as they ever ought to do—as an incentive to bring them together, and to produce a little gentle collision, of view with view, plan with plan, mind with mind, and heart with heart. We found it, in one word, just in this respect, as it should be.

We were cheered with the prospect. Teachers' Associations promise great good to this community. We wish they were more frequent, as well as better attended; and conducted with more spirit. We wish, moreover, it were a more prominent object of those meetings to gain an increase of interest in and love for the profession. Methods of instruction are important, correct discipline is important, good books are important; but love for and devotion to the profession on the part of the teacher is, if possible, more so. With the right spirit, a teacher may do much for his pupils, let the methods of instruction or discipline be even somewhat inferior; but no measure of superiority in the latter will compensate, or begin to compensate, for a want of the former.

These remarks may be deemed common place. But suppose they are so? Are they not, nevertheless, just? Are they not demanded? Are a love for children and school, and a hearty desire for their improvement, as qualifications of a teacher, made prominent enough? We know their importance is always conceded, in words, but is it properly appreciated?

If we feel ourselves called, at any time, to make an extemporaneous address to teachers, we never fail to present this as a prominent topic. We insist on the importance of teachers' associations—but it is chiefly that they may catch the spirit of teaching. We do not of course wish to undervalue the importance of learning new methods and acquiring new views; on the contrary, we do not suppose their absolute value has ever been over estimated. But a love for the young, and a most hearty desire to be in their society for the sake of doing them good, is, after all, of paramount importance, and should above almost all things else sublunary, be encouraged and cultivated.

NEWSPAPER EDUCATION.

In the Library of Health and Teacher on the Human Constitution, for March last, is an article on the moral tendency of the press in this country, containing the following paragraphs.

"It is a most melancholy fact that advertisements are admitted into the columns of some of the newspapers, whose tendency cannot be otherwise than immoral. We believe that those who permit this, whether editors or proprietors of papers, destroy, by the practice, a thousand times more of health and happiness than they have ever yet for one moment, imagined. Would that the community did not permit the circulation of those papers which are the medium of advertisements tending to the destruction of body and soul — which are not even fit for perusal in decent society. We have fallen on strange times.

'But alas, when the public sentiment is so poisoned as to permit such things! And — still worse — alas for the public sentiment of a city which will allow a brazen-faced quackery to post, in its most conspicuous places, in glaring letters, promises of the cure of diseases which, for their loathsomeness, ought scarcely to be named; and which, to cap the climax, proposes medicines which shall prevent the contraction of those diseases!'

One thing which the writer of the foregoing had in view, was the encouragement thus given to medical quackery, and the uni-

versal tendency in the community to favor its pretensions. But he had also in view the tendency of these papers to contaminate the morals of the young.

Newspapers are a powerful means of educating — for good or for evil — the rising generation. That they are seldom read in schools is nothing against the sentiment which we have uttered; for the education of the schools, after all, does comparatively little to form the human character. The newspaper is an inmate of almost or quite every family, and is daily and hourly exerting its influences on the youthful mind of our country, whether perceived or unperceived.

This ever present monitor is the more effective from the fact that it comes to us without much pretension to authority. We read it, not as a task, not because it is prescribed by the teacher the parent or the theologian, but rather,—as we were going to say — because it is neither prescribed nor proscribed by any body. The newspaper — poor harmless thing, as it is often regarded — is permitted to lie on our tables at all times, with all its quackery, its unnecessary exposures of vice and depravity, its falsehood, and its blasphemy; and children are permitted to drink it in unrestrained and unchecked, if not with positive approbation. How many a parent has read, or permitted to be read, in the domestic circle — the only Paradise which remains below — things which leave a most antichristian impression on the young if not the adult mind, not only without any external marks of disapprobation, but with no other remark at all than, 'A capital joke,' accompanied perhaps with a hearty laugh.*

Parents may rely upon it that these jokes 'strike deeper their vile roots' than they are accustomed to suppose, and than some of them would at first view readily believe. Their wit makes them remembered by the young; and if there be abroad a spiritual adversary of the human soul, seeking whom he may devour, there can be no doubt that they afford him great aid in the accomplishment of his purposes.

We are not for suppressing or muzzling the press; far enough from that. But we would that the conductors and controllers of the press could be made to feel, as Christians, their responsibilities to God and man as the educators of the rising generations of our country. We would that parents and teachers of every grade, could be made to believe that these indirect lessons of the newspaper and magazine are exerting an influence as much more

* We are not ignorant that vice must sometimes be exposed, in order to its correction, and that wise and good men differ in regard to the manner of its exposure when necessary; yet we cannot believe, for one moment, that there is any considerable difference among the wise and good, in regard to the manner of its exposure in some of our papers.

effectual than the *schools* in forming the moral character of their children and students, as the influences of the gentle breezes and dews and softly descending showers are more effectual in the growth of vegetation than the violence of the storm or the tornado.

Few christian parents would encourage fraud, or bribery, or prodigality, or intemperance, or profanity, or theatre-going, or seduction, or desertion, or licentiousness in their children, or even send them to a public teacher who should do so. And yet are there not many, very many, who voluntarily place them under those most effectual teachers — the newspapers — while those newspapers as certainly teach nearly the whole of that dark catalogue of vice and crime, as they are perused?

We do not make this charge against all papers. There are a few honorable exceptions. Even in this city, we know of several, whose influence approximates at least to what it ought to be. Nor does any one paper teach all which we have named. Like the Mohammedans, who left to their own judgment, by the prophet, to decide which part of the swine is objectionable, reject among them every part, and on the other hand consume the whole, or as it is commonly expressed 'eat up the hog;' so do the thoughtless, unprincipled part of the editors of newspapers in relation to the subject of which we are speaking.

We have said that all are not thus faulty. We rejoice to be able to go much farther, and to say that we believe many who are the teachers of vice and crime do not so intend it. They only intend a little pleasantry — a joke to make the paper go off well. This cause has been most common of late with some of the penny papers, as they have been called, of this and other cities. They relate their stories, often in such a way, as to prevent our feeling the full force of the wrong, amid a laugh at the writer's wit or oddity. Conjugal infidelity, desertion, seduction, fraud, nay even murder itself are represented in so light and trifling a manner as to make the reader, especially the young reader, half forget the crime.

It is undoubtedly to be confessed that many of the individuals do, in some cases, leave a word of disapprobation at the close of the story after they have expended the full volley of their wit. But of how much service is this, in preventing the poison from taking effect? Of about as much service as the moralizing of an old gentleman whom we once knew, on the subject of water melon stealing. He would relate before his sons, during a long winter evening, in great glee, some of his exploits of stealing melons, — his ingenuity, his hairbreadth escapes from detection, his final success, the excellence of the melons, &c. — and after

having told a fine story of a quarter of an hour's length, and raised many a laugh, at the expense of virtue, would close all by saying; 'Ah, my sons, I hope none of you will ever do as I have done!' Excellent moralizer! And will any one doubt of his success?

We will not stop here to complain in due form of those editors in our cities, if any such there are, who under the garb of a respect for virtue and religion, and with the semblance of a zeal, even for orthodoxy in the latter, attend our evangelical churches and appear as saintlike as you please on the Sabbath, and yet hesitate not to approve, in their papers, in the most unqualified manner of theatre going and other vicious amusements, and even to be seen in the frequent society of men whose conversation is interlarded with oaths and obscenity. We leave such to the workings of their own consciences, if peradventure they have any conscientiousness remaining; and turn to one class of teachers of vice, of whom we have more hope.

There is a class of conductors of the press, who without being vicious or infidel themselves, do not hesitate to become the panders of vice and infidelity, if not of highhanded blasphemy. They do this, by a most uncalled for and unpardonable levity, in the treatment of serious subjects. An example of what we mean may be found in one of the political papers of this city, for the first day of July. The writer, under the head of 'Laughable Sights,' was alluding in part, at least, to the recent continual rains in this neighborhood. The first which he represented as a laughable sight, was the following:

'To see Heaven weeping almost constantly, for a whole month, over the transgressions of our people, and all vegetation drowned in her tears.'

We suppose the passage in question has been read and understood by thousands of children and youth in this city. But can we have doubts in regard to the effect? We beg thosewho pen such passages, as well as those who take their papers to pause a moment and consider what is their tendency, and what are their own responsibilities.

But we have said enough, as we trust, for the present. We repeat the sentiment, we would have no gag laws, nor any thing to muzzle the mouths or the presses of a free country. But we would that the press was as often controlled by wise and good men, as it is by witty and crafty politicians; some of whom — if the tree is to be known by its fruits — appear to us neither to 'fear God nor regard man.'

MISCELLANY.

Board of Education of Massachusetts.

At the last session of the Legislature of Massachusetts, a Board of Education was established by law, consisting of the Governor and Lieutenant Governor of the Commonwealth, and eight other persons, to be appointed by the Governor. The Board for the present year consists of the following individuals. Edward Everett, George Hull, James G. Carter, Emerson Davis, Edmund Dwight, Horace Mann, Edward A. Newton, Robert Rantoul, Jr., Thomas Robbins, and Jared Sparks. They have recently issued an address to the people of Massachusetts, from the preamble to which we learn what their duties are, in the following words:

'It was made the duty of this Board to prepare and lay before the Legislature, in a printed form, on or before the second Wednesday in January, annually, an abstract of the School returns received by the Secretary of the Commonwealth;—and the board was authorized to appoint a Secretary, whose duty it should be, under the direction of the board, to collect information of the actual condition and efficiency of the Common Schools and other means of popular education; and diffuse as widely as possible, throughout the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the Education of the Young;—and it was also made the duty of the Board of Education, annually, to make a detailed report to the Legislature of all its doings, with such observations as experience and reflection may suggest, upon the condition and efficiency of our system of popular education, and the most practicable means of improving and extending it.'

The Board in their address, proceed to state that they are anxious to discharge their duty faithfully, but can only do it by collecting and diffusing that important information respecting the condition of schools, and the means of improving them, which is so much desired; and that they cannot do this without the general and cordial approbation of the People. They therefore call on the friends of education, throughout the Commonwealth, to come to their aid. In particular, they urge the public press to lend its assistance. In regard to the best course to be pursued by the public, in order to elicit such facts as are desired, the Board propose County Conventions, throughout the State, as will be seen by the extract below. We hope the appeal they have made will be heard, and its suggestions regarded.

'It has been judged by the undersigned (the Board) this co-operation

(of the people) can in no no way more effectually be given than by a Convention in each county of the Commonwealth, at some convenient time in the course of the summer and autumn. These conventions might be attended by teachers from each town in the county, by the chairmen of the school committees, by the reverend clergy, and generally by all who take an interest in the great duty of educating the rising generation. The liberality of friends of education, not able themselves to be present, might be honorably employed in defraying the necessary expenses of those of more limited means who are willing to give their time and personal exertions to the cause. It is proposed that the time of holding these meetings should be arranged by the Secretary hereafter, in such manner as best to promote the public convenience, with a view to general attendance, and so as to allow the Secretary to be present at each County Convention. The conventions will also be attended by those members of the Board, whose residence is near the place of meeting. Seasonable notice of the time of holding each county convention will be duly given, and though the board respectfully invite the presence of all persons taking an interest in the cause of education as above suggested, they would also recommend that meetings be held in each town, for the purpose of appointing delegates specially deputed to attend; — and to effect this object a circular letter will be addressed by the Secretary to the school committee of each town, requesting that a meeting of the friends of education may be called to appoint delegates to the County Convention.'

Connecticut Awaking.

Those who have known what a degree of apathy has for some time past prevailed in Connecticut, on the subject of common schools, will rejoice to see the following resolution, as it has been published by Mr Hinman, the Secretary of the State.

'At a General Assembly of the State of Connecticut, holden at Hartford in said State, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and thirtyseven.

Resolved, That in the month of February next, the School Visiters of the several School Societies in this State, with the assistance of the school teacher or teachers in the several districts, (if by them required,) shall prepare and deliver to the Committee of the School Society to which such districts belong, a particular statement of the condition of the school or schools in such districts, for the twelve months next previous, in such form as shall be prescribed by the Comptroller of public accounts, which statement shall exhibit :—

1st. The name and number of the district; 2nd. The number of children which have attended such school in such year, distinguishing the number of each sex; 3d. The average number attending such schools.

4. The number of persons in the district, over sixteen and under twenty-one, unable to read or write. 5th. The length of time the school is kept in winter and in Summer. 6th. The name of the instructors of both sexes. 7th. The amount of wages exclusive or inclusive of board, as the case may be, paid to each instructer, within the year, both summer and winter.

8th. The amount raised in the district, for schooling within the year, whether by contribution, subscription, or any other mode.

9th. The name and title of each book, and the number of each used in the school within the year, and also whether the book is in general use.

10th. By whom the books are selected for the school.

11th. What is taught in the school in summer and what in winter.

12th. All other information in relation to the schools, which may be required by the Comptroller as useful to ascertain their condition. Which original returns shall be by the School Society Committee returned to the Comptroller, on or before the first day of March next, and before the payment of the March dividend; together with information in such form as may be prescribed by the Comptroller, of the average number of children attending Academies and Private Schools; the estimated amount paid for tuition in such academies and private schools; whether there is any local Fund in the Society for the support of schools; what is its amount; how vested; and what is the amount of the annual income thereof.

And be it further Resolved, That said returns, with a general abstract thereof, shall, by the Comptroller, be laid before the General Assembly at their next session.'

Mr Rich's School, at Troy, N. H.

Of the merits of this singular school, as conducted by Mr Rich himself, there is some difference of opinion among those who have patronized it; but we believe that of the utility of the system of Mr R.—his theory we mean—few have ever doubted. For ourselves, we have no knowledge concerning it, except what we receive through the kindness of our correspondents, and through the public press. The following opinion of a Committee of the Fitzwilliam Lyceum, consisting of A. A. Parker, Silas Cummings, and Joseph Ingalls, bearing date April 25, 1837, is extracted from a report of that Committee, as published in the Keene Sentinel.

'Upon the whole, the committee are of opinion that this school deserves, what it will sooner or later receive, the public approbation and patronage. From a six hours' examination, it was abundantly manifest that the pupils had obtained *knowledge*, and had become thorough

masters of the various branches which they had been taught. In answering questions, in giving definitions, and in demonstrating problems, they conveyed their own ideas in their own language, without reference to the words of the books which they had studied.

'They were all neatly clad, and from their personal appearance and healthy condition, one might safely conclude that they had a full supply of good, wholesome food, and that a full development of body, as well as of mind, had not escaped the attention of their sagacious instructer. The pupils appeared contented and happy; kind and affectionate to each other and to their teacher; and orderly and respectful in their general deportment.

'The culture of the social affections, so essential to the well being of society, and which gives to a finished education its greatest charm, but which is so deplorably neglected in most of our common schools, here takes its proper rank in the system of education.

'From the general behavior of the pupils, throughout a long and critical examination, it was sufficiently manifest, that they had been taught the true definition of politeness; an open, frank and respectful deportment, alike removed from offence and pert familiarity on the one hand, and from affected coyness and reserve on the other.

'In conclusion, the committee beg leave to state, as their belief, and as an act of simple justice to the indefatigable founder of this Institution, who has persevered in his undertaking, amid trials, and difficulties, and opposition, sufficient to induce most men to give up in despair, that the system of education adopted in this school is one that will prove of incalculable benefit to mankind. The experiment has been sufficiently tried to test its utility; its success, therefore, cannot now be deemed problematical. And however fortunate its founder may be in gaining disciples, wealth or fame, in his own day, it is highly probable that his name will be handed down to posterity, as one of the benefactors of the human race.'

Teachers' Institute, at Le Roy.

There is an Institution for Females at Le Roy, in the State of New York, one principal object of which is to prepare young ladies to become teachers. It is under the care of Miss F. F. Ingham, and two or three assistants. The present number of pupils is about 100. Miss Ingham was once a pupil of Miss Grant, and she appears to have imbibed much of her spirit. We hope to receive, ere long, a more particular account of this seminary.

Teachers' Seminary at Waverly, Illinois.

Rev. John F. Brooks, the Principal of the Seminary for Teachers at Waverly, Illinois, has been occupied, for some time past, in visiting the

schools in New England, especially those in and about Boston. He has examined with great care, the public school system of Boston, both in theory and practice, — the rooms, modes of instruction and discipline, and the results, physical, moral and intellectual. He has expressed himself much gratified with the facilities which have been afforded him for the accomplishment of his object, as well as much instructed and encouraged. It seems to us of the highest importance, that every person who is appointed to the charge of a Teacher's Seminary, should spend at least one year, in visiting schools and friends of education; and we do not believe the Trustees of these Institutions could make a better appropriation of a few hundred dollars than for this special purpose.

Teaching in the open air.

Some travellers of the Society of the 'Friends,' notice in the following manner a school at Galaxidi, in Greece. 'In walking among the ruins of the town we met an old man teaching about forty children near the ruins of his old school room, which had been destroyed by the Turks. He was seated cross-legged on a stone, with a small stall placed before him, enjoying a few olives and a morsel of bread as a mid-day repast. Around him stood his ragged pupils, reading from leaves torn out of old books, some of which were so worn and dirty that the poor boys could scarcely discover what they had once contained.

"Although the weather was far from warm, yet we could not wonder at their choosing the open air for the place of instruction, when we were introduced into the school room, a mere mud hut, not quite nine feet square, with no opening whatever for light but through the door way. In this miserable hovel he taught his forty scholars, when the inclemency of the weather did not permit their being out of doors."

Moral Reform Society.

The 'Board' of this Society, convinced of the futility of their attempts to reform the abandoned, and their efforts should be directed solely to prevention, have given up—so we perceive—the house of reception for females which they had for some time maintained, and directed their attention to other means of doing good. One object they hope to accomplish is, to assist virtuous females in getting employment ere they fall into temptation; and they have already opened a register for those, who are worthy of their assistance. But the great object of Moral Reform Societies should be, we doubt not, the early correct education of the rising generation. This is the most effectual means of prevention; and on this common ground we hope all the wise will rally. Every good school as well as every well ordered family, is in effect an auxil-

ıary to the American Moral-Reform Society, and of the most efficient kind, too.

Effect of Parental Sternness.

'My father,' says Newton, 'left me much to run about the streets, but, when under his eye, he kept me at a great distance. I am persuaded that he loved me, but he seemed not willing that I should know it. I was with him in a state of fear and bondage. His sternness, together with the severity of my schoolmaster, broke and overawed my spirit, and almost made me a dolt; so that part of the two years I was at school, instead of making progress, I nearly forgot all that my good mother had taught me.' This statement admonishes fathers to lay aside sternness, and not to keep their sons 'in a state of fear and bondage,' in order to secure their obedience. Obedience excited in this way deserves not the name of 'FILIAL.' There is no virtue in it. It is slavish —or obedience from necessity, such as is rendered to brute force. It makes a child of uncommon promise 'almost a dolt.'

The Physiological Society, of Boston.

This society was organized on the 11th of February last. The numbers of its members is about two hundred. Its object, as stated in the general terms of the Constitution, is, 'to acquire and diffuse a knowledge of the laws of life, and of the means of promoting human health and longevity.' They hold monthly meetings for the purpose of hearing lectures, reports, debates, &c., and several interesting lectures have been presented to the society. Among these may be mentioned a lecture by F. W. Bird, Esq. of Walpole, delivered at the first annual meeting of the society, June 1, 1837, and which we understand is to be published.

Among the measures proposed by the society is the formation of a library of such works as are best calculated to diffuse physiological information. For this purpose a sum of money has been appropriated, and a catalogue partially made out. As the long autumnal and winter evenings come on, the work will probably be completed, and other purposes of the society, such as the establishment of proper courses of lectures, &c. will be put in operation.

The grand point at which the society aim, after all, is the prevention of vice and crime and disease and premature death, by the light of physiology. They do not expect any great or very salutary changes,—political, social, or moral—that shall not include an entire reformation in the present physical habits of our community, and a deeper and more rational and more philosophical regard to physical education, as the basis of individual and national happiness. They do not hope for any thing sufficiently stable to stand against the torrents now rising in the

earth, till men are taught to know and respect the laws of their internal nature, their relation to nature around them, and the entire harmony of the external with the internal or spiritual world. They do not and cannot expect the millenial glory of the latter day to dawn, while men, as a mass, remain ignorant of the laws of life and health and longevity. How can the child be expected to die an hundred years old, while it is almost universally deemed necessary, as a part of the Creator's plan, that one third or one half of the race should die under ten years of age?

School Lecturers.

At a recent meeting in the Capitol in Harrisburg, Pennsylvania, as we learn from the Pennsylvania Reporter, a resolution was passed expressive of the importance of the employment by legislative enactment, of competent lecturers to visit schools and lyceums, in all parts of the State, to render important assistance to young people desirous of qualifying themselves for school teachers, no less than to those already engaged as such, and to the schools under their charge; and a committee of nine persons was appointed to take measures for sending such lecturers, as soon as possible, to all parts of the State.

This resolution had been preceded by a lecture from Mr Josiah Holbrook, on the importance, responsibility, and dignity of the profession of teaching; and by several valuable resolutions in regard to the rank which the faithful teacher ought to sustain, and the gratitude to which he is entitled in society; also by an expression of their high sense of the importance of small social lyceums, in neighborhoods.

The Committee before mentioned have issued an address to the citizens of Pennsylvania, notifying them to attend such convention as may hereafter be held in different parts of the State, to arouse the attention of the community to this great subject; and Mr Holbrook has been already engaged to attend some of them as a lecturer. The results of these efforts we cannot but hope and believe will be salutary and permanent.

What is the Design of Education?

'To discipline the mind and store it with knowledge;' says a writer in the Connecticut Observer, who has said many good things. The same reply to the question has been made a thousand times. And the answer is no doubt correct. At least this is about as elevated an aim as can be found. With many, even now, the design of education seems to be far lower still. It is to store it with knowledge; and as for disciplining the mind, that, if it is at all thought of, is regarded, at most, as a secondary object. Let us be thankful, then, that the public sentiment begins to make a demand somewhat higher than the mere acquisition of ideas; let us rejoice that it places among the prominent objects of what it calls education, the discipline of the mental faculties.

But let us not be satisfied. All this is low, comparatively so. The fallen spirits may have knowledge and mental discipline. We have no reason for believing that knowledge and mental discipline necessarily make us better men and citizens, than that they improve the hearts of those fallen spirits. There is something higher yet to be aimed at in education, or we are much mistaken. Nay, unless something higher be attained, the acquisition of knowledge and the possession of well disciplined minds only makes us the more powerful to do mischief in society.

What then is that higher thing to be aimed at, as indispensable in the education of fallen man? Can there be a doubt? Is it not the cultivation and right direction of the affections? Is it not the education of the heart? Is it not the formation of moral and religious character?

Boston Farm School.

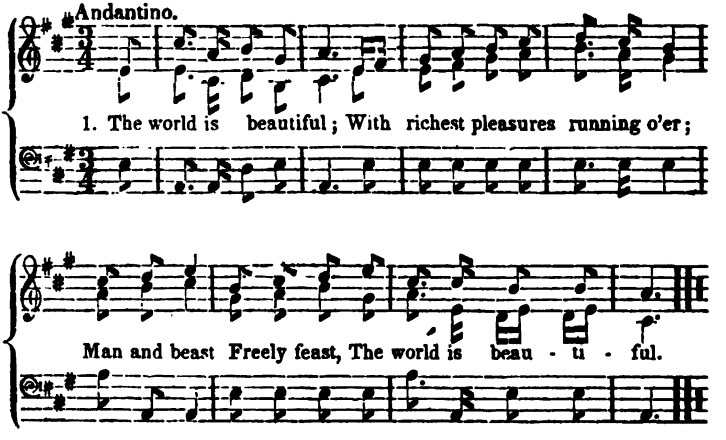
We have just paid a visit to this most noble institution and splendid work of charity. We do not find its condition to be materially different from what is stated in the account of a visit to it, published in our June number. The intellectual cultivation of the pupils is respectable; but their moral and physical management is very superior. We wish its privileges as a great public charity, on the plan of *preventing vice*, were better understood.

One thing only gave us pain; and this was equally painful to the worthy Superintendent and Teacher, and the hoary headed Directors, since they are in part to be the sufferers. On the day of our visit the parents and friends of the children were permitted to see them freely in the hall; and as a token of their kindness and for want of better ways of expressing it, many a parent brought his child little eatables; some of them of decidedly evil tendency, as sweetmeats and confectionary. We saw many a parcel of unhealthy, not to say poisonous, confectionary distributed. Now, what is this but to teach the pupils to be dissatisfied with their present plain fare—including wholesome fruit and every reasonable indulgence—and to sigh for the luxuries of the neighboring but demoralizing city? Nay, more; what is it but saying in other words, that to eat a little confectionary is the summit of human bliss, and that our stomachs are the gods we should worship?

We were not willing to let pass so suitable an occasion as was afforded us, by invitation, at the close of the exercises, to remind parents, in the spirit of kindness, of this great mistake in the education of their children. Alas! how much better would be the plain fare and wholesome and selected fruits, provided daily for the little band at Thompson's Island, for thousands of the pampered sons and daughters of luxury in Boston and other cities! We are in earnest on this subject; and we beg parents and guardians to believe that we are so, and to beware!

THE WORLD IS BEAUTIFUL.

Furnished for the Annals of Education, by LOWELL MASON, Professor in the Boston Academy of Music.



2
Although a "vale of tears"
The God of love hath made it fair:
Fair and good
It hath stood
And shall through future years.

3
He spreads the flowery field;
He pours the rain, the golden light:
Sweet the sun
To every one:
He stands in all revealed.

4
His love to us is clear—
Tho' sun may schorch, or tempest beat,
Be content;
All's well meant;
Then banish every fear.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

SEPTEMBER, 1837.

SCHOOL OF GIRARD, AT FRIBOURG.

THIS capital of the Catholic Canton of Fribourg, in Switzerland, is remarkable for its bold scenery and beauties of landscape. It is situated on the banks of the river Sanen, which seems as if it had here burst its way, for some distance, through a parapet of rocks. The German quarter by which the traveller from eastern Switzerland used to enter the city, is on the western bank of the stream, connected with the opposite shore by two of those covered bridges, which are often said to be an invention of our own country, but which are among the most ancient in use in Switzerland. The greater part of the city is on the top of the precipice which overhangs this stream, and the streets which connect it with the other in many places consist of mere steps. The road by which the traveller ascends, is winding and steep to a painful degree, and this peculiarity of situation gave rise to one of the most remarkable works of art in this part of Switzerland. From the brink of the precipice in the upper town, the eye wanders fearfully over the various windings and chasms of this romantic glen, and then turns with scarcely less awe to the astonishing production of human ingenuity which surmounts it. It is a wire bridge for carriages, stretched from one precipice to the other, without any centre, of prodigious height, and longer, it is said, than any existing in the world, and sustained only by the immense cables formed of iron wire, which pass over the gateways at each end, and bury themselves deeply in the solid rocks which are the real abutments of this inverted arch. It was an undertaking of great hardihood for a city so small, and with so few resources. The prospect of immediate gain was so small, that I was as-

sured it was necessary to give the architect the whole proceeds for forty years to cover his risks, in addition to the price of the work itself. The citizens, however, are beginning to reap the benefit of their enterprise in the increased resort of strangers to their city, of which this work forms one of the chief attractions.* Its effect upon the eye in connection with the bold scenery beneath it, is indescribable, and to the philosophic mind it gives new assurance of the triumph of science and skill over external obstacles, and a new proof of the maxim that 'KNOWLEDGE IS POWER.'

But Fribourg has been the theatre of a moral contest, of a nature which is more deeply interesting to humanity as well as to the Canton. The maxim, which its great work of art illustrates so visibly, is recognised by mankind in practice almost universally, and the dread of diffusing knowledge is common to almost all who exercise power over others more ignorant. This feeling has shown itself sometimes in one form, and sometimes in another, and belongs exclusively to no party or sect either in politics or religion. Ambition fears it will produce rivals, and the spirit of independence is jealous lest it should form masters. Licentiousness and pharisaism, superstition and fanaticism, each dreads this power when placed in the hands of others. In days of anarchy, like those of Jack Cade, it is the people who dislike to see in the possession of others that which they have not themselves. In democracies, it is the demagogues whose influence is based upon arts which enlightened men would at once discover, and that denounce knowledge as the enemy to liberty. In monarchies and aristocracies the higher classes endeavor to shut the doors of knowledge against the people with the argument that it will only render them unhappy in their position, and unfit for their daily occupations, and that it is far better that they, the wiser and more skilful, should direct the affairs of the country, and leave the mass of the people to pursue their daily labors undisturbed. In communities where ecclesiastical power is predominant, those who hold it are not less anxious to retain the doctrines of religion, and sometimes, even its sacred books in their own hands, insisting, and doubtless often believing, that the mass are incapable of judging correctly of truths so important, and often so mysterious, or of using them discreetly. Would that the advocates of protestant liberty were

* Another work of art highly interesting to those who visit Fribourg, is an organ of uncommon power, constructed and presented to the cathedral by an artist of this city. It not only produces the effect of a band of instruments, but imitates so perfectly the sounds of human voices, that many persons cannot be persuaded, without examination, that they do not proceed from a choir of singers.

free from this reproach on the pages of history! Would that there were no traces of this spirit in the almost papal denunciations which are hurled against opponents in the theological controversies of the day, even in our own boasted asylum of religious liberty!

Fribourg contains two striking monuments of a struggle on this great subject; the immense building of the Jesuits' college, which crowns one of the neighboring heights, and the public French school of the city, established and organized, and for a long time directed by the celebrated Pére Girard, which occupies a humbler but not less important place in the centre of the city.

At a time when the Jesuits were compelled to abandon most other countries of Europe, they returned to a college established by their order in this neighborhood, and erected an immense additional building, capable of receiving five hundred pupils, as it was said, by the means of funds supplied from France, and with a view to the education of French pupils. I passed through this building at the period of its completion, and could trace in its very structure the system of discipline proposed. An immense dormitory occupied the upper story, divided into cells of about the same dimensions as those in our state prisons, and each closed with a separate door locking without, and containing a bed for a single boy. There were four ranges of cells, two next the walls and two in the centre of the room, so that 300 or 400 children could be lodged here each entirely separate from the other. Purblind caution! which imagines that it secures the innocence of a child by depriving him of intercourse with others, and forgets that it locks him up with his own passions, at an age when he has neither experience nor reason to aid in resisting them, and leaves him a prey to the most baneful vice of early years! On the same general plan, the pupils always study in the presence of a tutor; walk out only in military order after him; and are allowed no intercourse with one other, except in a manner which may be heard by him. The great rule of discipline is that of unhesitating and implicit obedience, which I found inscribed over the interior of a door of a school in an Italian monastery; "*Nolo et volo non habitant in hac domo*"—"*I will not and I will, do not dwell in this house.*"

The method of instruction is correspondent to the modes of discipline. These guardians of youth deem it necessary to keep the key of religious knowledge exclusively in their own hands —to inculcate upon the youth certain opinions and duties as infallible dictates of superior wisdom, and not to allow any op-

portunity for their being led astray, by examining the bible, or employing them in reasoning on these sacred subjects. They allow no interference on the subject by lay teachers, and claim that the entire direction of the whole course of study should be in the hands of the priesthood, lest the reason should be too much developed, and the mind so much enlightened as to claim the right of judging for itself on subjects where they require implicit reliance on their instructers.

The success of this institution has been very great, and it is now said to contain 800 pupils—chiefly, however, from the French families attached to the old regime. Its guardans have been invited to found a similar school in one of the interior Cantons, and the liberality of the conservatives in religion and politics is stated to have provided ample funds. It ought to be added, that many parents of other religious views believe that the tendency of the licentiousness and lawlessness of the present generation can only be counteracted by this discipline of absolute constraint and imprisonment, forgetting, in my view, the fundamental principles of human nature.

The citizens of Fribourg, like those of the Cantons generally, are divided in language—one part speaking German and another French; and separate schools are established for the two languages. It is common however, here, as in most of the Cantons thus divided, to speak both languages. The French school contained in 1804 but 40 pupils, although it was the only resource of a population containing several hundred children. It was then committed to the monastic order of the Cordeliers, of which Pére Girard was a distinguished member. Under enlightened direction, the number of pupils increased to 150 in a single year. In 1816 there were 280; and notwithstanding the effect of the famine in 1817, which drove many families from the city, there were still 277 in 1818. In 1823 it contained 400 pupils.

The causes of this increase are to be traced not merely to the improvement of the modes of instruction, and the increased value of the school to its pupils, but to the new interest felt by the parents in the education of their children, which extended even to those who were in wretched poverty. The same desire for instruction appeared in the children. They were very attentive at school, and unwilling to accept the leave of absence often granted by their parents. During the period of scarcity, they often came to the school thin and pale with hunger, and exhibited great zeal for their studies, when they had scarcely strength to pursue them. Those who were too young to enter the school, often came to beg for admission, and the little chil-

dren delighted to steal in with their elder brothers, to wonder at all that was going on.

The object proposed by the excellent regenerator of this school was to "form the mind in order to form the heart, and direct the life; to establish a Christian in the sense of Fenelon and Rollin, and to follow the steps of these great masters. They discouraged the vain and dangerous art, which sought only to adorn and furnish the mind. Their object was the *education* of youth; and this education was above all the cultivation of the reason and the conscience; and of the sentiments which commence with gratitude to parents, and ought to terminate in piety towards God."

The general instruction was, at first, purely elementary in consequence of the small number and ignorance of the pupils. It was subsequently greatly extended and increased, and yet care was taken to arrange the school in classes, rising gradually one above another, so that no pupil should be compelled to go farther than his faculties, or age, or future destination rendered desirable.

The increase of pupils soon rendered this degree of division impracticable; a single instructor was no longer able to attend to so many different grades, and it became necessary to consolidate the classes so that the pupils who had made some progress were compelled to go back, at the entrance of new pupils, and retrace with weariness the steps they had already taken, or spend their time in idleness, alike injurious to them and their comrades.

In 1816, the plan of mutual instruction was introduced into Switzerland—one of the happy consequences of the general peace which opened the continent to light from abroad—and the guardians of this school were enabled to return to their original plan. Instead of arranging 280 children into four classes, where the new pupil and the old, the ignorant and the advanced, were mingled in a confused mass, and received instructions which were not well adapted to any single class of their minds, they were enabled, by the aid of monitors, to divide them into twenty seven classes or grades, where each pupil found his place and companions of his own rank; where the lessons could be adapted precisely to the capacities of all, and yet each allowed to advance as fast as his powers permitted by entering a new class.

In this mode it was easy to secure at the same moment, and under the same direction, a primary and a secondary school, without that chasm which often exists between them from the varying plans of their teachers, and with every facility for rendering the transition from one grade to another more easy.

In adopting the plan of mutual instruction, however, it must not be forgotten, that care was taken to divest its form as much as possible, of stiffness and military aspect, and at the same time the most effectual means were employed, by judicious modifications and constant inspection and examination, to banish that mechanical character with which it has been so often in many schools justly reproached. An experienced observer of schools informed me that he had examined the school of Père Girard with care, and found it entirely free from the mechanism which he had often found in others established on this system. The following sketch will illustrate the plan adopted.

During my visit to the school several years since there were five classes, each in three divisions and six subdivisions. In each class, three subdivisions at a time were on the benches, and three in circles, assembled around the cards or the monitor. The time was divided as in the following tables; the first column indicating the time employed, and the others the divisions with their respective occupations.

Minutes.	Benches	Subject.	Circle.	Subject.
	Morning.	Catechism, all together.		(5 min for retiring.)
30			1 3 6	Grammar
30	2 4 5 divis.	Writing.	2 4 5	do.
30	1 3 6 "	do.		
20	2 4 5	Problems in Arith.	1 3 6	Lesson in Arith.
20	1 3 6	do.	2 4 5	do.
20	2 4 5	French dictation.	1 3 6	French reading,
20	1 3 6	do.	2 4 5	do.
Afternoon 30 min.		Catechism.		(5 min. for retiring.)
20	2 4 5	German dictation.	1 3 6	German reading.
20	1 3 6	do	2 4 5	do.
45	1 2 3 4 5	Conjugation.	6	Geography

The exercises in the benches were always in writing—those in the circles *viva voce*. By observing on the table the divisions employed in each way in successive periods, it will be seen that the same exercises were alternately given to two great portions of the school. One of the two higher classes was always under the immediate instruction of the master, and he frequently passed the others in review. The monitors for the lower classes were chosen from these, and were thus alternately, for half an hour, pupils; acquiring knowledge and receiving directions from the master; and for half an hour teachers, perfecting and fixing what they have acquired, by communicating it to others. No monitor was chosen for all subjects, but each for that which was most familiar to him, and was engaged in teaching on this subject, while his less advanced companions were receiving instruc-

tions of the same kind. For example, those pupils who had by their talents or application acquired a knowledge of arithmetic superior to their class in general, were employed as monitors in arithmetic to other classes, while their own were pursuing or repeating lessons on this subject. In this way the more advanced pupils were preserved from the ennui and idleness, which are so often the result of rapid progress, while they were employed in a manner useful to themselves and others. Each monitor continued in this course a month, but was observed and examined with care to prevent his falling behind his class.

By allowing the monitor to teach nothing of which his knowledge had not been thoroughly ascertained, the evil of incorrect instruction, which is sometimes charged upon this system, was prevented. Where this point is secured, experience has proved, that the familiarity of a monitor with the modes of thinking and habits of expression of children and his more full comprehension of the difficulties felt by them, render him even more capable of explaining to them a subject with which he is himself familiar, than most persons in advanced years. As the mind attains maturity, it becomes more and more difficult for us to recall the state of the young mind, or to change the logical and studied modes of expression, to which we are accustomed, for the simple language of childhood. It is from this difficulty that so few are found who can interest children in their instruction, or find access to their minds. An additional advantage arises from the familiarity which will lead the pupils to state more freely their difficulties to one more nearly of the same age.

I was assured, both by the immediate teacher of the school and by Pére Girard himself, whose power of adopting his language to an infant capacity is seldom rivalled, that they had often found a monitor succeed in making the pupils understand a difficult point, where they had failed, by repeating the same explanations in a more childlike form, or with more childish illustrations—and that they had often learned from him the best modes of explaining to other children. The visit of Mr Vinet to Beuggen, in a former number of the Annals, presents a similar statement from the director of that institution; and I believe every instructor who has thoroughly examined the young mind, will find occasion for a similar conclusion. It is, in short, only what is true in an army, where the most humble corporal is more capable of teaching the manual exercise of platoon manœuvres than the general himself.

It must not be forgotten, however, that the monitors are but repeaters of what they have learned—that they are employed only on those subjects which come within the reach of a young mind. In every case of difficulty the monitor is required to raise

his hand, and the master goes immediately to his aid; and it is his principal duty to observe the manner and examine the results of their instructions, that he may correct or change them as circumstances require.

(To be concluded in our next.)

MORAL EDUCATION AND INSTRUCTION.

One effect of the multiplicity of labor saving machinery among us, from the improved hand mill and hoe, to the canal and rail road, — along with the abundance of natural and artificial productions in this land of general activity and industry, — has been to increase the number of temptations, at every corner, to every species of vice. He who is disposed to be a glutton, a drunkard, or a sensualist, in any form, can easily become so, and with comparatively little expense. We do not here attempt to show that the balance of tendencies, in our present highly civilized state, is in favor of vice; or that it is not on the whole favorable to virtue. But we do say that if people *will be vicious*, no country or age ever offered them better opportunities than the United States, in 1837.

But whether people embrace these opportunies or resist the temptation, depends, we suppose, in no small degree, on their education. If they have been trained to habits of great simplicity, and if they have been taught to govern themselves, then the danger is not very imminent. But if otherwise; if they have been brought up in luxurious, enervated habits; and if they have little power to control their pampered appetites and wayward passions, then will they be in continual danger of making 'shipwreck.'

Now who that has observed what our modern education is, does not know that if it were our grand object to destroy the reputation and morals of the young, we could hardly take a more effective course than that which is now usually pursued. Are not children — even in our most retired villages, and among our simplest inhabitants—almost without an exception, furnished from the very cradle, with food and drink, a large proportion of which is too heating and stimulating*, to say nothing of the excessive heat of our apartments, the improper material of our clothing and

* Prof. Caldwell, in a recent number of the Transylvania Journal of Medicine, in speaking of this very subject says of the people of the United States that 'we are all gluttons;' and as if doubtful whether he should be understood, immediately adds; 'I speak *literally*, not *figuratively*, — we are habitual *gluttons*.'

bedding, and a thousand other causes of weakness and effeminacy? Are they not indulged, very largely, in the use of condiments, as spice, pepper, mustard, pickles, vinegar, salt, &c. as well as of confectionaries? And has not the point been settled, long ago, among medical men, that these things, which pervert and pamper the appetite, have a tendency to excite and inflame the passions? And as if to set on fire a pile of combustible matter which had been for many years accumulating, are there not among the playmates of our children numerous incendiaries, ready to apply the torch or the brand, and begin the work of destruction? And lastly, are not children left ignorant of their danger, and of the means of escaping it till the conflagration has actually begun, and the work of death has made considerable progress?

We fear that this whole matter of the early physical and moral management of the young, is strangely and most unfortunately perverted. The general practice, adopted by parents, on some points, is to cover up or conceal, lest they should pervert. The intention is good; but is there not a great mistake in regard to results? Is concealment ever effected? We doubt it. We have had opportunities to know something of the state of these things in those places of New England where there must be, if any where, what some call the purity of ignorance. But did ignorance succeed? Alas! no such thing. We are fully persuaded that concealment was not effected, in one case in a hundred.

Further than this; not only were parental attempts at concealment wholly unsuccessful, but the result was an entire defeat of their own best and purest intentions. Perhaps we should not say *purest.* There is something even in parental management in these cases which seems to us so utterly unholy as almost to partake of the character of impurity. If the parent simply put off his child by saying that the matter was beyond his age or understanding, and then left him to find out the truth as he could, the evil would be far less than it now is. But there are so many falsehoods told, some of them too, of so weak a character, and so easily seen through, that the child soon learns to disregard what is told him, even when we present the truth. More than this, the efforts to deceive him excite a prurient curiosity, and induce a kind of physical precocity which would be prevented either by our silence or the plain truth.

We have spoken of certain districts of country in which attempts at concealment were utterly unsuccessful. We have also spoken in a former number, of the sad condition of some of our schools. The reader will permit us to advert to the state of

things in a school district on the Green Mountain range of New England, not far from the place of our earliest associations; a region, above all others we have known, most likely to escape the general infection.

It was a district of about twentyfive or thirty families, most of them plain republican farmers. They were frugal in their habits, and simple in their manners. They sustained a school of from thirtyfive to fifty pupils, and employed teachers, who, though not always very intelligent, were generally correct in their moral character. The pupils were usually from four to fourteen years of age, but a few of them were somewhat older.

Now we knew well the school in question from 1803 to 1813. During this whole period with scarcely a single year's exception, there were in the school a greater or less number of abandoned pupils, of both sexes; but chiefly of the males. There were licentious looks, words, songs, books and writings, on the snow and elsewhere. More than this, there were licentious actions. There was scarcely a male pupil of six years of age — and none of eight — whose head was not filled with just such imaginations and thoughts and in just such order and company as were calculated to poison his morals, especially when taken in connection with the course of attempted concealment which was carried on at home. We could relate and attest many a tale, which if it did not stagger the faith of our readers would at least excite their astonishment, and lead them to doubt whether the worst of this vice has yet been told.

This was of course about thirty years ago, and in circumstances, as we have already said, less favorably adapted to develop evil propensities than those of the most simple neighborhoods of New England, as society now is. What, then, may be inferred of the state of things at the present time, especially where the young are surrounded from the first with every form of temptation?

And what is to be done? Shall the old system of concealment be continued? This is the general sentiment. The veriest touch of such a subject by the most pure and virtuous parent and teacher is to defile — so say some. It is of such a nature that it cannot be met. It must be let alone.

The 'let alone' system has been tried, we think effectually. If the experiment has not been continued long enough, we wonder how long its friends would have it continued. Another six thousand years? The experiment of six thousand years already made, has effected nothing — nay, things have gone on worse and worse, especially for the last half century. Why should it be any longer adhered to? Why not abandon it, and try some other course?

A different system has been proposed. It is to give to parents and teachers a knowledge of their physiological nature, and of the results to the human system, especially to the young, of every form of licentiousness. These parents and teachers, thus enlightened, and guided by wisdom and benevolence, it is expected, will, in their own time, and as their children come to the proper age, impart by degrees such information as will lead them to a kind of reverence for their nature, or at least for the laws which govern it; and in this way preoccupy the ground before the seeds of vice, every where abundant, come to be sown in it.

The experiment is not wholly untried. Some fathers have attempted it, and with the most complete success. Their sons come to them for advice on the government of their rising propensities, with as much freedom as they do on subjects which are usually considered common and appropriate. And the results are most happy.

But how shall the system be promulgated? How shall parents and teachers acquire knowledge so indispensable as that which will enable them to perform, faithfully, this responsible ask? It is one of no ordinary difficulty. Yet its difficulties are not insurmountable. They have in individual instances been overcome; they can be so again. We believe, moreover, that they might be gradually overcome in the whole community.

The first point is to convince mankind of the necessity of the knowledge of which we speak. People are exceedingly skeptical on this subject. Few believe there is any considerable danger. 'Many of our youth,' say they, 'are totally ignorant on the subject you name. Others though not ignorant themselves, suppose every body else is. But as sure as you introduce topics of conversation, like these, you undeceive the latter and enlighten the former; and thus defeat your own purpose; and perhaps lead them to destruction in a fire of your own kindling.'

But there is not such a degree of ignorance on the subject as many people suppose. Not one young man in a hundred is in the supposed predicament. And not more than one in a hundred would be made worse by any disclosures, not ill timed or wholly gratuitous. On the other hand multitudes in every hundred never dream of sinning against the laws of their own nature, and some even suppose they are yielding a strict obedience to one of its most imperious dictates. We believe thousands of invalids and hundreds of premature deaths are, in this way, brought about every year.

What, then, we say again — how shall mankind be awakened? Shall it be done by public lectures? Or shall it be done by books and periodicals? — Both methods have been attempted,

and both have done good. It is true, as we have already said, that the timid have not failed to tremble — and we scarcely wonder — for fear of the consequences. However, we have ample testimony to prove, at least to our own satisfaction, that some of the efforts referred to have done immense good.

The book regarded by the community as most objectionable, is a Lecture to Young Men, of which we have formerly spoken at sufficient length. We are well aware that it is liable to abuse, like all other good things; and that it is best adapted to the wants of parents. Nor are we sure that some of the details of the second edition, just published, might not have been omitted, without disadvantage, even to them. Still it is a work which certainly comes very near the wants not only of parents, but of that numerous class of citizens who must soon become in their turn, the guardians of the public morals and sentiment; and we are compelled to believe that its influence, as a means of arousing the human mind on a subject of vital importance to all the valuable interests of the community, cannot be otherwise than favorable.

Another work, which has been strongly objected to, is entitled, 'Conversations on the Gospels,' of which two volumes of considerable size have been published. It is probably intended by the author, in part, at least, to be the commencement of a sort of juvenile commentary on the the life and doctrines of the Saviour; and it seems to have been his plan neither to omit nor slide over any part of the sacred history, but to regard the whole as written for the instruction both of children and adults. This work has met with a most singular reception. For while a few of the guardians of the press have commended it as a whole — not, however, without feeling some difficulties — to the perusal of *parents and teachers*, others have denounced it in terms of no measured severity; especially the first volume. Insinuations even against the purity of the editor himself, have, in one or two public papers been ungenerously thrown out; and in one instance by an individual whose intimate acquaintance with facts should have prevented the utterance of a thought so obviously unjust.

We cannot, as we have elsewhere said, attempt to vouch for the religious opinions of the editor of the work in question, at least if we understand him; for some of them appear to us to be most manifestly unscriptural and erroneous. But, with all its errors, we have deemed it worthy the perusal of judicious parents and teachers. Its editor is evidently one of those teachers who in their zeal to present a living picture of what they deem valuable in the methods of presenting religious truth, as well as all sorts of truth to the public eye, either forget the state

of the world as it is, or form a wrong judgment respecting it. He is so devotedly a '*spiritualist*,' that in handling material subjects he appears to forget or overlook the material associations of most of the individuals into whose hands his book as well as all books must naturally and almost necessarily fall.

We would be spiritualists, in our *aim*, as much as those who claim this special appellation. We believe as firmly as they, that moral education is shamefully neglected. One of the differences between us is that while, in our instructions, verbal or written, we put matter in the foreground for spiritual purposes, they occupy the same place with spirit. We dwell much on physical or physiological education, and insist strongly on its importance; but it is chiefly for the sake of the moral or spiritual nature; and because we do not believe the latter can be greatly exalted except through the medium of the former. Still we again say, it is the spiritual nature we would elevate; and we have little sympathy with those friends of improvement who would only make us better and more improved *animals*. Such an error we conceive to be far more dangerous to human happiness than an over or undue or disproportioned attention to the *spiritual* part. And yet unless this influence of our teachers, both in their example and their direct instructions, is highly moral and spiritual in its tendency, we are of opinion that the results of their efforts, as things now are, is greatly in favor of what might be called materialism. In other words, the tendency of education, as a whole, at the present time, unless in the hands of spiritually minded men, is but to render its subjects the better and more efficient animals. It is but to make them more polished perhaps; but it is only to make them polished atheists. We believe that more infidels are made by the schools — even by such as are christian in name, but are practically destitute of the spirit of christianity — than by all other modern efforts. It is not open but covert infidelity which is to be dreaded.

It is with views like these that we hail every effort, however imperfect, whose ultimate tendency seems to us to be, not so much to eradicate or destroy our animal natures, as to perfect and adorn them with a view to render them better and more perfect temples for the indwelling of the Holy Spirit. If we fail in this — if in attempting to direct the public mind to the education of the young, from the earliest infancy, on the strict principles of physiology, we do but join in the general but often unintentional crusade of matter against spirit, then do we defeat our highest object and dearest purposes. We regard this life as a great school for the formation of character — moral or spiritual character — and we hail every measure which keeps this in view

as its ultimate object; while we as sorely deprecate every effort whether by ourselves or others, which directly or indirectly tends to render us of the earth, earthly.

If parents and teachers will seriously and candidly and prayerfully examine this matter, we believe they will rejoice at every ray of light on the subject of early moral or physical management, even though it should appear in a garb to which they are unaccustomed, and to which they have some objections. They will not fail to regard him as their greatest benefactor who furnishes them with the greatest number of motives and means by which they may make the bodies of those entrusted to their care better vehicles of the spirit for whose purposes those bodies were given. They will not fail to perceive, so it seems to us, that in order to be able to present our bodies a living sacrifice to the public good, of this world and worlds future, those bodies must be studied and understood, and watched and educated.

EXAMPLES OF MISEDUCATION.

Many a person is injured for life by the wrong impressions of infancy and childhood. Many of the bad habits and customs of individuals, which are regarded as constitutional, have their origin in parental errors. Nor does the fact that these errors are the result of ignorance prevent at all their injurious tendency.

Of all the bad habits which children acquire, none are more obviously the result of mistaken early education—rather of miseducation—than an unreasonable and injurious diffidence. Multitudes of excellent men suffer for life, and perhaps bury their talents in their own breasts, or ultimately in the grave, who but for diffidence might have been lights and guides in society. The same causes which operate to produce this unhappy habit. sometimes result in the contrary trait of character—too much assurance; but we believe the latter is far more easily corrected in subsequent life than the former.

We have procured from living individuals of known veracity, the following statements in regard to their early education. Their true names, for obvious reasons, we choose to suppress, but the statements themselves may be relied on as facts. The first case is from a person whose reputation, in spite of his diffidence, has raised him to a station of considerable influence.

'In my early life I lived in a neighborhood of plain people of good sense, but who were in many respects remarkably ignorant. They regarded a farmer as the best specimen of humanity, and especially as possessing the best sense. Persons of secondary talents would do very well, it was thought, for mechanics, manufacturers, &c, but not so well for farmers. The fools, it was commonly said, and to a certain extent was believed, were sent to the academy or the college, where they were fitted to be ministers, lawyers, &c.*

'It was not strange, therefore, that the idea should prevail (which was certainly the fact) that if a child manifested an unusual fondness for study, he was necessarily deficient in good sense. This idea I early imbibed, and thus a supposed natural connection between mental weakness and a love of learning was one of my earliest associations.

'And yet in spite of this belief I was exceedingly fond of books and school. When I was no more than five years of age, and had scarcely been to school eight months, I was pronounced by the master, one of his best *spellers*. I scarcely remember the time when I could not spell all the common tables in Webster's Spelling Book without losing a word. And as we had a head to each class in those days, my skill at spelling always secured for me this distinction. Added to all this, I was caressed both by my teacher and others on account of my "forwardness," and it was universally understood and said that I was a remarkably good *scholar*.

'I was early taken from school and required to assist my father about the farm. But my mind dwelt with so much pleasure on books and school that though no boy was ever more desirous of being faithful to a parent, and none ever more industrious, there was often a degree of mental absence that greatly embarrassed my father (who did not understand it,) and rendered my assistance far less valuable than otherwise it might have been.

'Sometimes, in his impatience, he used to remind me of my defects by comparing me with other boys, and showing how much more useful they were to their parents; and sometimes, he spoke of my being good for nothing in a way that led me to suppose that I must be one of those unfortunates whom nature

* The influence of common plain anecdotes in forming character is strikingly illustrated, to my own mind, by a fact which I recollect, and will here relate. The story was current in my native region, and was often told, whether it was believed or not.

A farmer had a calf which appeared not to know enough to take its food. The first thought of the owner was to destroy it. What could it be good for?

A person who had heard that the farmer had a calf of the kind, said; 'You need not kill it. Send it to college.'

had pointed out, as deficient in common sense, and who were destined to college, at least if they could get there. This, with the association of ideas I then had, was equivalent to admitting that I was an idiot, and little else than an idiot I accordingly became.

'I believed, with my father, that I should never be good for any thing on the farm, and gave all up for lost. As for going to college, my father's poverty, as I thought, precluded the possibility of that, if I desired it. In this way I went on for many years. I was disgusted with home, and the employments of home, and sought anxiously some other occupation. I sought especially to become an apprentice to a printer, where I supposed I could have a full supply of books and study. But my father discouraged me, saying he could not spare me, and more than insinuating at the same time, that I was unfit for any business whatever except to stay on the farm with him—hardly for that.

'The consequence of all this was, a degree of disgust mingled with misanthropy. My dissatisfaction rose to such a pitch, that I absented myself, for the most part, from cheerful company, especially of the other sex; and though living in the midst of society, gradually became a sort of hermit.

'There was another circumstance not altogether in my favor. My parents rarely visited, or received any visitors. When they did, I was seldom allowed to join in the conversation, or even to be present if it was possible to get me out of the way. Thus, while on the one hand, I shunned society, my parents excluded me from it, on the other; and I grew up almost as ignorant of what was proper behavior before people, as the beasts of the stall.

'Perhaps I ought to have mentioned before now, that having a kind hearted mother, she had early taught me to be humane, and tender; and I had also a tolerable share of one kind of conscientiousness. I had also a great deal of vanity, or what the phrenologists call the love of approbation. The result was, that of all young men living I was, as it appears to me, among the most awkward. I was almost as bashful as Cowper the poet, who dared not to look higher than the shoe buckles of the elder boys. At least, I seldom ventured to look a person in the face while he was speaking to me; but often stood looking down to the ground, twirling my hat, or making some odd motion or other.

'My diffidence was, in fact, so great, and increased upon me to such an extent that I soon became quite miserable, when in company of any sort except my parents and a few neighbors; and I preferred solitude even to these.

'How often have I looked, with feelings of envy, upon those young people who could hold up their heads and converse with their superiors in age with nearly as much ease and freedom as with those of their own years! How often have I vainly wished that I had been born some other individual; and born to good sense, instead of a fondness for books and learning!

'As I grew older and found, by experience, that I was not so much wanting in sense as I had previously supposed, I made many efforts to shake off the spell that bound me. But alas! I had so long taken myself to be deficient in sense, and kept myself back from coming in contact with society that my efforts were constantly defeated. If I succeeded in rousing myself to a sense of my own importance, and my equality to those around me, my conscientiousness soon discovered some error of word or conduct, which it was supposed at once others saw, and this so abashed me that my diffidence came over me like a cloud, and so embarrassed me as to produce greater blunders and errors than before.

'Or if I succeeded in rousing for the time a kind of assurance, it was apt to assume the appearance of forwardness, or dogmatism, or a spirit of contradiction, which, when it was over, I always seriously and bitterly regretted; and which was not unfrequently as unpleasant to others as it was painful to myself.

'I never thought myself on a par with the rest of mankind, even after I was twentyfive or thirty years of age. I mean I never thought so, as the first feeling. If I met or conversed with an individual I almost always yielded the whole ground to him; and if I did not do this, in my struggle to maintain my right, I always went to the other extreme, and appeared self-confident, if not dictatorial. And thus I went on for years; nay, to some extent to the present hour.

'A consciousness of my frequent and daily errors and weaknesses rendered me as I proceeded in life, either more and more awkward or more and more dogmatic, and apparently self confident: sometimes one, and sometimes the other. Nor was it uncommon for me to vibrate from one extreme to the other in a single conversation with a friend. I have forced myself, as Shakspeare says, to my own conceit, and begun a conversation well, and with propriety; yet in three or five minutes, something which I said or did has caused a misgiving which has as effectually chained my eyes to the ground and silenced my tongue, as if physical force had been applied. The same effect has often been produced by a confident assertion—though I knew it was mere assertion and destitute of argument—on the part of my opponent.

'At other times, though more rarely, the condition of things has been reversed, and though I have commenced a conversation under a load of diffidence which I could hardly sustain, some hit, or word of encouragement, has so changed my feelings that I have gone at once to the other extreme; and if I have not been eloquent, or argumentative, I have, at the least, been overbearing.

'Another "thorn in my flesh" was a constant suspicion that on account of the awkwardness of my manners or habits or appearance, people were every where taking notice of me, and making game of me. Perhaps no one thing made me more miserable than this foolish and unworthy suspicion. I could scarcely see a person smile, without suspecting he was laughing or going to laugh, at my expense.

'I well remember one fact, which to those who have never felt the misery I endured, will be hardly credible. Yet nothing is or can be more true. It happened, too, when I was nearly thirty years old.

'Having purchased a horse one day, I mounted it to ride away, and was obliged, within a few rods of my door, to pass a shop where considerable numbers of people were accustomed to rendezvous. As I was seating myself on the saddle, I observed several persons looking to see how I appeared on my new horse, and by their countenances, ready as I supposed, to laugh—for I was a miserable horseman—which so disconcerted me that I lost all self command, and could not, for the life of me, get my right foot into the stirrup, or restrain the horse. The latter trotted on, and though the motion was not violent, I lost all muscular power so completely, that just as I was opposite the shop where the laughing spectators were, I fell like a log upon the ground, as astonished at myself, as the spectators were amused.

'Every day of my life, though I am now approaching sixty years of age, have I been, in a greater or less degree, a sufferer, from my diffidence. Fool, as I am accustomed at first—that is, before reflection—to think myself, multitudes who do not know me, take advantages of me to which they are not entitled, and I am perpetually tempted to refrain from mingling in society because I am perpetually misunderstood. I hope my story will save some youth from similar suffering, and society from sustaining the burden of another such eccentric and sometimes misanthropic being.'

The following, though less replete with instruction than the foregoing, is yet an interesting case. It exhibits a father in a

light somewhat unfavorable. And yet, reader, that father was regarded as one of the *savans* of our land. Now if there are parental errors, so glaring, among men of so highly cultivated minds, and in the best walks of society, what may not be feared in regard to those who are less acquainted with human nature and the best means of directing it?

'I was the youngest of a large family. My father was an excellent man, and took great pains in the education of all his children, especially the older ones. All his sons had the benefits of a collegiate course of instruction but myself. For me, there seemed to be a sort of a presentiment in the family—how it originated I know not—that I should never make any thing. The sentiment was not only common in the family, but in the neighborhood. The only individual who held out a word of encouragement to me was my mother. Had it not been for her, I should have utterly despaired. But when all others seemed to look upon me as hopeless, she sometimes put her soft hand upon my head, and said, "Never mind, my son; take courage; show them that you can do something; you may be a man yet, in spite of them all."

'I went to school but little, and I scarcely derived any benefit from that little. The want of confidence which existed in those around me had diminished my confidence in myself. I had never been very anxious to learn; and I was now less anxious than ever. Nearly all I cared for, was to get through the day without physical suffering.

'But I was not only slow to learn; I was actually rather vicious. There were boys in the neighborhood who were profane; and I insensibly acquired something of the habit. But I cared little, even when caught in it. While there had remained any hope of securing my father's approbation and confidence, I never could have allowed myself in a profane word; but now that he seemed to have given me up, I became nearly indifferent to praise or blame.

'About this time a new teacher came into the school, who by some means or other succeeded in inspiring me with a little courage. He probably understood my character, and had resolved on its development. Finding that I made very respectable progress in a particular branch of study, he one day mentioned the fact to my father in my presence. Your son, Robert, said he, is getting along in his arithmetic very finely. Those who have never been in a similar situation, little know the sensations it produced. Hope for an instant revived—the hope of recovering my father's favor. But how were my mo-

mentary anticipations instantaneously crushed, when my father, in a very significant tone, and with a peculiar look at me across the table, replied, "Robert getting along well! Far enough from that. *He* never will come to any thing."

'During the winter, however, notwithstanding every discouragement, I did something; and by the interference of my mother, I was sent away in the following May, to the academy. I carried with me all my vicious habits, especially my profaneness.

'One day soon after my admission, on hearing another pupil use profane language, I was so struck with the folly and guilt of the practice, that I renounced it entirely, and from that day to this I have never been known, in a single instance, though I say it myself, to break my resolution of amendment.

'I also reformed in some other respects. My reformation was accompanied by an increased fondness for my studies. When I had been some time at the institution, I made a public profession of religion. By degrees I gained confidence in my own powers, and capacity of doing something, until I resolved at length to be as good as the rest of my brothers, in spite of the unfavorable impressions which I had hitherto obtained.

'My determination to go forward increased my ability to do so, and my progress in all my studies was, in the end, quite respectable. Even my father became convinced of his error. "I must give it up," said he one day to the family. "Robert will yet come out bright. And on another occasion, some time afterward, he said to a friend. "I once thought Robert would never make any thing in the world; but I must give it up. He is already nearly equal to the rest, and is coming on."

'I have little to boast of, it is true; but I believe I have made my way in the world, thus far, a great deal better than at the age of fourteen or sixteen any one could have anticipated. Yet even now I have seasons of depression and discouragement. This is particularly the case when I am a little out of health, or perplexed by business. Then it is that the disheartening voice of my father, "Robert will never come to any thing," seems to ring in my ears, and for a moment casts a damp over my whole feelings in spite of my better judgment. I do not know that it impairs my usefulness, at least in any considerable degree; but it greatly diminishes my happiness.'

THE TEACHER I LOVED MOST.

No teacher possessed such unbounded control over me, said a lady one day, as Miss B. I was at that time only about seven years old, but I shall never forget the attachment which existed.

Was it you alone, I asked, that was so attached to her, or was the attachment common in the school?

'We all loved her,' she replied. 'I do not know of a pupil in the school that did not love her like a parent.'

Why was this? Wherein did she differ from your other teachers, at that period?

'She was unusually kind and affectionate to us. She was very fond of telling us stories. Story telling in school was quite new to us; and so strange did it seem, that we almost feared it was something wrong. Yet no little beings were ever happier than we, while she told us stories.'

Were the stories usually short ones?

'Sometimes long, and sometimes short; but they were always full of interest. We needed no urging to attend to them. We esteemed it a favor to be permitted to hear them.'

Were they related during what are called the school hours, or was it during the intermission or recess?

'In both; but oftenest during the school hours. When we had been studying well for a long time, she would perhaps say; Now you may all of you lay down your books, and I will tell you a story.'

What else did she, that made you peculiarly attached to her?

'She used to keep little sewing schools, at the close of the day school; which, though very fond of play, we esteemed it a great favor to be permitted to attend. As soon as the school was dismissed, we were allowed to run home, and get our work, and come to the school room and sew.'

Was it the sewing in company of your mates you were fond of, or the society of your teacher?

'The latter, principally. We were never more happy — not even at home — than in her company. We thought her among the most handsome, the most neatly dressed, the most amiable and the most excellent of the earth. No school teacher at least, was ever so good a teacher as Miss B. We would not have exchanged her for any other — I was going to say for all others — in the world.'

Did she often inflict punishment?

'Seldom indeed, if ever. There was no necessity for it. I remember my father asked me and my sister, one day, how it

happened that we did not oftener get punished. We told him we loved the teacher too well to do any thing wrong.'

Do you mean to say she never punished at all?

'I do not. She did sometimes punish, though it was seldom.'

Was there any thing very peculiar in her method of discipline?

'She took great pains to have the school all see that the punishment was justly inflicted; that the transgressors had brought it upon themselves; and that she took no pleasure in punishing for the sake of punishing.

'I remember, in particular, that a number of the larger boys, having done something wrong, were called out to be punished. It was Monday; and the minister of the parish had preached the day before, from that memorable text, "The way of transgressors is hard." She applied the text to the case before her, and with the most complete success. Every boy seemed to feel that he was indeed a transgressor; and that the way of transgressors was truly hard.'

She must have been a capital teacher. Were you not sorry to leave her at the close of the term?

'Very sorry, indeed; and few if any of us could refrain from tears. We wept at the school room, and we wept after we got home; and some of us were almost unwilling to be comforted. The only hope I had was, that she would be employed again, the next summer; of which my father tried to give me some encouragement.'

Was she employed the next term?

'No; she was engaged, early, in another district. Her sister was employed, who was an excellent teacher; but not equal to the first.'

Have you ever seen her since?

'Several times. She visited the school a year, or so, after she had taught it. I was so overjoyed to see her, and in such a constant emotion, that when it came my turn to read, in my class, I was unable to say a word, and burst into tears. And when I saw her a few years later still, after she had married and become the mistress of a family, and perceived that age had begun to make inroads upon her once fair countenance, I could not refrain from feeling sad at the change.'

Your account of the teacher you loved most, is very interesting. But now that you are older and can reflect on all the circumstances, in what do you suppose consisted her art of gaining such an entire command of the affections of her pupils?

'It was undoubtedly her love for them, and her very great kindness. Children know when teachers really love them, as

well as when it is a mere pretence. Her love for her pupils was ardent and sincere; and was manifested not only in all her words and actions, but even in her looks and tones of voice. I do not know that I ever saw a person who exceeded her in fondness for children.'

Her love was indeed strong; perhaps it was natural. It is a pity she did not find it to be her duty to follow the profession of teaching for life.—Do you think a person naturally indifferent to children, may cultivate a fondness for their society?

'I do.'

Do you think we can love what we do not love?

'I think that if we understand the nature and importance of this subject, and wish to love children in order to become a successful teacher, we may by strong efforts interest ourselves in them, and come at last to a good degree of fondness for their society.'

So do I. It is fortunate, I confess, if we possess Miss B's natural fondness for the young. We can never love them too much, whether we teach or not. But I believe that if we think as highly of this quality, as a preparation for teaching as you appear to do, no individual who feels himself called to be a teacher ought to despair of success. Let him converse with children more and more, read their books more and more, and play with them more and more. Let him in one word, learn to sympathize with them — to understand them — to rejoice in their joys, and sorrow in their sorrows. No one knows — I may say more — no one can conceive of the effects of such efforts on his own mind and heart, who has not tried them.

THE TEACHER I DISLIKED MOST.

Mr Homer never said a word to us in school, which he was not compelled to say. He used to rap for us to come in at the accustomed hour; tell us to take our seats, and prepare for recitation; say yes or no, when we asked him questions, and correct us when we read or recited incorrectly. He seemed to regard the duties of the school room as a piece of drudgery, which for his reputation's sake and for the sake of complying with a contract, he was obliged to fulfil; but as for conversing with us, in a familiar manner, as our parents did, or even as some other teachers were accustomed to do, he would as soon have been found in a horse pond. It would have been beneath his supposed dignity.

When we used to go to him with our little difficulties, he never explained any thing. He always said, coldly, 'You must find it out. It will do you the more good.' This however, we could have borne, had he said it warmly and with evident sympathy; but this he was not accustomed to do. Mr Stowson, who kept the school next before him, used to help us just enough to keep us along, and prevent our being discouraged.

He was severe in his punishments. I mean he was severe in manner. I do not think he whipped harder than Mr Stowson did; but Mr Stowson always punished us with seeming sorrow, while Mr Homer seemed to care nothing at all about it. Or rather his principal object seemed to be to inflict a certain number of blows and then stop; as if the efficacy of the punishment consisted in the punishment itself, and not in any change it wrought in the mind of the pupil. I never knew him express a word of regret at being obliged to punish us more than two or three times during a whole winter; and then his looks belied his words, as I thought;—and the rest of the boys used to think so too.

He never smiled or seemed happy in school. I have indeed known him laugh, when something happened droll enough to make even a judge laugh on his bench. But these drolleries came but seldom; the rest of the time he divided between looking sourly and sadly, and frowning and scolding.

He never told us any stories in school. Mr Stowson used often to interrupt us, when we were reading or reciting, and explain something which would interest us, and which we never forgot, for the rest of our lives. I remember how he stopped us one day, when we were reading about Charles I., and told us many stories of the judges who condemned him to death, especially of Goffe and Whalley, the two who lived many years in caves and rocks, and sometimes in cellars, in New England.

He made the very same books which we had gone over with in school several times before, appear like new ones to us all. But we lost nearly all our interest in them after Mr Stowson left us, and the school came under the care of Mr Homer.

Mr Homer never played with us, in a single instance. He not only seemed to take no sort of interest in our sports, but sometimes actually appeared to envy us, and to grudge us the usual time allotted to them. The custom was to give us an intermission of two hours at noon, and a recess of fifteen minutes in the middle of the forenoon and afternoon; but it was pretty generally believed by us all that whenever he could cut short the intermission or the recess five or ten minutes and not be discovered, he would do it. It is true he did not love the school

room too well, but he did not hate it with such a perfect hatred as he did all children's sports.

Finally, he not only despised our plays and took no sort of interest in us at the school room, or out of it, but he would not speak to us, when we met with him. Or if he ever did so, it was but seldom. He seemed to think the school room was a place which was not quite good enough for him, and teaching a sort of penance; and the pupils, whether in school or out, a race of beings of comparatively little consequence, and of no sort of interest to him. I believe he would have been ashamed to walk with them through Main street, as some of our other teachers used to do. Indeed I never remember seeing him lead one of his pupils a step in my life, much more take one in his arms.

That he governed the school to the satisfaction of many of the people, is most true. But it cost him great pains and strong effort. Besides, all things seemed to go hard. We were never happy. We always felt ourselves in a sort of prison. We were never glad to have the school opened in the morning; but often heartily glad to have it closed. We never ran towards the school room, but were often glad to run from it.

I have said every thing seemed to go hard in the school. I mean that though the master's authority was always felt, and we stood in awe of him, yet it seemed to cost him great effort to sustain it. I used to pity him; for I knew his task was truly laborious. I think the fault was mainly his, rather than his pupils.'

If you ask what I suppose was the reason he could not manage the school more easily, my reply is; because he did not *love* school. Had he loved his profession, had the school room been his happiest place, and the pupils his most agreeable company;—in short had he only loved the young, and found his highest pleasure in promoting *their* happiness, it would have greatly altered the case. 'Love and love only is the love for love;' and one can scarcely hope to succeed in gaining the affections of those for whom he feels no sort of interest.

FIFTY TROUBLES OF A TEACHER.

1. Late breakfasts and dinners.
2. Late pupils.
3. Irregularity of coming in.
4. Fire made too late.
5. Chimney liable to smoke.

6. Cold school room.
7. No conveniences for ventilation.
8. Rooms too small.
9. Want of rooms for recitation and other purposes.
10. Want of proper furniture.
11. Inconvenient desks.
12. Seats for small pupils without backs.
13. No apparatus.
14. No school library.
15. Scanty supply of school books.
16. Great variety of authors.
17. Variety of editions.
18. Books badly printed or badly bound.
19. Books left at home by the pupils.
20. Pupils too thinly clad.
21. Neglect of cleanliness in their persons and clothes.
22. Pupils thirsty from eating or drinking improperly at meals.
23. Pupils allowed to eat orange peel, &c.
24. Bad fire place or stove.
25. Scanty supplies of fuel.
26. Contiguity to a public road—Looking out of windows.
27. No play ground.
28. No shady trees.
29. Mud holes and sand hills.
30. Contiguity to dwellings or to a village.
31. Contiguity to pounds, prisons, &c.
32. Ill health.
33. No sympathy from parents and others.
34. Inadequate compensation.
35. No female assistant.
36. Irregular attendance of the pupils.
37. No instruction at home by parents.
38. No visits from parents.
39. Short and dry visits from the Committee.
40. Tale bearing among the parents.
41. Tale bearing among the pupils.
42. Want of discipline of the pupils at home.
43. Want of self-government.
44. Want of love for the profession.
45. Want of books and teachers on the subject of Education.
46. Want of teachers' associations.
47. Disunion in the district.
48. Sectarian jealousies.
49. Fear of removal.
50. Unreasonable expectations of parents.

THERMOMETERS IN SCHOOL ROOMS.

How seldom do we find a thermometer in a school room! I do not recollect ever seeing one in an infant, primary, or district school of any kind, in my whole life; and only once or twice in a select or private school. You will find them almost as rare in our schools as timepieces.

But are they not indispensably necessary? Can any teacher judge, with accuracy, of the temperature of the air without one? How is the thing possible?

Let us consider this matter for a moment. Here is a school of forty pupils, ranged chiefly round the sides of the room. It is winter. The master's desk is in the region of the stove or fireplace, so that whenever he sets at it, he is sure to be at a temperature which is a great deal too low for his pupils who sit remote from it. Or if he is not often at his desk, he has abundance of active exercise, and much more clothing than some of the pupils.

How, then, is a teacher able to determine in regard to temperature? He certainly cannot judge of the feelings of his pupils by comparing them with his own, for reasons just mentioned. I see no way of doing them justice except by having in the room a thermometer. Let it be hung at the greatest distance from the fire or stove at which any pupil is placed, and let not the teacher frown upon those who complain of cold, when the thermometer indicates a degree of heat not above 62. No pupil who sits, let him be ever so well fed and clothed, or in ever so good health, can be long comfortable with less; and the greater number require 70.

The possibility that some of our pupils may be fed with food or drink which is too stimulating, and which when its first effects are gone, leaves them unnaturally cold; or, on the contrary, with a meagre or watery diet, which is equally objectionable, should render us cautious about judging of their situations by our own. So should the fact that they are younger than ourselves and sooner affected by heat or cold, as well as the consideration that their clothing is so often insufficient, especially that of females. There is another thing, also, to be considered. It not unfrequently happens in our New England school houses, that the floors are not air tight; and many a pupil sits over small currents of cold air, which rush through the crevices of the floor, and I might add, cause many a premature death.

In short, every humane teacher who has but a moderate share of intelligence, must perceive numerous reasons, so it appears to

me, for introducing a thermometer into his school room. If he does not; if he adheres to the very general opinion, that he can judge of the temperature by his own sensations, many will be likely, as they always have done, to suffer. I have seen small pupils, whose feet were very much affected by chilblains as the consequence of sitting in too low a temperature at the school room; and some are sufferers from this cause during life. Children indeed sometimes ask to go to the fire when there is no need of it; but a merciful master will prefer that six should be indulged unnecessarily, rather than that one should be a serious sufferer.

It may be well to add here, that both master and pupils may be injured by a temperature which is too high. When the heat is at 70, it may rise slowly to 80 or even 85, without our being sensible of the change; and yet 10 degrees of unnecessary heat cannot be long endured without injuring more or less the human system, and laying the foundation of future disease. Nothing will prevent the various evils I have alluded to, but a thermometer, and a careful and judicious use of it.

THE USE OF TOOLS.

I HAVE seen many a mechanic at his work, and have watched him for a long time; and this not merely once, but day after day, till I thought I understood the nature and object of his tools or instruments, and imagined I could use them; but, on making the attempt, in how awkward a predicament I found myself! Perhaps it was a plane. I could move it; but it would not perform its office in my hands as it had done in the hands of its owner. What was the reason? I certainly saw clearly its object, and how it should execute the object. Why did I not succeed with it? Only and simply because I had not 'the use of tools.'

In like manner I have seen many a schoolboy who could spell nearly all the words in the 'book,' *by rote*, and who really supposed himself a 'good speller,' who, when the very same words came to be pronounced to him promiscuously, as from a reading lesson, could not spell more than nine tenths of them. And so of arithmetic, and grammar, and geography, and indeed almost every other branch acquired at school. How few pupils are there who can apply the knowledge they seem to acquire in the school! In short, they have not yet the use of tools.

It is of great importance that the instruction of the young, in every branch, should be of such a nature that this charge should not so universally lie against them. Such a reformation in our schools as should require of teachers to make every thing they teach so well understood that the pupils could and would apply it, in after life, is certainly very much needed.

While it was my official duty, several years since, to visit and examine certain common schools, I remember making the attempt, in one or two instances, to encourage, in teachers, such efforts. One female teacher made some progress in the plan; but, for reasons which I never knew, subsequently abandoned it.

Her efforts were, however, confined to spelling and defining. She would take a class, for example, who could spell, by rote, and give the definitions of all, or nearly all, the words in Webster's 53d table, beginning thus: Ail, to be troubled; Ale, malt liquor, &c.;—a table, in short, in which two or more words, though spelled differently, were pronounced alike. Almost every child in her school could spell these two words, and those which followed them, by rote, and give their definitions; but when they came to be required to place them properly in composition, nearly every one would make more or less mistakes.

The method which this teacher undertook, at my suggestion, for giving her pupils a practical knowledge of this table was as follows.

She would require them all to take their slates, and then, pronouncing to them sentences like those which I have placed below, require them to write them down.

What *ails* Samuel?
Some people drink *ale.*
Does nothing *ail* them?
Which is most unhealthy, *ale* or cider?

Lazy pupils *are* unwise.
We *are* not lazy.
Are the books yours?
Is the *air* very cold?
Birds fly in the *air.*
Mr Clark has made James his *heir.*
Mr Smith's *heirs* are said to be numerous.

Let us *all* go together.
Shoemakers use *awls.*
Are the apples *all* yours?
Is the *awl* Mr. Smith's?
I have written it *all.*

These sentences, dictated slowly by the teacher, were written down, at full length, and with great care, on their slates; and afterwards exhibited to the teacher. She made the necessary corrections, or returned them to their owners that they might do it.

The same plan may be pursued with other spelling lessons as well as with that which I have described. In the same way, or rather in pursuance of the same principle, may the other elementary branches of common schools be taught. There is no need of the child's coming out of school so unprepared as many are to make any practical use of what he seems to acquire. It is of great importance to every one to acquire *the use of tools.*

THE FAMILY SCHOOL.

In a little book entitled, Ways of Living on Small Means, the writer has attempted to show that by living in a rational manner, the mistress of a family might not only, as a general rule, where there is health, perform all her household work herself, (which by the way he thinks her health also demands,) but also have much leisure time remaining; and in reply to the question how she shall employ those leisure hours, he thus observes:—

'Let her spend her leisure hours in the way intended by Divine Providence—in the education and instruction of the children which are given her. I make a distinction between education and instruction. Every thing educates, that is, trains up, or forms character; but every thing does not instruct. I hold that parents are in duty bound, in all ordinary cases, to be the educators of their children.

'Now it is for this purpose, as much as any thing else, that I would have people live on small means, that they may thus educate their own children for time and for eternity. What they cannot do of themselves, the district school should supply, by its five or six hours a day; and when this is not what it should be, it is for parents, by their efforts and contributions, to make it what it should be. They should also co-operate with the district school teacher. In this way, and perhaps in no other, as a general rule, can parents fulfil the intentions of Heaven in respect to the parental office; and in this way alone, can they discharge the high trust committed to them.

'If parents, especially mothers, wish to live on small means,

and at the same time have their rising families well educated and instructed, let them give due heed to the suggestions which I have made; and thus having time enough allotted them for the task, let them resolve, that with the small amount of aid proffered by the district school, they will devote this spare time to the work,—that they will educate, chiefly, their own children. With this resolution, founded on a conviction of its absolute necessity, all difficulties will soon vanish before them. Their books and their schools will cost them but little, as their own home will form the school house; and nature and their own ingenuity will supply, to a considerable extent, the books.

'I have no special hostility to books or schools, provided they can be furnished without making us too dependent. But I do think that if parents have any thing like good sense and rational ideas of duty, they will greatly prefer to have the management of gems, so precious as juvenile mind and heart, as much as possible in their own keeping. I do think that the great mass of parents, trained even as they now are, can live on small means, if they will; and yet educate, and well educate, too, their whole families. I do not believe there is any difficulty in the way of this, which may not be easily surmounted.

'This indeed, is the great end for which I would encourage so many to live thus. It is not to hoard up; it is not that we may have hours to pass in listlessness or indolence, or even useless amusements or injurious pleasures. It is that we may train up our children in the way they should go—not by proxy, but by our own personal efforts. It is, that if we do this, we may have the unspeakable pleasure of finding our children, when brought up in this way, not at all disposed to depart from it.

'In short, one great object, I say again, of living economically, in regard to physical matters, is to gain time and means to do something for the moral part of man. It is exceedingly painful to see a whole community calling itself a rational—nay, a christian community—devoting all its powers, collective and individual, aided, too, by the mighty mass of labor saving machinery of the present day, to feeding, and clothing, and pampering, and indulging the body. But so it is. The immortal mind may starve! or at least it may content itself, poor thing! with half an hour's attention in twentyfour, and may be truly thankful for even that.

'Our tables must groan with costly and various dishes, gathered from India and China on the one hand, to the South Sea on the other, and from the north to the south pole; the world may be ransacked for gay and costly clothing, and we may deny ourselves any rest or peace, or a full supply of sleep even—all

for the sake of the body; but if the claims of the mind come in, especially the claims which our children make upon us—these can be shuffled off. Oh, we have no time to talk, to read with or to instruct them! We have time enough to do every thing else for ourselves and for them, except the very thing God made us to do. We have time enough to send them to a fashionable school, and will, for this, I again say, exercise a *little* self denial. But as for the great school, the model school, the school which God has established as first of all, and most to be regarded—to be thought of, provided for, prayed for—the family school—this, oh this may take care of itself!

'Let me not be misunderstood. I am not opposed to schools—nay, not even to sending children abroad for this purpose, after they have reached a suitable age, and when it can be done consistently. Such schools have their advantages. But the claims of the family school are so much higher and more imperative, that the claims of the former are hardly to be named in connection with it.'

THE SCHOOL MASTER. No. IV.

LITTLE THINGS.

Many an excellent teacher has greatly lessened his influence, by an unwarrantable inattention to little things. Should the following remarks meet the eye of any such individual, we suppose he will be likely to treat them with the same inattention. He will set them down as among our little things, and pass on to what he regards as of more importance.

And yet it is a maxim with many that the little things of life are the great things, that is in their results. And whether the statement seem paradoxical or plain, extravagant or modest, it is more than confirmed by high authority. 'For who hath despised the day of small things?' stands recorded as part and parcel of that 'word of truth,' which we all compliment, if we do not all venerate.

Some teachers despise the idea of looking well to the physical condition of the school room. The air may be bad; but they regard it as a small matter. What though the pupils begin to yawn and stretch, or at least make the endeavor to do so? What though they manifest a disinclination to study? And what though the teacher knows the cause? It is troublesome to raise or lower the windows, or open the door. Besides these

are little things. *He* does not ask his own body when his mind shall work. *He* does not mind a little bad air, though it makes him dull or stupid. *He* works on, till he is ready to stop. And what *he* can do, he thinks within himself, his pupils may.

He is disgusted, perhaps, with the old fashion of making bows and courtesies; and his disrelish therefor, proceeds to the extreme of paying no sort of attention to the manners of his pupils. They pass him and he passes them as if they were mutually unknowing and unknown; not so much as a nod or even a smile. They enter the school room and leave it without the smallest formality of any sort. They proceed to recite their lessons and return to their respective places without the least regard to ceremony. They neither bid the teacher good morning, nor do they receive even this simple salutation from him. Oh these are little things, as he thinks, and of no sort of consequence!

Perhaps he is not ignorant of the moral effects of personal cleanliness, and neat clothes and books. But then he has something else to do, without watching over such things. They are the smaller matters.

Perhaps they are acquiring, daily and hourly, or at least confirming a thousand bad habits, especially physical ones. They are learning to pick their nails, or their ears, or rub their eyes, or incline the head, or shrug the shoulders. But how can the teacher take the pains to correct them? Would it not be folly, he says to himself, to neglect reading and writing and ciphering for the sake of putting to rights these little things?

It is by no means uncommon to find the pupils of our district schools addicted to the use of bad words. We do not say profaneness, for we mean not quite so much. But there are words that without being exactly profane lead to profanity; and without being obscene lead to obscenity; and some, too, which without being vulgar, in the full sense of the term, lead to vulgarity. Perhaps the teacher has discovered all these things in his pupils, and perhaps he has incautiously contributed to them: but never mind, they are little things. These pupils are but children, and who can expect children to be men? They will come right of themselves by and by.

It is not a little fashionable for teachers to say that they have nothing to do with the manners and morals of their pupils, when out of school. This they leave to their parents and masters We do not undertake to settle the question how far the teacher should go, in his efforts to regulate the conduct of his pupils out of doors; but we cannot concur at all in the fashionable opinion that he should do nothing. Still less ready are

we to concur in the equally fashionable apology that all these are little things.

We admit the importance of studying the elements of science in school. But we cannot admit that these are so entitled to the name of great things and all the rest to that of small things, that the studies of school are so to absorb the master's whole attention as to exclude him from every thing else. It would in our view be much more rational—if the object of education is to form character—to attend exclusively to these small matters, and neglect books and lessons.

There is no necessity, however, for either. He who loves his profession, knows its responsibilities, and seeks to do his duty to his pupils, his employers, his country and his God, will find time to attend to every thing. He will not willingly neglect the smallest matter, which goes to form character. He will not be in danger of falling into the fashionable error of schoolmasters of 'despising the day of small things.'

MATERNAL EDUCATION AND INFLUENCE. No. I.

A WRITER in the last number of this work, in speaking of the deep impression made on the mind, especially the juvenile mind, by visible illustrations, thus remarks; 'The effect produced upon the infant mind of Doddridge by the rude representations on the tiles of his mother's chimney shows us how much may be expected from engravings so executed as to speak directly to the heart.' These impressions, too, he might have said more distinctly, were before he was able to read; and he was thus taught, and at this early period, the history both of the Old and the New Testament.

But Doddridge is not the only eminent individual whose character has been determined by early impressions. Napoleon early manifested a taste for directing the evolutions of a little brass cannon and making snow forts at Brienne. Those plays, however, had doubtless more to do in giving direction to his genius than in indicating any native predilection. Had he been early furnished with suitable books, and had he been led along by a judicious and pious mother, he might have become a divine instead of a warrior, and as devoted an ecclesiastic as he was an exclusive worldling.

We believe, indeed, that scarcely a person can be named who has been distinguished in the world, who did not receive early im-

pressions from a mother. At present we can only recollect, with distinctness, the examples of the mothers of Franklin, Whitefield, Wilberforce, and Dwight; but we feel assured that the principle we have laid down is of almost universal application.

Happy would it be if parents were not so universally inclined to overlook this matter, and though the mother's influence is still efficient in forming character of some sort or other, forget to labor, watch and pray that this influence may go to form the child for usefulness and virtue and happiness. 'Would that they could be led to consider,' says a certain writer 'what they are doing when they put a wooden sword in the hand of a child, or purchase a little cannon for amusement, or bestow on him a military or civil title to awaken his young ambition.'

'Every thing on which the young mind rests, or expatiates' continues this writer, 'exerts an influence and contributes to make the man or woman. There is not a book in the parents' library, not a painting on the wall, not a representation on the tapestry, nor a trait in the architecture, but exerts its share of influence on the forming minds of children. How much more must the conversation, habits, and principles of the parents, and of the company they entertain, influence the minds and form the characters of these incipient beings of immortality.'

Some parents may smile at the doctrines of the last paragraphs, and say that we are carrying matters altogether too far. But we do not believe it. We know it is true to the letter, so far as our own observation extends. We are fully assured that these early circumstances of life are our more efficient educators, and that the tendencies they give are never wholly obliterated by any subsequent efforts or circumstances which might seem to go to counteract them.

We recollect too well, our own early history, not to believe that the views of the writer in the 'Annals,' both in regard to the influence of visible illustrations, and of maternal efforts, are in most respects, well founded.* We remember the effect of being habitually called 'captain' by the country schoolmaster, while only four years old, in a region and at a day where this title was one of honor and not of reproach. We remember how it made us 'speak up loud,' and stand erect; how it ele-

* A gentleman who has filled the executive chair in one of our large and distinguished states, on hearing the above mentioned article read, observed to the editor that he was much struck with the correctness of the writer's views, as confirmed by his own history. He well remembered the pictures in an ancient bible, belonging to an ancestor, and the impressions never to be forgotten, which those pictures, along with familiar instructions from his mother, then made upon his mind.

vated our courage, inspired us with hope, made our heart beat with new force, and our tongue move with an accelerated motion. Nor shall we soon forget what force this gave to emulation, nor how the feeling was strengthened by being soon made the captain in reality of a military company of boys, and excited and led on by a father, who was himself an officer in the militia. If there ever was a mind and heart in the world, naturally averse to military display and disinclined to emulation or even to the least thing which deserves the name of competition, it was our own. And yet when the combined efforts of parents and teachers, and the approbation and smiles and gaze of fellow citizens came to be applied to a susceptible heart, it took not ten years to invert the whole natural course and bent of the character, and to turn the feelings and the desires and the hopes into an entirely new channel; nay, and to give, in despite of reasoning and principles, an obvious tinge to the whole being, which is likely to continue through life.

It must have struck all those whose observations have been either extensive or acute, that the oldest child of a family, provided his natural parts are equal to the rest, almost always has a better mind—we might almost say a better heart—than any of the rest of the family, especially where the family is large. The cause of this is obvious. The mother has more time to spend on her first than on any subsequent child; besides she feels more solitary at this period than at any subsequent one, and is more inclined, even on selfish principles, to familiar conversation. As her family increases, her cares and labors increase; and what leisure time was expended on one child must now be divided among several. If the ages of the children differ three, four or five years, as nature probably intended, the assistance of the elder children would somewhat alter the case; but where there is a family of six or eight children, the oldest of whom is only eight or ten years of age, no mother can be expected to do so much for any of them as for one or two of the first.

The mother's influence, it is true, is not always what it should be. Some children formed by her plastic hand are any thing else, rather than what they should be; and it is well known that some truly great men, eldest sons though they may be, are not greatly good. Still the world is far better as a whole than if the early impressions to which we have alluded were made by the other sex. Woman, be her imperfections by nature and education what they may, is purer and better than man. She is better calculated to direct the young mind, as well as the opening affections.

In a future number we propose to present a few facts, which seem to us to be not only interesting in themselves, but to have a manifest, not to say striking, bearing on the subject we are considering.

ONE HUNDRED RESOLUTIONS OF A YOUNG SCHOOLMASTER.

RESOLVED 1. To devote myself, with all my powers and faculties, to the duties of my profession.

2. To study, attentively, my profession.

3. Cultivate a love for it.

4. Reverence and study human nature.

5. Study, especially, the nature of the young.

6. Seek, and learn to seek, the society of the young.

7. Preserve in myself, as much as possible, juvenile feelings and habits.

8. Read works of authors who write well for the young.

9. Visit and seek the society of parents.

10. Seek their sympathy and co-operation.

11. Seek the society and sympathy of other teachers.

12. Visit, as much as I can, their schools.

13. Attend, as much as possible, teachers' meetings.

14. Retire early and rise early.

15. Seek daily instruction from divine truth, natural and revealed.

16. Seek divine guidance and direction.

17. Be industrious and diligent.

18. Be temperate in all my meats and drinks.

19. Be temperate in mind as well as body.

20. Govern my passions.

21. Endeavor to practise daily self denial.

22. Be always ready to make sacrifices.

23. Keep a daily journal of my proceedings.

24. Review my conduct every night.

25. Repent, truly, of every error.

26. Learn something every day.

27. Get some victory over myself every day.

28. Endeavor to make each pupil a little wiser and better to day than he was yesterday.

29. Waste or lose no time.

30. Do what my hands find to do, with all my might.

31. Never be in too great a hurry.

32. Be punctual to the hours of opening and closing my school.
33. Be punctual to all hours assigned for lessons.
34. Fulfil all engagements with my pupils.
35. Keep all promises.
36. Govern, as much as possible, by the law of kindness.
37. Make all other laws with great reluctance.
38. Make laws no faster than the exigencies require.
39. See that a law made is well understood.
40. Execute laws or else repeal them.
41. Seek first the causes of evils in school, in my *own* conduct or temper.
42. Endeavor to take my pupils to be just as they are, that is mixed characters; neither in whole virtuously disposed, nor wholly vicious.
43. Endeavor to be on the safe side, by being slow to believe them wilful, malicious, &c.
44. Teach them to govern themselves.
45. Overcome their evil, as much as possible, with my good.
46. Teach them to respect, and almost reverence themselves.
47. Teach them to have before them a high standard of duty and attainment.
48. Teach them to measure themselves, by their past selves rather than by other persons; and by what their future selves should be, rather than by either.
49. Teach, as much as possible, orally.
50. If books are used, endeavor to use the best.
51. Seek for uniformity of books, at least in a class.
52. Have the lessons, of all kinds, short.
53. Have them well understood and well studied.
54. Explain every thing as much as possible.
55. Have the pupils, if possible, interested in every exercise.
56. With this view strive to be interested myself.
57. In order to be interested, study every lesson which is to come before me.
58. Use visible illustrations, whenever practicable.
59. Do one thing at a time.
60. Teach them to sit, stand, &c., in a proper manner.
61. Teach them to fix their minds, always, on the subject before them.
62. To endeavor to recite each lesson a little better than the preceding.
63. Leave off, always, before the pupils are tired of the subject.
64. Indulge very young pupils with variety in their studies.
65. Teach them to teach themselves.

66. Use no unreasonable partialities.
67. Give nearly an equal amount of time, in one way or another, to each pupil.
68. Speak to them in a low, though distinct voice, and in mild tones.
69. Always use language which is respectful.
70. Always use language which is grammatically correct.
71. Endeavor to maintain good health and spirits.
72. Be always as cheerful as possible.
73. Set an example—not of haste—but of constant activity.
74. Observe in person, dress, school room, &c., the rules of order, and the requisitions of neatness.
75. Seize every *natural* opportunity to inculcate moral lessons.
76. Inculcate, at all suitable seasons, duties to parents and others.
77. Teach them their duty to each other.
78. Teach them to obey conscience.
79. Teach them to obey God and his Word.
80. To obey the laws of the land.
81. Encourage in them habits of civility to every body, at home and abroad.
82. Encourage neatness and order in my pupils.
83. Discourage tale bearing, and fault finding.
84. Discourage slander, in all its forms.
85. Watch all the avenues to profanity and impurity.
86. Discourage selfishness.
87. Encourage, by every judicious means, benevolence and charity.
88. Encourage openness and frankness.
89. Discourage all cruelty.
90. Encourage truth telling, by looks, words and actions.
91. Keep the air of the school room pure and temperate.
92. Be with my pupils as much as possible.
93. Invite them to visit me, at times, and accompany me in my walks.
94. Join them, often, in their sports.
95. See that, in their sports, they forget not virtue or temperance.
96. Encourage those sports which most improve their health.
97. Encourage cleanliness of books, paper, person, clothes, &c.
98. Discourage all little habits and tricks, as picking the nose, biting nails, &c.
99. Teach them never to waste any thing, especially time.
100. Teach them their numerous responsibilities.

RELATIONS OF SCIENCE TO RELIGION.

In a late address, by Rev. Hubbard Winslow, before the Boston Natural History Society, on the 'Relation of Natural Science to Revealed Religion,' we find the following thoughts, which not only go to enhance the importance of the study of astronomy itself, but to show to every individual, especially every parent and teacher, the amazing extent of human responsibility We hope no reflecting educator will read the extracts we have made without inquiring within himself whether his influence is or is not such as will 'bless the universe for ever.'

'This science (Astronomy) teaches us the magnitude, position, motions, laws and relations of the heavenly bodies. It unfolds to our astonished and admiring eyes an immeasurable vastness, wisdom, and glory in the material universe. Revelation does the same, introducing us also to a corresponding *moral* universe. It discovers to us as magnificent a moral creation, as is the material creation disclosed by astronomy. It brings to our view moral worlds, thrones, kingdoms, principalities and powers in heavenly places. It teaches us that so vast is the universe "the nations are as a drop of a bucket, and are counted as the small dust of the balance;" that "all nations before Him are as nothing, and are counted to him as less than nothing and vanity." No religion but that of the bible does this. All other professed revelations and religions are too circumscribed to correspond with the magnitude of creation, as unfolded by astronomy.

'Astronomy instructs us further, that no sun, nor world, nor satellite is made for itself only; it teaches us, that each contains important relations to all others; that if one performs well its office, others are benefited; that if it fails, others are injured along with it. If one planet should swerve or fall from its orbit, others must suffer too. So also teaches revelation respecting moral worlds and moral beings. It informs us that the fall of one man brought disaster upon a whole race; that the fall of our race has produced commotion abroad in heaven; that "no man liveth to himself;" that the good man is a benefit to all around him, and sends out an influence to bless the universe forever, and that the bad man perishes "not alone in his iniquity."

'Astronomy instructs us that there is a *physical sympathy* between the various parts of the material universe—that, suns, planets, satellites, feel and respond to each others' condition and

movements. Revelation informs us that also a *moral* sympathy is felt between the various parts of the moral universe. It is true that man in sin feels little sympathy with other and superior beings; for it is a tendency of sin to narrow down the soul and exclude this benevolent emotion. But revelation informs us that benevolent beings in higher worlds still cherish a sympathy towards us, such that "there is joy in the presence of the angels of God over one sinner that repenteth;" and experience and observation have taught us, that no sooner is a soul upon earth renewed unto holiness than it reciprocates this sympathy. That a creature upon earth should realize and respond to the love of an angel in heaven, is no more strange than that the planet we inhabit should realize and respond to the influence of the sun, at the distance of ninety millions of miles.'

MISCELLANY.

Jefferson County Teachers' Association.

A Circular has recently been issued by the Executive Committee of this Association, from a copy of which we learn that a Society for the improvement of Common Schools has existed in Jefferson County for more than two years, and has exerted a salutary influence throughout the county. From this society, however, has arisen the Teachers' Association. The latter by means of addresses, essays and reports at its meetings has also done much to elicit inquiry and rouse the public mind, and especially the minds of teachers, to the importance of elevating the standard of Common School Instruction.

But the true spirit of improvement once awakened is not satisfied with inefficient, half way measures. Though the Association of which we have spoken has struck out a little light, and in this respect has accomplished, prospectively, an important work, still what has been done seems to have had the effect, as is often the case elsewhere, where similar efforts have been made, only to make the surrounding moral and intellectual darkness more visible. That such is the result in Jefferson County, we feel confident from the language and statements of the Circular; and it gives us great pleasure to be able to present to our readers in detail, the Society's plan of operation for the year ensuing, and to hope that the measures proposed will be vigorously executed.

The following is extracted from the close of the Circular.

'While we rejoice in the good that has already been done, we feel a perfect assurance that the time has arrived for more vigorous and definite action in effecting specific improvements in Common School Education.

'With this view, the Executive Committee of the "Jefferson County Teachers' Association" have secured the services of Mr STEPHEN R. SWEET as Agent, who will visit the principal places in the county—lecture on the subject of education—the condition of our schools, and the necessity and means of their improvement. He will also make known, and as far as practicable, circulate popular and valuable works on education.

'On the first Wednesday in September next, (the present month,) a temporary School will be opened in the village of Watertown, for the purpose of qualifying Teachers for the winter schools. This school will continue eight weeks—*Reading*, *Writing* and *Arithmetic*, three very essential branches in which many of our teachers are deficient, will claim *special attention*. Competent and efficient teachers will be employed for these departments. Lectures will be given on English Grammar, accompanied by recitation and parsing. The method of teaching Geography will be such as greatly to facilitate its acquisition—Orthography will receive proper attention, and lectures will be delivered before the school during its session on the school government and other subjects of interest connected with the business of teaching. The terms of instruction will be $5 for the term; for half the term, or one month, $3.

'At the close of the school, a county meeting will be held in Watertown to continue in session not less than two days; lectures will be given before the meeting on appropriate subjects, and the friends of common schools will give their views as to the means of improving them, and the necessity of action on the part of every class of our citizens.

'During the months of December, January and February, Mr Sweet will again pass through the different towns in the county with a view to organize teachers' associations in the towns for mutual improvement, and also to continue his lectures on education.

'In March another temporary course of instruction will commence, and continue eight weeks, for the purpose of qualifying young Ladies and others who intend to teach during the summer.

'The plan thus proposed requires about ten months for its completion. In that time we shall have a fair test of its utility. In the opinion of the Committee, the lectures, the circulation of the periodicals and books on education, the school for the exclusive object of qualifying Teachers, the county convention and the associations of teachers in the respective towns, all combined, cannot fail to be decidedly beneficial.'

Education in Mississippi.

Notwithstanding the general low state of education in the South and West, there are some things which afford encouragement. The following is extracted from the letter of a teacher in Mississippi.

'The profession of teaching is at a low ebb. The most intemperate, profane, and immoral receive much encouragement, and frequently supplant the most virtuous and skilful. There are many situations here where young men, well qualified, might receive good wages—$500 or $600 a year and board—but they must expect to meet with some difficulties, and undergo some hardships, as most of us northern men do, when we first come here. It is a fine field for the missionary educator. Morals are in a low condition—children are raised in ignorance and dissipation, without any restraint to their desires or their passions.

'The State of Mississippi has a large fund for education, probably $1,000,000, if it was rightly managed. But there is no one takes any interest in the subject; and it has been squandered, in some of the counties, to pay debts. There must be a change, and some one must make a sacrifice. I am in hopes there is a change coming about here, or the youth of this country must be left in a doubtful situation.

'Professional teachers are beginning to feel the importance of their station. Lately there was a call for a convention of teachers, and they met at Clinton on the 28th of July. Only seven professional teachers and five other friends of education attended. But they formed a society, appointed several committees of arrangement for the next meeting, and adjourned to meet at Jackson on the second Monday of January next, at a time when the legislature and the higher courts will convene, and nearly all the talent of the State will be assembled. Men of talents are to be invited to lecture on various subjects. We are determined to make every possible exertion to produce an excitement, to form a respectable society, and enlist public opinion on the subject of education, and the importance of elevating the profession of teaching.'

Teachers' Meetings in Ohio.

The Hamilton County Association of Teachers met on June 24, at Carthage, in Ohio, and besides hearing lectures, &c. adopted several spirited resolutions expressive of their sense of the necessity of elevating the profession of teachers. They also made arrangements for meeting in different parts of the county every month of the summer and autumn.—These education meetings, if conducted in a proper manner, cannot fail to do good.

College of Teachers.

The Executive Committee of the Western Literary Institute and College of Professional Teachers have issued, through Mr M'Guffey, their

Recording Secretary, an advertisement of which the following is an extract. We hope our eastern associations will avail themselves of the hints it affords.

'The seventh annual meeting of the Western Literary Institute, and College of Professional Teachers will be held in Cincinnati, during the first week of October next, commencing on Monday 2d.

'A series of lectures will be delivered during the week, and a number of reports presented by committees appointed at the last annual meeting.

'It is expected that the coming session will be one of no ordinary interest. In addition to the customary reports, much interesting information may be expected on the state of Education, both at home and abroad, from Prof. Calvin E. Stowe, recently returned from Europe, and Samuel Lewis, superintendent of Common Schools in Ohio.

'The Western Literary Institute is designed to embrace teachers and other friends of education throughout the South and West. All such persons are therefore desired to consider this advertisement as a personal invitation to attend. It is also desirable that all literary associations, annually send delegates, and when practicable, reports upon the state of education, within their respective limits.'

Schools in Dorchester.

The expenses of sustaining the public schools in Dorchester for the year ending, May 1st, 1837, $5,101 50; of which $2,657 70 were paid to the male instructers of six annual schools, and $1,098 26 to the female teachers of six primary schools. To assist in paying this expense the town received only $98 04 from the State fund, and $250 32 as the income of school property; the remainder, or $4,753 14, being left to be collected by the public tax. The usual yearly tax for this purpose is $4000. The population of Dorchester is a little over 4,000

What would Connecticut say to this? A town paying something like fifteen dollars, by tax, to support its schools, for every dollar which is received otherwise, would be a wonder in a state where almost every thing is done by a public fund.

Early Religious Instruction.

We have received a copy of a Discourse, by the Rev. Dr Tyng, Rector of a Church in Philadelphia, delivered before the late meeting of the American Sunday School Union, which contains many excellent thoughts on the connection between the early religious instruction, and mature piety. In this discourse Dr T. not only points out, as we think with much clearness, the benefits of early religious instruction, but removes some of the more popular objections to these early efforts. There

is one objection sometimes brought, to which we wish Dr T. had directed more of his attention—we mean the danger of so familiarizing the young with subjects of the utmost importance or solemnity, as to harden their hearts against future religious conviction and impression. We do not know, however, that there is any help in the case—every good effort in behalf of our fellow men, especially in behalf of the young, must, we suppose, prove a savor of life unto life or of death unto death to them. But we do wish that those teachers who only hear their pupils recite their lessons, without ever attempting to illustrate, or enforce, or in any form whatever to fasten conviction on their minds, would ponder well this subject and their own amazing responsibilities.

Divine Authority in Discipline.

At a late meeting of the British and Foreign School Society in London, the object of which Society is the establishment of free schools on the Lancasterian plan, Mr Stovel, a Baptist clergyman, made the following highly interesting remarks.

'A teacher trained in the Borough School, with whom I had some conversation previous to my departure for Jamaica, stated a plan which he had adopted in a school while in this country, and which I consider to be unequalled by any thing which I have ever seen or known. The school was situated where he came in contact with the most uncultivated youth; he found in them not only ignorance as to that which should be known, but they were degraded by habits which ought not to be practised.

'He had found instances of falsehood and theft, and, in a few days, a clear case of this latter description, covered with falsehood, was brought before him. He paused and reflected, and felt very bitterly regarding the position in which the youth, who was very clever, was placed.

'At first he received the information with diffidence, hoping that the statement was not true. Evidence, however, was supplied which convicted the boy; and then he addressed him with the utmost solemnity—"If, my dear boy, you had offended one of the laws of my school, I must necessarily have punished you: now, if you will read such a chapter and such a verse (which was soon done,) you will perceive that God has commanded us not to steal; and in another passage you will find it is said, 'Lie not to one another.' Now you have broken, not my law, but God's law: it is not for me to punish you, but you are exposed to the wrath of Heaven. My dear boy, what shall I do?"

'He sent him to his seat, and inflicted no punishment; but presently the boy was brought to reflect; he returned to his master, sorrowfully,

who said to him, "What do you wish?" The boy replied, "Sir, I have offended God,—what shall I do?" The teacher told him he would think of it, and talk to him again. He then had a private interview with the boy: the boy was embittered in spirit; he taught him the way of forgiveness,—he led him to his closet, and prayed with him. The boy sought the forgiveness of God, and he found it.

'By perseverance in that method, Mr Shotten established in his school a fear of Divine authority, which enabled him to trust children without suspicion, and to commit to their care any thing whatever with the most perfect confidence. Hooker, in his Polity has given one book, in a leading department of that Polity, in which he discoursed of "laws human and divine." Now I hold that Shotten's practice was founded on the soundest philosophy of law. If he who merited the highest character in Rome could say, that all the art of the politician was to render human laws coincident with Divine, then I contend that Mr Shotten was right in teaching an English youth to bend to Divine authority, as that to which all hearts must bow.'

Uniformity in Orthography.

The friends of a uniform system of orthography, and especially of the system of Dr Noah Webster, are congratulating each other on the following facts, as we find them in a New Haven paper.

1. Webster's orthography is generally followed by the publishers throughout the valley of the Mississippi, as well as by a great portion of them in the Atlantic States. Prof. M'Guffey, of the Miami University, Oxford, Ohio, in a series of books which he is preparing for children and schools, also follows Webster. 3. Mr Valpy, a distinguished publisher in London, in his edition of the English Classics, has in part adopted Dr W's principles. 4. The Society for the Diffusion of Useful Knowledge, formed at Canton, in China, adhere with strictness to the same authority, on the subject.

Character of School Books.

There is a series of essays—rather of lectures—on common schools, now publishing in the Connecticut Observer of Hartford, Conn., which is well worthy of attention. On the various means which can be adopted by Christian benevolence for elevating common schools, the writer suggests the following:

'Another way for Christians to scatter good seed in our schools, is to keep their eye upon the moral and religious character of the school books. It is true, school books of a decidedly immoral tendency, will not be likely to get abroad much in the present tone of moral sentiment in the community. Yet there may be a choice in respect to the moral

and religious influence which school books are likely to exert. Christians should look after this thing with a holy jealousy.

A book that bears the marks of sectarism is not suitable for schools. But school books certainly should have the mouldings and the impress of piety. What if they are books of science, or the arts, or of literature? This certainly need not prevent the spirit of piety breathing through them. Books of this stamp, which are compiled with judgment and taste, are to be preferred to all others. Any references made to religion should always be adapted to give correct impressions of its nature and importance.

Especially should the use of the Bible, as a school book, be encouraged. Aside from its divine origin, it is adapted to schools by the simplicity, beauty, and majesty of its style, and the variety of its matter. Teachers may, indeed, use it injudiciously. Some confine the school to the New Testament, or the Evangelists. Now, although these are the most suitable, yet amidst the rich variety which the whole Bible furnishes, there are other portions which might be selected to add interest to the biblical department of reading. Used as a school book, it opens the way for incidental remarks, and free conversation on the words of eternal life.

Now is it not a fact, that most Christians know very little of the religious or moral character of the books used in school? They have entrusted this thing to the school committee, they say. It is very true, it is the duty of the committee to attend to this matter. But they can do little alone. The better part of the community must become more interested, and give them their countenance, their aid, and their encouragement.'

Theological Speculations.

Nothing can be farther from our purpose than the introduction into this work of what the Editor of the Sunday School Journal calls 'theological speculations.' We think there is some degree of misapprehension in regard to our meaning and intention in the case to which he and a correspondent refer; and that we shall be able to make it appear so in our next number. In the mean time we can assure our friends, and the friends of education generally, that the Annals will continue to pursue, in this respect, the same general course it has always endeavored to pursue; and that, while the bible will be regarded as the basis of all correct education, we are among the last to admit, willingly, to any of our pages, religious controversy or speculative theology.

NOTICES OF BOOKS.

PETER PARLEY'S BOOK OF THE UNITED STATES, Geographical, Political and Historical. With Comparative Views of other Countries. Illustrated by Maps and Engravings. Boston: Charles J. Hendee, 1837. Square 16mo., pp. 208.

This is one of Peter Parley's most admirable productions. The beauty and accuracy of the maps and engravings, and the fine style in which the work is printed strike forcibly, but we like too, with few exceptions, the matter and manner. The plan is novel and ingenious, and for young pupils excellent. There are some opinions expressed in the body of the work, which, though they *may* be just, might as well, perhaps, in this day of excitement, have been omitted. Still, we repeat it, the work is in the main, excellent, and worthy of forming an introduction to the 'First Book of History,' for which purpose we understand it was designed by the author.

EXERCISES IN CURRENT HAND WRITING, for the Use of Foster's Commercial School, Broadway, New York.

We like Mr Foster's Current Hand writing very well; but we should like it much better, if in one respect it were a little improved. We allude to the awkward appearance of his *ss*, as in the word *dress*, or *possessor*. There is probably no good reason why *oss* or *ess* should occupy one fourth more space, absolutely, besides the apparent increase which is derived from the situation of the hair strokes of the *o* and *s*, than do the letters *sfo* in *misfortune*, or *ife* in *life*. The length of the folds, generally, seems to us, too great. Is it not a sacrifice of ease and rapidity to mere elegance?

THE MECHANICS' MAGAZINE.

This useful publication is now issued weekly instead of monthly, partly to accommodate those who wish to receive something oftener than once a month, and partly because it is thought more likely to benefit those who take it in this way. The size of the page is also altered from common octavo to quarto, to admit large engravings. Another point is secured. It is now subject to Newspaper postage only. We think the work deserves the attention and the patronage of that large and enterprising portion of our community, the young mechanics.

The Mechanics' Magazine is published by D. K. Minor and Geo. C. Schaeffer, New York.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

OCTOBER, 1837.

SCHOOL OF GIRARD AT FRIBOURG.

(Concluded from our last.)

The obvious improvement and increase of the school, and the surprising specimens of the progress of the pupils, which were furnished in the public examinations, for a time silenced all opposition, and excited admiration. The bishop of the diocese expressed his approbation on these occasions, and published an address to the authorities, passing high encomiums on the method of mutual instruction, and advising its extension to other schools. But at length the jealousy of those who claimed the power was awakened.

Political jealousy pretended that all ranks were confounded; that such a course tended to the extinction of the working classes, and the overthrow of society. In reply to this, Pere Girard appeals to the results, and points to his pupils already engaged in all the different occupations of life from the highest to the lowest. He points to the catalogue where, of 114 who enter the school and pursue elementary studies only thirtytwo remained long enough to advance to the higher classes; (a proportion which appears almost regularly every year,) from the want of time, or means, or faculties for farther progress. He assures the objectors that they have no grounds for their fears; that there are causes in the very order of nature—in the varied structure of men's minds, the endless variety of circumstances in which they are placed, the pressure of physical wants, and the propensity to material occupations and enjoyments—which will render it ever impossible to instruct all alike, or to raise all to the same level; and that our utmost efforts are necessary to re-

sist them so far as to produce the amount of knowledge requisite for the preservation and progress of civilization.

Still he admits that instruction ought to be distributed with a wise reference to the condition and destination of pupils. He divides men into three great classes—the agriculturists who provide the nourishment; those devoted to arts and commerce, who form the centre of society, at once the assistants and the customers of the agriculturists; and public men, including magistrates and professional men, who need talents as well as virtue to preside over the whole. Society, he observes, thus resembles the human body; and has its organs of nourishment, its organs of motion, and its organs of sensation and reflection, which direct the rest. Neither of these can do well alone. Nature does not admit the existence of a single class of men, and egotism will try in vain, to concentrate all upon itself in any rank or station.

He urges the necessity of three classes of schools—the primary for the laborer; the secondary for those who direct agriculture, arts and commerce; and the school of learning, which prepares for public life. It is only by providing each of these classes with its appropriate instruction that confusion can be prevented, and a healthy and permanent order be maintained in society. If the attempt is made to instruct all by means of the highest and lowest schools only, the inevitable consequence is that the children of great numbers will find elementary instruction wholly insufficient to satisfy the desires which their intercourse with the world necessarily inspires for their children, to employ their time, or even to prepare them for their occupation in life, without pushing them in the schools of learning. Thus a multitude of beings are crowded into these schools, who are utterly unfit by nature to enter upon a wide field of knowledge, or to fulfil the high responsibilities of public and professional life. Many are disgusted, and turn to other occupations for which they are rendered more unfit by their abortive career in literature, and many of those who force themselves into the arena of public life, exhibit every where painful evidence of imbecility, narrow-mindedness, littleness of character, or profound nullity; and thus dishonor the station, and the class to which they pretend, and become a burden to society. Providence desires orders, and has therefore distributed its gifts very unequally, not giving to all members the same office; and if we do not provide means for cultivating them, in equal variety, we take the most effectual steps to destroy that order. The secondary, or high school, for the commercial and industrious, is not less necessary than the elementary school for the laboring classes, in

order to preserve this order, and to give to all that degree of light and knowledge which is necessary for the well being of the whole.

'But,' say the objectors, 'you are spreading *light*, and this in modern times has led to the overthrow of order in church and state.' 'And would you have us scatter darkness on these young minds?' replies Pére Girard. 'On every page of the gospel, light is opposed to darkness—as good to evil. God is termed the Father of Lights—and Christ calls himself the 'light of the world;' and his disciples, 'children of the light.' Demons are called 'angels of darkness,' and it is charged upon those who do evil, that they 'love darkness rather than light.' To oppose the progress of light, is not only an unchristian, but a vain enterprise. 'All Europe,' says he, in closing an eloquent reply to this objection, 'is awake to the education of its youth; sooner or later they will receive the benefits of this general good will, and all resistance will be as ridiculous, as it is useless.'

'Innovation'—'Innovation' was another word of reproach employed against the schools. 'The rule of conduct,' replies Girard, 'is not what is new or old, but what is true, and good, and lovely; and the Saviour tells us "the scribe well instructed brings out of his treasure, things *new* and *old*."'

'But the method of mutual instruction is a protestant, an heretical plan.' 'Did not Moses and Aaron employ monitors,' asks Pére Girard, 'heads of thousands, and hundreds, and fifties, and tens, to instruct and direct the people under their guidance.' But he appeals also to the example of the earliest and most distinguished heads of schools in their own city, who employed a monitor or repetitor, for every ten pupils, under the name of 'decurion;' men, too, who derived their education and plan from the colleges of the Jesuits, in which they were trained, and which are regarded by the objectors as the most distinguished models for schools.

'But,' said the objectors, 'this method of instruction is mechanical—it produces parrots—neither the mind nor the heart can improve amidst such a confusion of voices; it cultivates a bad spirit, and destroys all order; and finally, it is anti-christian in its tendency.' To these absurd objections, the founder of the school replied, by describing the methods employed, which furnish the most complete refutation of many of them, and by appealing to the well known effects of the school upon the minds and hearts of its pupils. In regard to the effects upon the monitors themselves, which were asserted to be the most unhappy, he maintains that the occupation is peculiarly favorable to the mind and character. To call upon them to communicate to

others the knowledge they have gained, a new test of their knowledge is applied, a new and valuable exercise of mind is given on the same subjects, which will impress them more deeply, and render them more familiar; and a new power is acquired, that of using this knowledge for the benefit of others. This system, also, contributes materially to the moral education of the monitor, and furnishes a test of his character, which cannot be applied in the ordinary plan. The teacher has the opportunity of learning how he conducts towards his comrades, and how he employs power—of correcting his errors, and of training him for duties of this kind in after life, when he becomes a parent or a teacher, a master, or a magistrate. The pupil is thus presented to his educators in every point of view, and they are enabled to observe and to guide him in a manner which would be impossible in the ordinary modes of instruction. At the same time, he learns to live and act for others—to govern his own passions; to sacrifice his own feelings; to give up for the moment his own pursuits for the sake of others; and, in the language of Pére Girard, 'when he is under proper directions, he begins, at a tender age, his apprenticeship in the christian life, by putting in action the most beautiful of its precepts.'

But the jealousy of power sought to crush this school by calling in religion to its aid, and professing to be anxious for the spiritual welfare of the youth. The school was charged with neglecting religious instruction, and undermining the faith of its pupils, and especially because the sign of the cross and other emblems of catholicism were neglected.

To this, Pére Girard replied with the ardor and force which characterize him, and gave triumphant evidence of the falsehood of the accusation, by describing in detail the course of religious instruction adopted. The catechism of the church, he states, is regularly taught; but, he adds, it is not pretended that all the pupils can understand the abstract truths, and condensed and difficult language of such a summary, which every intelligent parent knows to be above the comprehension of the child, and which, those who advocate it most earnestly, regard as seed which is planted to bring forth fruit in after life. He attempted to render this catechism more intelligible by an introduction composed of two parts. The first is a vocabulary of words which serve as the basis of conversation, developing the ideas of the children in reference to religious subjects, and of questions and instructions addressed to the reason, the conscience, and the heart. As for example:—

'The sun.—When does the sun rise? Where? What does it bring us? Does it give us heat too? Who made the sun?

Who makes it rise? Who is it that gives us light and heat? Does God make the sun rise upon the wicked? Ought we to do good to those who do not love us? What must we do to become children of God?'

From time to time, these materials are collected to form the second part of the introduction.

The teacher seeks to lead the pupil from his family to his heavenly Father, and thence to the first great commandment: from the same centre he proceeds to the second, embracing all our fellow men. From the Father they are led to the Son, and the objects of his mission, by the medium of sacred history, beginning with that of the first man, and the patriarchs, and terminating with the life and death, and glory of the Saviour. For this purpose an extract from scripture history was prepared, which presented religious truth to the pupils, in that form which the Deity himself gave as best adapted to the human mind in the early stages of its development. To this was added a brief sketch of the life of the Saviour. 'In this way,' says Pere Girard, the religious instruction is placed upon its foundation, which is sacred history. It is brought within the reach of the infant mind; it is presented to the imagination, from which there is only one step to the heart, while the reason is so far off. Our religion, he continues, is not a mere theory; it is all historical: it commences with the narrative of the Creation; it proceeds to the misery of man; it recounts the mercy of God, and terminates with foretelling the events of the world to come. It is with the events of history, that the divine declaration, and precepts, and promises, and threatenings are connected, and history is the canvass that receives and unites the whole. Open the scriptures and judge; this historical religion, is peculiarly suited to little children, and to great children. Children understand little of our theories and systems;—they wish, as it were, to *see* God, to *hear* him, to *touch* him. They do not relish our treatises on duty, and virtue, and vice, for these things must first be presented to them in a living form before they can be understood. In one word, they require morality and theology in action, on penalty of not listening to our instructions. In making them familiar especially with the life of the Saviour, we place before them the most touching and beautiful examples—more powerful than all our doctrines, and all our discourses, and all our eloquence. It is by thus uniting sacred history with the catechism, that we have succeeded in securing their attention to it, and obtaining a reward for our labors. At a later period, a collection of the words of our divine Master, arranged in the order of subjects, was placed in the hands of the older pupils to be fixed

in their memory. We know how valuable were the maxims of the ancients,—and these how incomparably more precious! In addition to this, vocal music was introduced, in order to impress religious ideas more deeply upon the memory and the heart, and to give impulse and expression to the devotional feelings they were fitted to excite.'

As an essential point of the success of religious instruction, a great deal of time was devoted to the study of the mother tongue. A long period was spent first upon words, then upon phrases, and then upon essays at composition of different kinds, in order to develop the mind, at the same time that it rendered language intelligible. 'I have heard,' says P. Girard, 'the complaints of the most respectable ministers of religion. It is that religious instruction produces little fruit, because the language in which it is given is so imperfectly understood. What effect can words produce upon the mind in which they have no meaning? Far from interesting and moving, they only produce weariness and disgust.'

He goes on to say; 'Since I have spoken of the development of the mind, I will state why I have chosen language as the instrument of this development in place of mathematics. The mathematics are in high reputation among us. They come recommended to us from the Greek schools, as the best gymnastics of the mind, and they are ready to our hand. But mathematics is occupied exclusively with number and magnitude. It says nothing to the conscience, nothing to the heart; it whispers not of piety. It may, when it gains possession of the heart, lead to infidelity, because it cultivates the habit of requiring demonstration for every thing, and of undervaluing historical evidence. Sad result, which led Fenelon to call geometry "accursed!" But lessons in language, on the contrary, may be made to form the heart, while they develop the mind; and far from leading to infidelity, may serve to prevent it. To prepare materials for the purpose is a laborious task, but it can be accomplished, and this we have attempted.'

At length, these scattered insinuations of severe enemies assumed an organized and formidable aspect. The bishop and his clergy became jealous lest the authority they had always claimed over the direction of public instruction should be invaded, and united with those who dreaded the decline of their political influence, to attack the school with the anathema of church and state. The city were called on by the mandate of the bishop, and the supreme authorities of the Canton to destroy the organization, which had been so eminently successful and useful; to banish the new and heretical form of mutual in-

struction, and to give up the school to the exclusive direction of the clerg .

The authorities of the city vindicated their school from these attacks, and they declared in the strongest terms their conviction that the method of mutual instruction had conferred immense benefits on the youth, in rendering their progress more rapid, and more sure in all branches of instruction, and especially in religious instruction. They considered it as favoring the progress of industry and commerce; as protecting the young from those temptations to idleness, which followed them in the period at which they leave ordinary schools, and are waiting for the age of apprenticeship; they urged that incalculable evil would be done to families and to children by the suppression of this school, or any essential change of plan.

The heads of families of the city presented an address of thanks to the authorities for this vindication of an institution, which they term the 'palladium of the city,' and protest against the exclusion of a guardian to whom it owes its excellence. They state that the streets no longer swarm as formerly with little vagabonds and mendicants, among whom, confusion, and indecency, and quarrels were almost incessant, and that there was but one voice among the citizens, as to the salutary change which the school had produced in this respect, and that it was owing to the religious and moral instruction and training which it was accused of neglecting, but which, in their view, was its chief characteristic. In place of the little idlers and rebels of former days, we have studious, docile, gentle, modest, and honest children; and on this edifice ought to be engraved—'ABOLITION OF MENDICITY.' The bachelors too were not willing to be silent, and claiming to be a part of the great family, expressed their interest in this common blessing, and their thanks for the defence which the authorities had made, and closed their memorial with 'Long live the city council!' 'Long live Pere Girard!'

But of what avail are arguments or appeals to benevolence when addressed to the selfishness of ambition and power? Notwithstanding all the evidence of fact, and the remonstrances of those who were most interested, it was resolved to banish the system of mutual instruction; and it became necessary in order to save the establishment from ruins, that its venerable founder should abandon it. The task of reorganizing it without destroying the credit of its opposers proved, however, to be very difficult. They were compelled to respect many of its plans in order to avoid disgracing themselves. They were obliged to content themselves with placing the religious instruction entirely

in the hands of the clergy of their own party, with declaring that 'mutual instruction and monitors' should exist no more, and still preserving the essential forms, only calling the mode of instruction '*simultaneous*,' and allowing the master to employ the aid of '*repetitors*.' The victory thus gained was, in truth, defeat in point of principle: but the great object in view, the possession of power was secured. Pere Girard was driven from the field he had so carefully cultivated, and which he had rendered so fertile for twenty years, and retired to Lucerne. He was solicited to engage anew in the same useful course of labor there, but his heart was too deeply wounded to adopt any substitute for the child of his early affections and labors; and he would consent only to assume the chair of philosophy in the University, and prepare some elementary books for the use of that canton.

The revolution of 1830 and subsequent years, prostrated the power of the aristocracy of Fribourg, and impaired the despotic influence of the clergy. The zeal for improved methods of instruction, which the French school of Fribourg, and its venerable founder had inspired, again found vent, and not only led to the re-establishment of this institution, but to the liberation of the schools of the canton generally from the jealous influence that had kept them in bonds. Public instruction was taken from the hands of the bishop and clergy, and committed to the care of persons appointed by the state. A normal school was organized—improved methods of instruction were introduced, and the superintendence of the whole was committed to the associate and successor of Pere Girard in the French school of Fribourg. Such is the result of the struggle of darkness against light, of prejudice and ignorance against the progress of improvement, at this day, even in such a country as Fribourg. The narrative affords many a lesson for our own own country, which cannot escape those who feel an interest in the progress of education.

Pere Girard has now returned to Fribourg, and enjoys the reverence and the confidence he deserves. He does not choose to embark again on the stormy sea of public life, but is passing a green old age, in completing the plans and methods of instruction he has devised. After a lapse of eight years I visited him in his cell, and found him surrounded with papers, and diligently engaged in preparing and revising the elementary works, which are designed to perpetuate his modes of instruction. He welcomed me as a fellow laborer in the same cause, with the cheerfulness and cordiality of one whose heart is devoted to the interests of the young in whatever quarter of the world they

may live. He had just returned from a visit to the seminaries for teachers in the neighboring cantons, which he made at the request of the Society of Public Utility, and he expressed much delight and encouragement with the progress which he found on the subject nearest his heart. I have never forgotten the benevolent countenance of this friend of childhood; and Switzerland must ever revere him as the father of its schools.

W. C. W.

SCHOOL DISTRICT LIBRARIES.

It is probably well known to most of our readers that a law was passed in the state of New York, about two years since, empowering each school district in the state, to tax itself to the amount of twenty dollars for the first year, and ten for each subsequent year, for the purchase of books for a district library.

What have, thus far, been the results of this law it is impossible to determine. According to the Common School Assistant not far from 1500 out of the 10,207 districts in the whole state are already supplied with libraries. But we have received, some time since, in a printed pamphlet of 21 pages, a letter from Rev. Wm. P. Page to the Hon. Willard H. Smith, president of the Livingston County Education Society, which gives a very different account of the matter. Mr Page cannot discover, he says, one half of the number of districts which the Common School Assistant supposes are furnished with libraries. However this may be—for we have no knowledge of our own on the subject—one thing is certain that the work of forming these libraries is begun in New York, and with a considerable number of the strong friends of education in that state is quite a popular measure.

We have not been without fears, from the very first, that the attempt to form district libraries, in a country like this, would be unsuccessful. That there may be places and circumstances to which they would be most happily adapted, we do not at all doubt. Much however, depends, in any case, on the character of the books selected. They may be such as shall aid in the cause of education and sound morals; but they may also be such as to do immense mischief, and leave the prospect of every friend of christian morality in a far worse condition than it found them. We will explain, more fully, our meaning.

In the first place it requires no little skill, at the present day, to select books for a library whose tendency shall not be to produce more evil than good. Our best bookstores, as far as we are intimately acquainted, furnish not a few volumes whose moral tendency, though they present, it may be, a very fine outside, is any thing but christian; and many respectable booksellers, by themselves or their clerks, are in the almost constant habit of retailing works which they would blush, had they ever taken the pains to examine their contents, to put into the hands of their own families. How is a district to guard the doors of its library against the entrance of books which are poisonous to the mind and heart?

Secondly; how is it proposed to avoid the introduction of works which have a partisan or sectarian character? Such a result would certainly be unhappy. It is of the utmost importance that nothing of party or sect should be known in the district school.

Let towns, and counties, and states, be rent and sundered by political or religious jealousies, crusades, or persecutions; but in the name of all that is dear to us as freemen and christians, let not these things be permitted to rend asunder the school district. To prevent, in this respect, what it would be difficult to cure, we should prefer town or parish to district libraries. Perhaps parish libraries, all things considered, are best adapted to the present condition of this country.

Thirdly; there is danger—great danger—of too much reading. This is a reading age. We do not say it is a studying age. That would be quite another thing—one to which we should not be so likely to object. But we are afraid of the tendency of so much superficial reading. Every one, almost, is aware of the danger, to the individual, of intellectual precocity; but wherefore should premature or excessive mental development be so very injurious to the individual as it is admitted on all hands to be, and yet be 'without offence' to the great community? We are among the friends of human improvement—physical, social, intellectual, moral and religious; but if it were left to our choice whether or not the mere intellect of the whole American community should be elevated, while nothing is done for the *body* or the *heart*, we should prefer to have it remain as it is. We know this may be regarded as a bold, perhaps a heretical doctrine; but we cannot help it. Now, what we fear is that the introduction of district libraries, even if pretty well selected, will result in a merely intellectual development of the whole district, with producing corresponding social and moral results. We cannot introduce religious books to prevent this, for reasons given in a preceding paragraph.

A fourth consideration is the eagerness with which interested booksellers and authors will seize the opportunity, by themselves or their friends, of crowding their books, without regard at all to their excellence, into these newly formed libraries. We could relate some facts which would illustrate this part of our subject, but we forbear. We will endeavor to hope for the best, even under circumstances which tempt forth the worst passions belonging to human nature.

Perhaps our fears are not well founded. We have seen district libraries, in many instances do good. We would fain hope, since the experiment appears to be going on in New York, that they may be so. If our cautions should reach any of the individuals concerned and enable them to exercise increased vigilance, care and caution, in a measure of so much power for good or for evil, the purpose of this article will be at the least, partially answered.

If the American Society for the promotion of Useful Knowledge, or any other highly judicious and responsible body of men will take this matter so far into their own hands as to commend no book but what is of the right stamp, at least in their estimation, it would remove some of the difficulties we have felt in relation to this subject. We believe this is one of the objects which the aforesaid society, as soon as they are able, purpose to accomplish.

Mr Page, in the letter before us, speaks in language on this subject which is rather discouraging. He doubts whether the system contemplated by the legislature of New York, and regarded by many as in the way of successful operation can, or will be carried into general execution. And yet he is fully confident of the necessity of the system to the public good. The following are some of his remarks.

'What then is to be done? Shall we give up the cause, without any further efforts? Are the benefits to be expected from district libraries so inconsiderable, that we may contentedly abandon them to inevitable failure? I think not. The importance of these libraries, is by no means, sufficiently appreciated. In my judgment, of all the plans, which have been hitherto devised, for the general diffusion of knowledge amongst the people—for making them universally intelligent—there is none so happy as this of district libraries.

'We very well know, that the education received by probably nineteen twentieths of our children, owing to the low condition of most of our common schools, is defective to an extreme. Nor is there, as I can perceive, any decided promise, when all the circumstances in the case, are fairly considered, that the character of these institutions, will, at least for a considerable time, be very essentially improved.

'Our condition, as a people, must be materially changed, before this, to any considerable extent, can be effected. We must have more population, and more wealth, and more intelligence. It is in vain to hope for any great improvement in the condition of our schools, without a corresponding improvement, in the literary qualifications and professional skill, of our schoolmasters. This latter is a pre-requisite to every thing else; for there is nothing, as a general rule, more certain than, that as is the teacher, so will be his school.

"But, how, let me ask, are we to have better qualified teachers? By extending to them, it will be answered, a more liberal compensation. And what would be a fair compensation, as labor is rewarded in this country, for the services of a duly qualified teacher? Here let it not be forgotten, that the payment must be sufficient to induce young men to prepare themselves for common school teaching, as a profession—as a business, in which they intend to continue, and by which they expect to live—for any thing short of this would amount to very little. We have already pretty effectually tried the experiment of temporary, itinerant teachers—and the condition of our schools generally, will show with what success.

"What sum might fairly be deemed necessary, then, to support a permanent schoolmaster, in circumstances suited to his employment, —to make him satisfied with it, and to enable him to live as other men live, in the enjoyment of domestic comforts, and the family relations? Why, $350, or $400, would certainly be a very moderate calculation—and especially, when we consider, that the same acquirements which would qualify him for teaching, would if turned to some other account, probably provide for him a far more liberal support.

"But, admitting, that the services of a sufficient number of duly qualified teachers might be permanently secured for the above consideration—would it be possible, I ask, to raise this amount even, in most of our school districts—consisting as they do, of from ten to twenty families, and generally in moderate circumstances, and that, to maintain a school during only four, or at most five months in the year—for it is in vain to hope, that district schools generally, except for very young children, and kept by females at a small compensation, can be sustained for a longer time than this. Our farmers are wholly indisposed to dispense with the services of their older children, during the busy season of agricultural labor—nor are they generally in circumstances to admit of it.

"Is it not idle to expect then, that the people can be made willing to pay from $70 to $100 per month, as the school term may be shorter or longer, and which if they would have highly qualified teachers they must do—whereas they now pay only $12,90 per month, this being the average compensation, according to the report of the superintendent of common schools, given in this State the last year, to male teachers? The simple propounding of this question must be sufficient to satisfy every person in his sober senses, that the thing cannot be.

'The fact then, would appear to be settled, beyond all dispute or doubt, that our school districts are for the most part, at least, wholly unable, and, therefore, if for no other reason, must be also wholly unwilling to pay such a compensation, as would enable them to obtain the services of duly qualified instructors. And, it is for this reason, that such a class of men is not found amongst us—and that, under existing circumstances, we cannot have them—and that, even furthermore, though they were ready at hand, they would inevitably lack employment—since there is no general demand for high priced teachers—and that, from the inability, and consequent indisposition, of the people, to pay them.

'It is, in this view of the subject, that district libraries assume an importance, which can hardly be overrated. For if we cannot afford to our people that intellectual culture, and that amount of intelligence, which they require, by reason of the deficiences of our common schools—it would seem to be absolutely necessary, that we should resort to other means to accomplish this indispensable object. And here, the district library comes most opportunely, and most powerfully to our aid. We have in this simple measure, the remedy for an evil, which cannot be so effectually reached, as far as I can perceive, in any other way.

'Could we see district libraries permanently and every where established, I am persuaded that there would be little occasion to fear for the intelligence of the people. The youth of our land, will, if the opportunity be afforded to them, read—and, they will, by this means, acquire a love and habit of reading—and they will thus acquire knowledge too, and intellectual tastes—and they will, in this way, improve their minds, and thus, in a word, by their own efforts, derive that education from reading, which is almost wholly denied to them, by the imperfect condition of our common schools.'

This reasoning—which it is in many respects sound, and in all, plausible—goes upon the supposition as it seems to us, that the mere intellectual instruction of a community will necessarily tend to reform that community;—a principle which it will be obvious, from what has been already said, we cannot admit. Nor are we sure that Mr P. himself, would admit it in the abstract; and yet is it not included as the basis of this argument? And does he not almost admit it, in one instance, in the abstract? But perhaps we do not understand him.

Much as we value the common school system, and desirous as we are to see it go on to perfection on the one hand, while we are not less afraid of introducing party or sect on the other, we would not, for ourselves, in view of the experience of this and other countries on the subject make much effort to sustain it, were it not for the hope of extending its moral influence. We would not of course, have elementary instruction, or the health of the pupils disregarded, but unless a better moral influence

can be thrown around the pupils than that which now, in some places, exists, we could not regard them as a blessing. We should regard their 'glory' as 'departed;' and should be constrained to abandon them and see what we could do in the way of elevating the 'family school.'

But we will quote once more from the views of Mr P. on the subject before us. The extract shows some of the effects of the district library system in practice; and experience, we hear it constantly reiterated, is better than theory.

'A reading community, such as would be trained up under this system, could hardly fail of being an intelligent community. So far as my own observation extends, and I have interested myself not a little in this subject, the effects produced by these libraries, wherever they have been introduced, has been most happy.

'I have more particularly directed my attention to the school in our own village, where a library has been in use, for more than a year. The late teacher of this school, in a report made by him, thus speaks of his own experience, as to the beneficial effects of this library. "From conversation had," he says, "from time to time with the scholars, I am satisfied that they have generally read their books carefully, and with profit to themselves, and I also learn that, in many instances, the practice obtains of reading aloud to the family. That they feel a deep interest in reading their books, is apparent, from their anxiety to procure the work of their choice.

'"I am happy to bear testimony," he continues, "to the general good effects of the library. Since its introduction, there has been a marked improvement amongst the scholars. This is evident from the increased interest in the acquisition of knowledge, and also from the style and subjects of conversation among them—which improvement, I cannot but, in a great measure, attribute to the effects of the library. Finally," he says, "I am satisfied, from what I have witnessed in my own school, that no greater benefit, in the way of education, could be extended to the youth of our State, than would be realized from the general introduction of district libraries."

'To show the curiosity and eagerness of the youthful mind for knowledge, it is only necessary to mention the single fact, that during the first six or seven months after the library was introduced, no less than 1027 volumes were read by the scholars in this school. And this testimony, founded on personal experience, and thus explicitly given, is in perfect accordance, so far as I have been able to inquire, with the observation and sentiments of other teachers, where district libraries have been introduced. It is by this means then, that we may, in early life, form that intellectual taste, and those habits of reading, which will be of inestimable value, in increasing the intelligence, and improving the minds, and moulding the entire character of our people.

'The great difficulty now is, that our common school education is not only wretchedly defective in itself, but that, from its very

meagreness, and destitution of all that is interesting, and pleasing, and engaging, to the ardent and inquisitive mind of youth, it rather discourages, than excites, the desire and endeavor for intellectual improvement. And hence it is, that so many, disgusted with the barren, and unprofitable, and tedious drudgery of these schools, acquire no love for knowledge, and, therefore, turn to no good account, as an instrument for higher advancement, that ability to read —which like every thing else, is worthless, if it be not used—and which ability, it may be, is almost the only valuable acquirement, which in the scanty gleanings of a district school education, has been obtained.

'Now it is in this state of things, that district libraries will prove of inestimable importance, by imparting to our youth a love of knowledge, and a disposition, and irrepressible desire even, to realize the precious advantages to be derived from reading.'

FEMALE EDUCATION.

We have received an anniversary address on female education, delivered in Paris, Tennessee, at the first annual examination of the pupils of the Henry Academy, under the management of Mr Thomas Johnson, on June 30, 1837, by John R. Howard, which contains many valuable thoughts not only on the subject, object, and end of all education, in itself, but especially that of females. Mr Howard's remarks are striking where they are not new; and there are some views and doctrines advanced which deserve far more attention than they have hitherto received.

The following are his views in regard to the true end and object of education and the duties of educators.

'The true end of education is to develope, to unfold, to strengthen, to expand, to train and direct aright, all the intellectual faculties and moral powers; to give that balance and regulation to the mind so essential to individual and personal happiness, by encouraging the growth of the weaker and curbing that of the stronger powers, and thus calling all the faculties of the mind into harmonious activity and operation; to unfold and direct aright our whole nature; to call forth *power* of every kind; power of thought, affection. will and action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly and pursue them efficiently.

'The teacher whose business consists in merely hearing recitations; in listening to the mechanical repetition of what is contained in books and as mechanically asking the questions he may

find there; in merely teaching the student to commit to memory the principles and technicalities of science; deserves not the name of teacher. He is a mere empiric, and merits expulsion from the honorable and responsible profession into which he has *intruded* himself. And yet these are the very persons to whom the education of our children is generally entrusted!—These are the men that keep down the character and wages of the profession. They prevent the real teacher from receiving that encouragement and compensation which he deserves, and deter him from entering upon it. The education received under this vile and useless system is frequently a real disadvantage, instead of benefit, to the child. The memory is burdened and loaded, while the other faculties and powers of the mind lie dormant, and remain in a dwarfish and inactive state; and that most disgusting of all characters, a *pedant*, is the consequence.'

We should not forget that when it is said that the business of educating our children is 'generally entrusted' to 'empirics,' Mr H. was speaking in reference to the state of things in Tennessee. How far his sweeping remark will apply to our own New England, we leave the reader, for the present, to judge.

In regard to the character of school books, and the carelessness or want of judgment with which they are often selected, together with the bad consequences and habits which are the frequent results, Mr H. very forcibly and pertinently observes.

'Books are but the instruments in effecting this; and their value is to be judged of by their fitness and adaptation to accomplish this end. The school book which has not this object (the true end of education) in view in some way or other, is to be discarded from the office of instruction. It is not every book that will do for this, any more than every individual that will do for a teacher. There are, in fact, among the multitude of school books, but very few fit for this purpose; and therefore great caution is necessary and must be exercised in examining and making a proper selection. It is important that books, on whatever science or subject, should be level to the capacity and adapted to the comprehension of the student; and if they are not, they are worse than useless. It is owing to injudiciousness in selecting books and the erroneous system of education with which this is connected, that study is often so uninteresting, and that the student goes to his task without pleasure and with reluctance, that he views it with dread and submits to it as a drudgery. A distaste to books and study is thus created, which too often lasts through life; and all hope of present and future improvement is blasted!

'The task, too, and often a necessary one, of unteaching what

has been erroneously taught, of correcting bad habits acquired, is no inconsiderable one, and is frequently greater than that of instruction itself. It is much easier to write a blank sheet over with fair characters, than to erase and re-write a scribbled one! In order that the student may be benefited he must comprehend well what he learns, must understand every thing about it necessary for the exercise of the mind, and must feel and take an interest in it, or he will study to little purpose. He must know the *why* and the *wherefore* of all he studies. *Induction* and *illustration* must accompany him in every step of his progress.'

The importance of making every possible exertion to educate our children properly, even at the sacrifice of some things which have hitherto been deemed necessary or convenient for the body has been often insisted upon; but we cannot refrain from inserting one short paragraph on the subject:

'To obtain such an education as that of which we have been speaking, for their children, parents should do all but impoverish themselves. To this they should sacrifice all show and luxury. "They should be lavish here, while they straiten themselves in every thing else." To secure this for them, they should be content, if necessary, to wear the plainest clothes, and live upon the cheapest food. They should have no anxiety to accumulate property for their children, until they have given them such an education, and placed them under such influences, as will enable them to reap the rich fruits which it will produce.'

On the power and influence of females, and the character of the education they should receive Mr H. observes:

'Female education should only be so modified as to suit this difference and their situation, relations and circumstances in life, and the influence which they exert and are capable of exerting. If there be any difference it should be made in favor of females. The influence which they exert is one of the most silent, powerful and lasting, which can affect human society. It is not like the shallow, noisy stream, but the deep and silent river; and the more powerful because the less obvious and noticed. They make the deepest and most lasting impressions upon the human mind; and on them, physically, intellectually and morally, chiefly depend the destinies of the whole race. Mothers are, of necessity and right, the first teachers; and how important that they themselves have been well educated and qualified for the responsible office! The formation of character for the first seven or eight years seems to depend almost entirely upon them; and it is within their power, in that period, to infuse such tastes and

propensities as shall nearly decide the destiny of the future man. The relation in which the child is placed to its mother during this period, is the closest and tenderest on earth.'

The following remarks exhibit, in a manner new and striking, the importance of raising female character above the influence and degradation to which it is often subjected by useless tastes anpfr ivolous accomplishments.

'So powerful is the influence of the mother, in forming the future character of the child and in moulding its destiny, that an opinion is common that mind is inherited from the mother. This may be true to a certain extent, and it will hold no further. Every person acquainted with the physiology of the brain, knows that the child is as much indebted to its father as to its mother for capacity of mind, and more for intensity and power. It is the *maternal education* that is the cause of the difference which we observe. It is owing to this perhaps more than to anything else, that the offspring of men of genius are so seldom distinguished by that which gave character and notoriety to their parents. They have imbibed and carry with them through life the useless tastes and frivolous accomplishments of their mother, to the exclusion of the more useful and solid of the father.'

We close with a single paragraph on the physical education of females; but not without entreating all those into whose hands either the original address or these extracts may fall, to consider well the whole subject, and to remember the responsibility, in this respect, which devolves upon a republican and a christian community—to remember, withal, the favorite saying of Dr Rush, that mothers and schoolmasters plant the seeds of nearly all the good or evil in the world.

'*Physical* education is a subject of great importance, and should never be overlooked. Females are generally more apt to neglect this physical training than males, in consequence of their different habits of life; but it is more important to them than to men. A *practical* acquaintance with the arts of domestic life would afford much, if not enough of this *corporeal* training. The school recess and vacation too, in addition to the opportunity which they afford of becoming acquainted with domestic arts, aid much in giving this. The former affords opportunity for relaxing the mind during incessant application to study, and for taking exercise; and the latter, that required for repairing and invigorating the constitution from the effects of previous weakness and debility incurred by studying and a sedentary life, and nerving it for succeeding efforts. It is owing, perhaps more than to any thing else, to this want and neglect of *physical* ex-

ercise and education, particularly as to women, that so many of the present and rising generation have too generally such bad and weak constitutions. The physical, like the mental, constitution is inherited from the parent in a greater or less degree; and a weak, sickly and *nervous* woman, cannot be expected to rear a healthy and vigorous offspring, especially should the father's constitution be no better than the mother's.

'For the purpose of exercise while at school, during intermission and recess, there is perhaps nothing better adapted to the promotion of health and to the strengthening and invigorating of the physical powers, and at the same time to give ease and grace to all the motions and movements of the body, than the *Calisthenic* exercises. They should be adopted in every female school, where they can possibly and conveniently be used.'

FAMILY AND SCHOOL DISCIPLINE.

Mr Editor,—In compliance with your request, I send you some thoughts on the subject of *Family and School Discipline.*

Yours truly,

T. H. Gallaudet.

If there is any *one thing* on which, under the blessing of God, more than all others, the stability of our political institutions and the welfare of our beloved country depend, it is on *a well organized family state* pervading the land. Here, too, must the religion of Jesus Christ place its principal reliance, among human instrumentalities, for making progress in the world, and exercising a salutary influence over it. Constitutions of civil government, legislative enactments, with their pains and penalties, the array of justice, the police of our large cities, the aid of the military force, on emergencies, the penitentiary and the prison, the gallows and the executioner, cannot, indeed, be dispensed with. They are needed—such is the condition of human nature and the state of mankind—to invest the supreme power of the commonwealth with *a visible majesty*; to impose salutary restraints upon individual selfishness; and terrors of a more formidable kind upon those whose moral principles act very feebly, if at all, in preventing their commission of crime.

Still, the great mass of minds in a town, a state, or a nation, are not kept in order by such motives alone. It is questionable whether they *could be*, for any length of time, without resorting, for additional security, to a standing military force.

What is it, after all, that produces such a permanent state of quiet; such an exemption from personal quarrels and the outbreakings of passion; such a sacred regard to the property and rights of others; such a general air of good neighborhood and good citizenship; in most of our towns and villages? In a very limited degree, indeed, is it to be attributed to *the dread of human laws.* It is the result, almost entirely, of religious and moral principle; of early associations of thought and feeling; of habits formed in childhood and youth; of the power of imitation, and of the commanding influence of example in those who exercised authority over the mind in the early stages of its existence,—on whom their children and pupils were dependent in various ways,—and who have long been the objects of affection and esteem.

Under the class of *habits* it is important to notice more particularly *those of subordination to the parent and the teacher,* the quiet and orderly deportment produced by which, will give a tone to the whole character and conduct, even if the restraints of positive law are unknown or unnoticed; *those of intellectual enjoyment*, especially from reading and the acquisition of useful knowledge, always exercising a powerful and salutary influence in the prevention of irregularity, licentiousness, and misrule; *those of interesting and respectable social intercourse,* where the sexes intermingle, operating in the same manner; *those of industrious employment*, one of the strongest safeguards against temptations to immorality and crime; *those*, the pervading efficacy of which can hardly be estimated, *of finding happiness at home*, of surrounding the domestic altar at the hour of the morning and evening sacrifice, and of blending together, in that hallowed spot, the highest delights of an intellectual, a social, and religious kind, of which our nature is susceptible; and *those*, that bind and compact all the rest together, and give them their diffusive and public character; *the sacred observance of the Sabbath*, and the coming together of all conditions and ages of men, as members of the great human family, to recognize their mutual relation to one Father who is in heaven, and to each other as his children; to listen to the instructions of his word; and to adore and worship him in united acts of devotion.

These are the influences which far, far beyond all human laws, and the various devices of civil government, tend to pro-

duce and perpetuate the good order and welfare of society. *They must all originate in the well organized family state.* To what other source can they be traced? What other fountain can be found, full and perennial, to send forth these health giving streams through the extensive fields of human relations and intercourse?

Intimately connected with this family state, and, as it were, growing out of it, and one of its appendages, is *the common school.* This comes in for its share, and no inconsiderable one, of co-operating with the former, of greatly aiding its operations, and sometimes of quite supplying the want of them, in producing the salutary influences which have been mentioned. And the more the school partakes of the family character, and its government is of the parental kind, the more and better will it assist in diffusing and perpetuating these influences.

It is admirable to see the economy of divine providence with regard to the family state, and how the very circumstances attending its formation and growth are adapted to promote its important ends. It is commenced by an union of pure and hallowed affection, (if commenced as it should be,) between two beings who blend their temporal destinies most intimately together, under the solemn and affecting sanctions of religious obligation. After an interval of time, just long enough to identify more fully their interests, and confirm their attachment, and prepare them for the new and responsible relation, to which they look forward with a strange anticipation of delight, they find themselves *parents.* And who can tell, except those who have experienced it, the emotions which thrill through the bosoms of a virtuous and affectionate pair, in witnessing this gift of God and pledge of their mutual love? How, also, do all the circumstances of its birth, and of the subsequent development of its physical, intellectual, and moral powers, tend most effectually to call into exercise, first in the mother, where it is most needed, and afterwards, in the father, as his care becomes more and more necessary, *that indescribable parental attachment to offspring* which secures to the child every particular, constant, and fond attention which its peculiar condition demands!

On the other hand, in how striking a manner, so far as the child is concerned, do *the same circumstances* prepare it to become a member of the family state, to be instrumental in moulding the peculiar character of the state, and to enjoy its advantages! It comes into the world, a helpless and dependent being, to be cherished and nurtured by those who are led by a strong, instinctive principle of natural affection to do this with the most assiduous care. This state of dependence continues for years,

affording the parents every facility for forming the character and habits of the child on the best models. Authority, example, reason, kindness, doctrine, precept, every salutary influence and discipline can be addressed to one who, if properly managed and trained from the beginning, responds to them with a degree of docility and obedience of the most encouraging kind.

In the meanwhile, the powers and faculties of the soul, as well as of the body, are developing and strengthening. *The will*, taught to be submissive without being abject,—having yielded, not to an arbitrary despotism, but to a reasonable and just authority,—has been gradually maturing for the purposes of *self control under the influence of an enlightened conscience*; and, when the minority ends, the subject of domestic order and government comes forth still to be the friend of *social and political order*, and the firm supporter of *a rightful civil government*. It is worthy of notice, too, what admirable provision is made for maturing the experience and wisdom of the parents, and gradually *building up* a compact and well ordered family state, by the manner in which accessions are made to it. These accessions come one after the other. Each child adds not its increase of care and responsibility, till there has been a sufficient interval, and opportunity for a proportionate increase of experience and wisdom, and of tact in applying them, for the purposes of discipline and education. How happily, too, each well trained child serves to illustrate and establish the authority of the parent in the eyes of the succeeding ones, and by the force of its example and influence to lead them to *fall in* easily with the general habits of good order which prevail in the household!

In the same way, and with equal hopes of a propitious result, does the well organized family, conducted on the principles of the gospel, and having *faith in God and his Son our Saviour* for the perennial life-spring of parental exertion, under the divine blessing, train up its children to take their place in *the Christian community*, as worthy members of its peculiar organizations in their various forms; and successful advocates, both by their example and influence, of the religion of Jesus Christ.

MATENAL EDUCATION AND INFLUENCE, No. II.

In a former number we promised to present to the reader, at a future time, a few examples of the power of maternal influence which had come within the range of our own observation. We proceed now to fulfil, in part, our promise.

Andrew W——, was born in an obscure country parish, in New England, towards the close of the last century. His father was a day laborer, industrious and sensible. His mother was both sensible and intelligent, having received what was deemed in those days and in that region, a good education. She could read and write; and had taught for one or two terms, a district school. She had also, through her whole life, been passionately fond of reading.

The father's employment rendered him almost continually absent, during the spring, summer and autumn. The mother's lonely condition seemed but to bind her the more closely to her infant. Except for one short month (the first) and during the Sabbath, she seldom had any other steady society from sunrise till late in the evening, until Andrew was several years old.

But how could she get along, you will ask, without domestics? How perform the household labor of a family, and at the same time take the whole care of an infant child?

In the first place the infant was pretty healthy. He had inherited little, if any, disease from the abuses of his progenitors. The mother lived on plain, simple food; and the child's food, dress, &c., were equally simple and rational. He was kept as cheerful and happy as possible; and was allowed and encouraged to employ himself; often in the open air.

For a whole hour would the little fellow remain in the place where his mother had laid or seated him, looking at or examining the surrounding objects, till becoming hungry, he made signs of want; or overcome with fatigue, he fell asleep. During these seasons of self employment and self education, and during his sleep would the mother perform her customary but pleasant labors. This secured the independence and health of the mother, and the activity and self employment and consequent independence and health of her child.

As he grew older, she began to tell him stories. At first these stories were exceedingly simple, adapted, in the most happy manner, to awaken his powers of thought, as well as to enlist, in the main, the most virtuous and appropriate sympathies. She also repeated songs, and among the rest a few very foolish ones. But solitary as she was, and fond of con-

versing with him for the relief it afforded her, as well as for the sake of interesting and gratifying and improving him, it was to have been expected that she would say a great deal; and there is an old maxim not wholly destitute, it may be, of truth, that he 'who talks much must talk in vain,' at least sometimes.

Long before he was able to read, he had heard the stories of 'Whittington and his Cat,' of 'Blue Beard,' and of the 'Children in the Wood;' and of others of similar character, and it is highly probable, that to be able to read these stories, deficient in real excellence as they may be deemed, was a powerful motive which early presented itself to his mind; for he was hardly placed in school, ere he could read; and he was scarcely able to read, ere the stories he heard, one by one, fell into his hands. As these were mastered other stories were told, adapted to a mind somewhat more advanced. One class of these was from Bunyan's Pilgrim's Progress. Thus was he led on, step by step, from the desire of a book to its ultimate possession; and from books of a more childish character, to those which were intended for minds more mature.

But it was not through the medium of the stories he heard, or the books he read, that the mother exerted upon him the most happy influence. These were, indeed, for the greater part elevating; but these were but secondary in their moral results. She was always cheerful and smiling, and all her tones of voice were agreeable. She always felt kindly and expressed herself so. She was exceedingly conscientious, and taught her son to be conscientious likewise. Not that she trained him to a mawkish or sickly sensibility, as some feeble mothers are wont to do the children whom they are allowed to keep as closely confined to the chamber as themselves. She taught him to feel as he ought, and to be and do right.

The influences of this mother were considerable on the next child, a daughter, and some of them were *reflected* from the son. Still great changes had by this time begun to come over the family. The children were not only left to find happiness for themselves, while the mother labored, but they were also neglected more than formerly when she had leisure. We do not mean to say that such a change was sudden, or in one year; but it stole gradually on, and every year became more and more apparent.

But the effects of this mother's labors for her eldest child are still visible, so we are assured, after the lapse of nearly half a century. He himself, attributes to this cause nearly all his usefulness and all his happiness.

There was another instance in the same neighborhood with

the former, in which the power of maternal influence was almost equally striking. We hope to be able to present it at some future time.

In order to give force to the example we have mentioned it should not be forgotten that education and morals and manners in the neighborhood to which we have adverted were extremely low. It was a state of things from which, on any human calculation, we could have expected no 'good thing' to 'come out.' The mothers of whose influences we have spoken, were almost the only mothers in a hundred who made any efforts at all to develop the minds and hearts of even the eldest of their children. And the consequences were a proportionate imbecility, or in some few instances a tendency to something more unpromising.

We wish, with all our heart, that mothers knew were it but half the extent of their influence. We wish they knew that they have it in their power, under God, and in the spirit of Christianity, to re-mould the world, and to re-instamp on it the lost image of Him who made it.

THE SCHOOLMASTER, No. V.

HIS SPIRIT.

The love of doing good is essential to happiness, in every condition or employment of life; but in none, perhaps, is it so indispensable as in the management of children. Here, without the spirit of doing good, and a strong desire for improvement, little will be accomplished; and what is done will be performed coldly if not reluctantly, and therefore only half done.

The teacher who finds himself in the midst of a school of fifty or a hundred children, and destitute of a strong desire to do them good, ought seriously to question whether he has not mistaken his calling. How can he go forward, with cheerfulness and ardor, to instruct and elevate and improve those around him, whose bosom does not glow and whose heart does not beat high with the love of his fellow creatures?

A teacher should be anxious, in the language of scripture, to do every thing to the glory of God. There is nothing which is worth doing, in school—let it be of a nature ever so trifling—which is not worth doing well. And there is nothing which is worth doing well, which is not worth doing in the best possible manner.

We repeat it—the smallest action which is worth performing, in school, should be done in the best possible manner. But this is not all. However great the teacher's success, in performing any part of his duty; how well soever it may have been done, he should resolve to perform the same sort of duty, should it recur, still better tomorrow.

Suppose the duty to be performed is that of attending to the recitations of some class. Suppose a teacher has heard the same lesson recited a hundred times before, so that he is not only familiar with all its intrinsic difficulties, but with all the difficulties which are felt by the various sorts of pupils. Has he therefore nothing to do? Has he no preparation to make? Is he sure of doing every thing which devolves upon him, in the best possible manner? Is he sure of doing all to the glory of God?

We have heard teachers contend, earnestly, for a degree of perfection, in this matter, that left no room for effort at improvement. We have heard them say that there were some duties which they were called upon to perform in school, which they could not be any better qualified to perform than they now were, if they were to expend a thousand years in making the attempt.

To such teachers we have nothing to say; and with them we have little sympathy. They must either be so grossly ignorant as to mistake the true nature and end of teaching, or so strangely conceited as to leave little hope that they would be rendered much wiser by our suggestions.

If the business of hearing a class recite consisted in *mere* hearing them, without saying a word in the way of encouragement, explanation, or illustration—if, in one word, the whole exercise were mere machinery, requiring no thought, and which, like Babbage's calculating machine, was only required to bring forth certain definite results, in a monotonous manner, then there might be an apology for such views among teachers as we have been describing.

But if the teacher is fired with a zeal to do good, and to perform the duties of every present or passing moment a little better than those of the moment just gone by; if he have not imbibed, in no measured degree, the heartfelt and heartmoving desire to promote in every moment of his life, the happiness of those around him, then he will not fail to find something to do, which he has not done before, even at the thousandth recitation of a single lesson.

He will endeavor to render himself more cheerful, more animated, more tender and affectionate, more winning in his man-

ner and tone of voice, more clear in his explanations, more forcible in his illustrations, more careful of the manners of his pupils, and more anxious in regard to the moral impressions made by himself, or by the lesson, or by the pupils upon each other. In all these and innumerable other respects there is the greatest conceivable difference between those who have obtained the reputation of good instructers.

Pupils know when their teacher is in earnest. They know when he comes to the class, to hear them recite, with pleasure. They know when he approaches them full of zeal to do them good. They know when he possesses the right spirit. They discover it in the eye, the countenance, the tone of voice, the language, or the movements of the body. And they not only observe it, but they imbibe it. God has made them imitative beings. He has so constituted them that they sympathize with those around them, especially those whom they love. And he who does not come to his class, at the recitation of the driest lesson, in the hope of softening and warming their hearts as well as improving their minds—of making them, by his influence, better Christians as well at better scholars—has learned but a part of his art. We care not if he has 'kept school' half a century; he has not kept right. We will not go quite so far as to say that such a teacher ought, at once, to quit his vocation; but we will say that he ought seriously reflect on the motives which induce him to remain in it.

As we have already intimated, something may be done—some impression may at least be made on the heart—which has never been done before, at every new lesson, even of the driest kind. Some illustration may be given; some story may be told, or some inquiry may be elicited. And the teacher who has this hope in him—the hope of doing something for the class, more than he has ever yet been able to do—has one of the strongest motives and warmest encouragements to exertion. He is most likely, all things being considered, to be found in the way of his duty.

We long to see all teachers most thoroughly imbued with the spirit of the great Teacher of mankind. That was the true spirit of doing good. He was, in this respect, as well as in many others, the truest and most perfect model. We do not, indeed, undertake to say—indeed nobody will suppose it—that it is desirable to select his form and manner of doing good. The latter must be determined, we suppose, by the state and condition of the society in which we move, and the manners and customs which prevail. We are confident, however, that oral instruction should, in any circumstances and in any state of society, be used much more extensively and more generally than it has hitherto been.

But suppose for one moment—the thought is not irreverent—suppose the Saviour of mankind had appeared in just such a state of society as that which prevails in our own New England. Suppose, moreover, he should, as one mode of accomplishing his purposes, engage as the teacher of a school—we will say a common or district school. What sort of a teacher, think you, would he make? Do you doubt whether he would manifest the right sprit? Do you doubt whether he would enkindle the same spirit in his pupils? Do you believe his pupils would be uninterested in their lessons? Do you believe they would be ungovernable or ungrateful? Can you doubt, for one moment, that the school would flourish, and the condition of the pupils be improved beyond any former example?—But if so, is there any doubt in regard to the 'manner of spirit' which ought to pervade all our teachers? Will they not succeed in their profession, just in proportion as they possess the spirit and temper, the love of doing good to body and soul, which was manifested by Christ?

TRAINING UP THE YOUNG TO ATHEISM.

The child will, as a general rule, love, worship or adore what he discovers to possess the supreme regard or love of his parents. He is not slow to discover the bias of a parent's heart. He is not slow to catch the parent's spirit. He is not slow to worship what the parent worships.

It is hardly necessary to stop here to meet an objection which some may bring forward. To love a person or object with all our hearts may be said to be a very different thing from worshipping or adoring it. There may, indeed, be a difference in theory, but what is the practical difference? If it were possible for a person to love an object with all his heart, mind, soul, and strength, without adoring it, the consequences would be the same in both cases; since such entire love of an object, whatever that object might be, would at least exclude the possibility of any high toned affections to any other object. And how does this differ, in its practical results or consequences, from adoring it?

We say then, and we say it with confidence, that the child will be devoted to that which he sees to be the object of devotion in his parents. If it be good eating or drinking, that will become his object of worship; if it be dress or equipage, he

will worship extravagance and luxury; if it be money, he will worship that; if office or station, that will be the idol.

We have abundant reason for believing that there are some parents among us, of those who bear the name of Christian and verily suppose themselves to be disciples of Christ, who, instead of training up their children in the way they should go, train them as exactly in the way they should not go, as if the latter were the supreme object. Instead of training them up to love God with all the heart, they train them up, by that example which always teaches more effectually than precept, to love with all the heart, mind, soul and strength, inferior objects.

Such parents as we have been describing, may, indeed, tell their children that they have souls, that these souls are not perishable, after the lapse of a few years, like the body; but that they are to live on forever. And they may urge them to consider the great worth of the soul, compared with the body, and even compared with a whole world, like that in which we live. And yet what is their example? Do they spend nearly their whole time, for the wants, present and future, of this very valuable soul? And do their children see that it is so? Or do they find reason to think the parent does not believe, in reality, one word of all he says to them? What! shall we labor twelve, fifteen, eighteen hours a day, year after year, for the meaner body, and scarcely half an hour daily, Sundays excepted, for the immortal soul! Is not the child fully justified in the inference that if the parent believes in the immortality of either soul or body, it is that of the latter? Could a rational, disinterested being make any other conclusion?

They tell them of heaven, and speak occasionally of this life as a mere pilgrimage thither. But do they conduct in such a manner that the child can believe they care a straw about the country to which they profess to be going? If they are going on a journey to Ohio, or even to Maine, there must be preparation. And this preparation, of the whole family to migrate, is often long and absorbing. How frequently is the journey and the plan of destination, not merely the subject of much thought, but of much interesting conversation? With what animation are they spoken of? How the parental eye brightens, and how the heart throbs, when contemplating the pleasures and advantages which are wrapped up for him and his family in the great future? Is conversation on the Christian course, and on the Christian's home, ever seen by the children of such parents as we are speaking of to enkindle any such raptures or emotions? But why not, if the heart is there? Why not, if the Father in heaven be the object of supreme regard?

They talk to their children or their pupils of the joys of heaven. But when, where, how long, and under what circumstances? Is it when they go out and when they come in, when they walk by the way, and when they sit in the house, when they lie down and when they rise up? In short, is it at every convenient opportunity? Do they so speak of these joys that every one can perceive they speak from the abundance of the heart? Or is a hundred fold more time spent in conversation about good eating and drinking, gay clothes, costly equipage and furniture? And when do the eye and the countenance brighten, and the heart swell with emotion, and the tongue get loosened? Is it not, most frequently in view of the pleasures of sense, such as we generally say are short lived, and perish in the using?

They talk to them, it may be, of a heavenly Father, of a redeeming Saviour, and of a sanctifying Spirit. They endeavor, certainly once a week, to draw forth their admiration, and peradventure enkindle their love for Him who is the author of their bodies and spirits, and their great preserver and bounteous benefactor. They speak of the preciousness of the Saviour, his glorious career and his wonderful and never failing love. They urge them to become his humble disciples and followers.

And yet what care they for the Saviour? Or if they have any serious regard for him, how is it manifested? Can the greatest dunce in the world fail to discover that they look brightest, think most rapidly, speak most cheerfully, and act with most sprightliness and energy, when God is not in all their thoughts; but when they are engaged in making a good bargain, or at least, in *contriving* how to make one; in adding to their acres, their bank stock, their deposits, or their chests?

In short, go where you will, and who is not spending the sum total of his days and hours and minutes—a few short moments at morning and evening and a few short hours of the Sabbath excepted—in worshipping the god of this world? Who does not love his body and the pleasures of time and sense, and the bodies of those earthly friends that God has given him, with all his heart, mind, soul and strength; and who does not worship them as surely as he worships any thing. And what child, who is not an idiot, does not know this? We thank God, there are exceptions; there are those who do not deserve the severity of this charge. We only wish they were more numerous.

Can we wonder at the prevalence of atheism and infidelity? According as we sow must we not reap? Does not the passing seed time betoken such a harvest of atheism as no eye hath yet seen and no human heart yet fully conceived? Is not such an

expectation justified by the assurances of him who cannot lie? Does not the promise which accompanies the command, 'Train up a child in the way he should go,' apply with equal force to the case of those who train him up in the way he should not go?

Let not the Christian friend of education pass lightly over these few pages, and regard them as the ravings of a distempered brain. Let him pause and consider whether the thoughts which they contain may not be founded on the truth of God, and dictated by truth and soberness. Let him not put away such friendly, and at least, well meant admonitions, as something which only concerns others. If we are correct in our views and have rightly defined idolatry, then it necessarily follows that idol worship is a thousand times more common among professing Christians than they are wont to admit or even to believe. Let him consider the danger of setting the example of a supreme devotion to material objects. Let him, in short, consider its course, and see whether it is, or is not, that which, though it 'seemeth right' to a man, ends in 'death.'

LECTURE ON COMMON SCHOOLS.

The address of the Hon. Mr Mann, of Boston, delivered lately at Worcester, to which we shall advert under our miscellaneous head, was one of no ordinary character. Mr M. had evidently examined the whole subject of popular education —its means, instruments and ends—and what is indispensable to a correct investigation, had thought for himself. The address is to be published and circulated—we hope by tens of thousands —and any attempt of our own to do justice to it, besides being premature and unnecessary, would probably, be ineffectual. All we hope to do is to prepare our readers for its reception, by the presentation of a few of its leading ideas, contained in our own hasty and brief notes.

Mr M. began his address by explaining the duties of the 'Board of Education.' These we have mentioned in a former number. The board are without funds, and without the power to enforce any measures they may devise. They have no means of doing any thing except in the way of appeal to the community. Some have supposed that the Secretary of the Board ought to visit annually, all the schools in the Commonwealth; but single visit to each school, as Mr M. very plainly showed, would require a long series of years, and therefore is impracticable.

He proceeded to speak of the object and end of education—to

form character—and in the progress of these remarks observed, that it is the ancestors who write the history of nation; and that those who come after them only collect facts, and preserve the record. He compared the results of education to the results of certain kinds of food, which go to every part of the body to give a tinge to every part of the system. Or the efforts of the educator reminded him, he said, of writing no paper with ink whose traces, at first hardly discernible, became at length so deep that they were still visible after the paper on which they were traced had been consumed in the hottest coal fire.

In speaking of the responsibility of parents and teachers, and of the fact, that the sins of the parents are often visited upon the children unto the third and fourth generation, he observed that he was sometimes struck with a custom in Iceland, which requires, that when the misconduct of a young person is evidently the result of parental neglect or error, the court appointed to try him, acquit the child and punish the parent.

Massachusetts contains not far from 3,000 elementary schools, between which there is no bond of communication. Mr M. alluded to this fact, and to the ignorance which prevails among teachers in regard to each others' operations; and mentioned that a plan was brought forward, in a certain place, by a teacher or committee, as 'new and improved,' when the same plan had been in operation, only sixteen miles distant, for sixteen years.

He disliked the application of fear as an instrument in the government or instruction of children, and thought it far better to make the perception of progress and the pleasure of success the motives to action, as much as possible. He did not appear, however, to go to the extreme of some—that of transforming all study into mere play.

A heavy charge was preferred against our school houses: their improper location, narrow dimensions, unfortunate structure, bad seats, and miserable arrangement. We do not know that the school houses are worse in Massachusetts than elsewhere; probably they are superior to those of any other state, unless it is New York; but they are certainly very far from being what they should be. Mr. M. dwelt, with much emphasis, on the importance of ventilation and want of good economy—to give it a name no worse—of giving to children, for hours together, in stinted measure and impure quality, that with which the Creator had covered the earth to the depth of fortyfive miles, in perfect purity, as the common property of all.

The opinion was expressed that every school house ought to have several rooms; that the elder scholars ought to be separated, for the purposes of instruction, from the younger ones;

and that females ought to be more exclusively employed than they now are, in the management and education of the latter. The lecturer did not quite come up to what we deem the true doctrine, and insist on the united efforts of a male and female teacher, as indispensable to the highest success of every elementary school; perhaps because he thought the public mind not yet prepared for it.

The number of school books of all the kinds used in the Massachusetts schools cannot be less than about 250. There are nearly 100 different spelling and reading books. Of these it is acknowledged, on all hands, that there are very different degrees of excellence; and probably some of every class which all would agree are better than others. Was it not desirable, then, in every point of view, Mr M. asked, that a selection should be made?

Of the importance of school libraries and of apparatus, especially the latter, he thought there could be no doubt. It had been said seeing is 'believing;' and the remark was founded in truth. Impressions made upon the eye are by far the most permanent.—Dr Rush, however, has long ago insisted that the depth of impression is somewhat in proportion to the number of senses called into action in receiving it.

On the introduction of well selected school libraries as a means of elevating the public sentiment, allaring both the young and the old to the more substantial pleasures of the mind, and to efforts at self improvement, Mr M. quoted the sage remark of Dr Franklin in reference to another and very different subject; 'Build pigeon holes, and the pigeons will come.'

In regard to corporal punishment, he thought that if resorted to at all, it should be very rarely indeed, for fear of its degrading, and, in effect, demoralizing tendency. We did not understand him to denounce it wholly. Those who do so, seem to us to overlook the fact, that the total neglect of its use, as things are, may induce, in the end, a degree of mental suffering which is not only more difficult to be borne, but also more degrading than punishment which is merely physical. Bodily pain and the fear of it, we would always regard as motives of a very inferior kind; but there are persons, who, in certain circumstances, cannot be reached, we believe, by any other.

The subject of emulation, it was observed, was one of immeasurable importance. Nothing connected with the education of a rising generation deserves a more general and careful consideration. If its moral tendencies are what many suppose, no merely intellectual advantages should for one moment, be urged in its favor. Let it, in such circumstances, be banished at once and forever.

On one point, the subject of improving, or as Mr M. called it, *manufacturing* health, as a part of the business of every parent and educator, his views, though not new, were striking. He spoke of acquiring bodily vigor, just as he would of acquiring vigor of mind; and insisted that health was as much a thing of our own making—a manufactured article—as any mental acquisition; and observed, that though every good and perfect gift comes down from above, health is *no more* a divine gift than a well disciplined mind, or a feeling heart. The laws of life and health he seemed to consider as certain as any other laws, even those of mathematics. It is quite time that the public sentiment on this point should be corrected, and that, instead of being satisfied, if a child does not actually fall into a decline or get sick at school, we should expect his health to be as much improved there as his mind or his morals. As a general rule, perfect health is as much within the reach of all as perfect knowledge. Both cost labor; but no well directed labor in either department is wholly lost.

Mr M. alluded to the importance of reading more than most people do, on the subject of education. Compared with its importance, nothing was more overlooked. Of what is written on the subject for popular use, very little is read. Among educated men, probably not one page in ten thousand which they read is on the subject of education.

WHAT MUST BE DONE IN INDIANA.

School houses and academies must be every where provided, wholesome and comfortable in their construction, and furnished each one with an apparatus such as will cost from twenty to fifty dollars. Competent teachers must be provided at a salary varying according to circumstances, from four hundred to a thousand dollars; for such as are competent, except in very rare instances, cannot be procured for less. Books, in addition to those on hand, must be purchased, which will cost to supply the children of the state—not less than two millions of dollars. And, what must come first in the execution of this great reform, and what will be, I fear, the most difficult to accomplish, the people must be convinced that they are abundantly able to furnish all these means, and that it is their interest to do so.—*Dr Wylie's Address.*

MISCELLANY.

Eighth Annual Session of American Institute of Instruction.

The Eighth Session of the American Institute of Instruction was held at Brinley Hall, in Worcester. It was opened Thursday, Aug. 24, 1837, at half past 9 o'clock, A. M.; Hon. William B. Calhoun, of Springfield, the President of the Society, in the Chair; Thomas Cushing, Jr., Secretary.—Prayer by the Rev. Mr Peabody of Worcester.

After spending an hour in the transaction of preliminary business, the Institute listened to an Introductory Address on 'Education' by the Rev. Elipha White, of John's Island, South Carolina.

At 3 o'clock, P. M., a Lecture was delivered by Rev. John L. Russell, of Hingham, Mass., on 'The beneficial moral, as well as intellectual tendencies of the knowledge and study of Natural History.'

At 4, P. M., a Lecture was given on 'Elementary Education,' by Mr Thomas Palmer of Pittsford, Vermont.

During the evening a discussion was held on the 'Utility of School Libraries and School Apparatus. On the utility of District Libraries, Mr Palmer of Pittsford, Vermont, Mr Greenleaf of Bradford, Mass., Mr Mack of ———, Mr Fuller of Providence, Dr Alcott of Boston, Mr Pierce of Nantucket, Mr Alcott of Boston, and the Hon. Mr Mann of Boston, maintained the affirmative of the question, and Mr Pettes of Boston, with one or two others, the negative. On the subject of Apparatus little was said this evening.

Friday morning, at 9 o'clock, the officers for the ensuing year were elected; a list of whom will be found at the close of this article.

At half past 9, a Lecture was delivered by Pres. Joshua Bates of Middlebury College, Vermont, on 'Moral Education.'

At 11, a Lecture was given by Rev. Charles Brooks of Hingham, Mass., on 'Teachers' Seminaries.' The lecture also embraced an account of some of the features of the Prussian system of education.

At 3 o'clock, P. M., a Lecture was given by Mr William B. Fowle of Boston, 'On the Use and Abuse of Memory in Education.'

At half past 4 o'clock, a Lecture by Rev. John Pierpont of Boston, on 'The relation of Teachers to the Community.'

At half past 5 o'clock, a Lecture by Prof. Mulligan of New York, on 'The Study of the Classics.'

In the evening of this day, Mr Brooks of Hingham read several communications and papers on education from M. Victor Cousin, of France. Another discussion then followed on School Libraries and Apparatus.

Their utility was defended by Mr Palmer of Vermont, Mr Taylor of Albany, Dr Alcott of Boston, and Rev. Dr Going of New York; and doubted by Mr Emory Washburn of Worcester, Rev. Mr White of South Carolina, and Pres. Bates of Vermont.

Saturday morning, at 9 o'clock, a Lecture was delivered by Mr Mariotti of Cambridge, on 'The Institutions for Education in Italy.'

At a quarter past 10, a Lecture was delivered by Rev Theodore Edson of Lowell, Mass., on 'The Comparative Advantages of Public and Private Schools.

At half past 11 o'clock, a Lecture by Mr J. Orville Taylor of Albany, on 'The Condition of Common Schools in the United States and in Europe.'

At half past 2 o'clock, a Lecture was given by Rev. Gardner B. Perry of Bradford, Mass., on 'The influence which Ministers can exert in favor of Common Schools.'

At 4, a Lecture on 'The Teaching of French,' by Mr Charles Picot of Philadelphia.

The discussion of Saturday evening was on the question, 'Which is the most valuable, as a means of educating the young, (in the progress of their daily lessons,) recitation or conversation. Mr Alcott of Boston, Mr Taylor of Albany, and Mr Russell of Philadelphia, were in favor of conversation, to a much greater extent than is usual; Mr Burnside of Worcester, and Mr Pettes of Boston, were in favor of adhering to the old plan of recitation.

There was also a discussion, this evening, on memorializing the National and State Legislatures on the subject of establishing, by law, Teachers' Seminaries.

Monday morning Aug. 28, at half past 9 o'clock, a Lecture was given by David Fosdick, Jr., of Andover, Mass., on 'School Elocution;' afte which the Institute adjourned till evening to give place to the Worcester County School Convention.

The evening was chiefly spent in the transaction of business.

Tuesday morning, at half past 9 o'clock, a Lecture was given by Pres. Jasper Adams, of Charleston, S. C., consisting of an 'Examination of the nature of the relation subsisting between the Trustees and Faculty of a University, College, or Academy, as such Institutions are constituted in the United States.'

At 11 o'clock, a Lecture by Mr R. G. Parker, of Boston, on 'The Teaching of Composition in Schools.'

At half past two o'clock, an extemporaneous Lecture was given by Mr William Russell of Philadelphia, on 'Reading and Declamation.'

At 4 o'clock, the Institute adjourned. The next annual meeting is to be held at the City of Lowell.

On the whole, the session was one of very great interest. It was rendered the more interesting from the fact, that the expenses of the public Hall, with other expenses incident to such an occasion, were so liberally and unexpectedly met by the contributions of the citizens of Worcester. The discussions were valuable, but not numerous. The number of lectures was greater than usual, and their character was, for the most part, highly practical. They are to be published as soon as the nature of the circumstances will admit, and will form the eighth volume of a very valuable series. In our next number, we propose to give an abstract—a synopsis, rather, for it will be but little more—of some of the lectures, by way of supplement to this brief notice of the proceedings.

The following is a list of the officers of the American Institute of Instruction, for the ensuing year.

President, William B. Calhoun, Springfield, Mass

Vice Presidents, James G. Carter, Lancaster, Mass.; John Pierpont, Boston; John Kimball, Needham, Mass.; Gideon F. Thayer, Boston; Elipha White, John's Island, S. C.; Samuel Pettes, Boston; Ethan A. Andrews, Boston; Lyman Beecher, Cincinnati, Ohio; Andrew S. Yates, Schenectady, N. Y.; John Park, Worcester, Mass.; Walter Johnson, Philadelphia, Pa.; Nehemiah Cleveland, Newbury, Mass.; Ebenezer Bailey, Boston; Solomon P. Miles, Boston; Jacob Abbott, Roxbury, Mass.; Benjamin L. Hale, Geneva, N. Y.; Dennison Olmstead, New Haven, Conn.; Samuel P. Newman, Brunwsick, Me.; John Kingsbury, Providence, R. I.; Gardner B. Perry, Bradford, Mass.; Charles White, Oswego; Horace Mann, Boston; Joshua Bates, Middlebury, Vt.; Theodore Edson, Lowell.

Recording Secretary, Thomas Cushing, Jr., Boston.

Corresponding Secretaries, George B. Emerson; Henry R. Cleveland: Boston.

Treasurer, William D. Ticknor, Boston.

Curators, Henry W. Carter; Joseph Hale Abbot; Josiah Fairbank: Boston.

Censors, Charles K. Dillaway; William A. Alcott; William J. Adams: Boston.

Counsellors, Jonathan Blanchard, ——; William H. Brooks, Salem, Mass.; Benjamin Greenleaf, Bradford, Mass.; Alfred Greenleaf, Brooklyn, N. Y.; Samuel R. Hall, Plymouth, N. H.; Peter Mackintosh, Boston; William Russell, Philadelphia, Pa.; Dyer H. Sanborn, Salem, Mass.; Theodore Dwight, Jr., New York City; Emory Washburn; William Lincoln: Worcester, Mass.; Charles Brooks, Hingham, Mass

Worcester County Association for the Improvement of Common Schools.

On Monday the 30th of August last, while the American Institute of Instruction was in session in Worcester, a Convention of Delegates from various towns in Worcester county, friendly to the improvement of Common Schools, assembled in Brinley Hall, in Worcester, and organized a meeting by the appointment of James G. Carter Esq., of Lancaster, President, and Dr Metcalf of Mendon, Secretary. After a few remarks by the President, an eloquent and highly instructive address was delivered by the Hon. Horace Mann, Secretary of the Board of Education.

At the close of the address, a Committee of seven persons was appointed, who subsequently reported, that it was expedient to form an association, to be called the Worcester County Association for the Improvement of Common Schools. They also reported a series of resolutions and a form of a Constitution for the government of such an association, to consist of all Superintending Committees, permanent teachers, and such friends of education as might choose to join it; all of which, with some modifications, were adopted. J. G. Carter, Esq., is the President of the new Society, and Hon. A. D. Foster of Worcester, Secretary. A Committee was also chosen to address the people of Worcester county, on the subject of Popular Education.

Among the resolutions reported and adopted by the Convention, was one expressive of the high importance of Common Schools, to the welfare of the state and nation. Another was in favor of School Apparatus and Libraries. Another, still, was on the importance of elevating the standard of common school education.

The latter caused a long, but on the whole, an interesting debate. The resolution as at first drawn up, asserted the idea that common schools might and should be so improved as to give to every citizen a thorough English education. Some thought this was going a step too far. The mere agitation of the subject was highly useful, and though the resolution was finally much modified, and those who drafted it, were partially defeated in their attempts, their efforts were not wholly lost. A few more such 'victories' on the part of the enemies of reform, and they are 'ruined.'

We hope much from the Worcester County Association for the Improvement of Common Schools, and believe we have reason to do so. Situated as it is in the heart of the Commonwealth, and embracing among its officers and members some of the most intelligent and devoted friends of common schools which can be found in the State, we are confident its influence cannot fail to be salutary and permanent.

Education Society on Long Island.

There have been several recent movements in favor of popular education on Long Island, an abstract of which we hasten to present to our readers.

At a County Education meeting, held at Sagharbor on the 22d of March last, several interesting and important resolutions were passed on the subject of Common Schools, among which were several relating to the importance of visible illustrations in teaching, uniformity in school books, District Libraries, district or town associations for the improvement of Schools, Lyceums, and meetings of Teachers for mutual improvement. A list of School Books was also recommended to the consideration of a meeting of the Inspectors and Commissioners of Common Schools, to be held at Fire Place in April. They also recommended a County Convention to be held at some other place and time, for the purpose of forming a County Education Society.

The meeting at Fire Place was held April 18, and sundry resolutions expressive of the low state of Common Schools, especially in regard to the methods and subjects of instruction, were adopted. This meeting, however, was small, and little was accomplished.

A second County Convention was held May 30, at Riverhead, which proved to be an occasion of much interest. This meeting approved of the list of School Books recommended at a former county meeting, and also proceeded to the formation of the 'Suffolk Education Society,' the appointment of its officers, and the adoption of a Constitution. We rejoice in the spirit of its movements in behalf of Common Schools, even if we should not approve, at all times, of every resolution which may be adopted. We are free to express, in the present instance, our disapprobation of some of the School Books. But our preferences may possibly be ill founded.

We learn that the Secretary of the Society, Mr O. O. Wickham, of Sagharbor, has opened a Depository for the sale of all sorts of School Apparatus, School Books, Works on Education, &c. We like this; and we wish such depositories, if well managed, were more frequent among us.

The Boston School Dinner.

At the close of a late examination of the Public Schools in Boston, the usual festivities of a dinner, &c., were attended to at Faneuil Hall, where the Mayor of the city presided, accompanied by many friends of education, among whom was our Chief Magistrate. It gives us much pleasure to see the first men of our country taking such a deep interest in the subject of education, and thus embracing and fostering, with parental tenderness, the rising generation of our country. But is it not

possible to do this without the formalities of public dinners and the pitiful ceremony of *toasting*? Our readers will know what we mean by these remarks, when they have read the following quotation from one of the public papers of the city, parts of which most *deserving of notice*, we have put in Italics.

'The dinner was excellent—and pretty strong proof was adduced that the embarrassments of the times *had not tended to diminish the appetites of our public functionaries*. Good songs, by those promoters of mirth, Messrs *Andrews and Finn*, were sung—and many pithy toasts were drank.'

The following paragraph we like much better; but we should like it better still, if the Governor's eloquence had been excited by something else besides this wretched ceremony of 'toasting.'

'Some very sensible and appropriate remarks were made by the Mayor, who presided at the table; and our worthy Governor being called out by a toast, levelled directly at him, was truly eloquent in the cause of *education*—a cause in which he has shown that he feels deeply interested—and which in every situation of his life, he has been anxious to promote.'

A question having arisen in regard to the *material* in which the above-mentioned toasts were drank, the same editor—the Editor of the Boston Mercantile Journal—with a boldness that deserves the imitation of every virtuous controller of a public press in this country, makes the following reply.

'We regret to be compelled to state that the tables appeared to be abundantly supplied with *wines* of various kinds—which were quaffed by a large number of the many persons present, in no stinted quantities. We did hope, that on this occasion, at this time, when the cause of Temperance was so rapidly advancing in New England, that intoxicating liquors would have been excluded from the hall—and that the fathers of the city, the guardians of the public morals, the censors of every degree of vice and crime, would have placed before the youths, wearing the Franklin Medals, thus commencing, under the most happy auspices, the race for distinction and usefulness, an *example* not only of sobriety but of abstinence from all which *can* intoxicate, that would in all probability have made a beneficial and lasting effect on their minds. Public opinion in relation to this matter is slowly but *certainly* advancing—and we hope and believe that this is the last occasion of the kind, when the *elite* of our free schools, will be tendered *champaigne* in public by the city government.'

Schools in Poughkeepsie.

This beautiful village has been said to be without a rival in respect to attention to education. For to say nothing of its district schools, which

we believe are second to none in that region, there are three higher seminaries in the place, which together cost not far from $100,000; which have all been established within about two years. These are the Collegiate Institute; the Duchess County Academy; and the Poughkeepsie Female Academy, under the care of Miss Booth.

The building for the Collegiate Institute stands on a most beautiful eminence, called College Hill. Its dimensions are 137 by 77 feet; and it is a perfect model of the Parthenon of Athens. It will accommodate 100 pupils, together with the family of the Principal and his assistants. —The building of the Duchess County Academy is three stories high, and quite commodious. That of the Female seminary is of brick, and spacious.—All these institutions are represented by travellers to be flourishing. In regard to the Collegiate Institute, a correspondent of the Boston Traveller, who appears to be intelligent, says, as follows:—

'The school is conducted on purely philosophical principles; reference being had to the nature of the juvenile mind, and constant efforts employed to develope its powers in their natural order, and to preserve them in their relative strength.—The domestic arrangements and modes of instruction are adapted to youth of every age, and they are instructed in such branches as may either qualify them for commercial life, or prepare them for a collegiate course, and the attainment of a liberal education, according to the wishes of their parents or guardians. Those who are intended for commercial life are taught Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Logic, Mathematics, History, Natural Philosophy, Political Economy, Civil Polity, the French and Spanish languages; and those intended for a collegiate course, apply themselves to the Latin and Greek languages, in addition.

The government of the School is supervisory and parental. Whilst the strictest order is required, such discipline only is enjoined as most effectually tends to call into action the moral sense of the scholar. Select portions of the Scriptures are read daily, their fundamental truths inculcated, and such familiar lectures are occasionally delivered, as best serve to illustrate their moral and religious design and tendency, without having a direct bearing upon the peculiarities of any Christian denomination. Sabbath mornings and evenings are devoted to the study of the Bible; and scholars attend church at such places as their parents or guardians direct.

The rewards and punishments are of an intellectual and moral nature, addressed to the understanding and the heart. Rewards for good deportment and diligence in study, and the confidence and good will of instructors; approbation and love of friends and relations; self-government; rapid improvement in learning; advancement to a higher class,

and an approving conscience. Punishment for negligence, and irregularity of conduct is, chiefly, disapprobation of instructers; private and public censure; studying during the hours of diversion; removal to a lower class; confinement; and finally, if incorrigible, dismission from the school.

Buying or selling, or bartering, and the use of tobacco, are strictly prohibited. The principal and his family constantly and familiarly associate with the youth committed to their care. The annual expense of a scholar is $230. The sum includes all charges for instruction, board, books, stationary, bed and bedding, washing, rooms, fuel, lights, &c.

Death of Catharine Fiske.

It seldom falls to our lot to record the death of an individual whose labors have been so distinguished in the department of education as those of the subject of this notice. There are in this country very few who devote themselves, for life, to the profession which she selected; and of the small number who do this, few attain to a very enviable distinction. The following facts and reflections are derived from a funeral sermon, by Mr Barstow of Keene.

Catharine Fiske was born in Worcester, in Massachusetts, July 30, 1784. As her father died soon after she was born, her education depended chiefly on her mother. What her other privileges were, in respect to education, are not known, except that she attended the public schools, more or less, at Worcester. At the age of twelve she removed with her friends to the state of Vermont.

She began her career as a teacher at the early, immature age of fifteen years; and taught in various places, in New Hampshire and Vermont, especially at Athol, Phillipsburg, and Keene. At the latter place, she became, at length a permanent teacher; but not till she had become very much distinguished for her skill and good management, in the common schools of more retired country places.

She commenced her labors in Keene, in April, 1811; and in May, 1814, her school became the Keene 'Female Seminary,' which, under this name and under her care, 'held the even tenor of its way,' till her death; a period of twentythree years. During the thirtyeight years in which she was employed as a teacher, it is estimated she had under her care more than 2,500 pupils; all of whom, as we are assured, can testify to her simplicity and success. Her tact in managing her pupils, and rousing the dormant energies of some of their minds, is thus described by her biographer:

'There was nothing that they (her pupils,) would not try to do; they attempted nothing but what they successfully accomplished; being led on at every step by a kindness and plainness that gave novelty and in-

terest to each subject. She seemed to act under the impression, that *whatever was worth doing at all, was worth doing well.*

'How it was that she made provision for such a numerous household, and superintended all its culinary and economical concerns, while she was giving directions how to manage her farm, at the same time teaching the chemistry of making bread, demonstrating the astronomical and mathematical calculations of Newton and La Place, pointing out from the wild flower of the valley of the Ashuelot, the great principles to which Linneus devoted himself, enforcing with appropriate remarks the syllogisms of Hedge, and the mental and moral sentiments of Watts on the Mind, together with remarks appropriate to the smallest girl to initiate her into the mysteries of her mother tongue, I need not stop to tell, nor attempt to describe! All do know, that it was accomplished with a simplicity, and want of display, *as though it required no effort*, and as if there was nothing to exhaust the mind, or to disturb its equilibrium; thus showing the "perfection of art," by concealing its machinery, and exhibiting only its happy results!'

It seems, from the foregoing, that her school was a boarding establishment; that she had the oversight of the culinary concerns and arrangements; and that she taught her pupils the same useful employments of the household in which she herself took not only a deep but a scientific interest. The following paragraphs, from the sermon of Mr Barstow, reveal several interesting traits in Miss Fiske's character; one of the most striking of which is her filial affection. Speaking of her disposition, by will, of what he calls a handsome property, acquired by her labors, he says, 'Her first wish is, (and it reminds us of the conduct of Him, who, amid the agonies of the cross, commended his mother to the beloved John,) that her mother may have every possible comfort during the few remaining days of weakness and sorrow that she may continue on earth; next, that those who have contributed to her relief amidst her sufferings may be rewarded; that those who have been members of her family, whether as associates in instruction, pupils in the seminary, or domestics in her service, should experience her benefactions, if they should ever need assistance; and that then, after a term of years, the residue of her property should go to aid the first charitable establishment for the insane that may be made in New Hampshire.

Mr B. also calls her 'a woman of great originality, of uncommon powers, of great influence, of true humility, of comprehensive plans, and of real philosophical greatness.'

He says that her history belongs to her country; and observes that circumstances of birth, orphanage, or physical weakness, militate nothing against the usefulness and renown, which talents and virtue may secure to their possessor.

Modes of Suppressing Mendicity.

A society was formed at Strasburg, France, several years since, for the suppression of mendicity. The first means adopted was to afford aid to the poor at home; and the second, the establishment of an asylum, where all who were able were called upon to labor. But the society believe, with those who investigated the same subject in the canton of Neufchatel, that *thorough elementary education* for the children of the poor is the only radical cure for the evil. That their efforts have been successful is proved by the fact, that the demands for charitable aid are constantly diminishing. They have thirtytwo establishments for instruction; seven schools for boys of different grades, five for girls, six for needle work; ten infant schools, two schools for monitresses, and two evening schools for apprentices and young workmen. In the infant schools there are 1,205 pupils; in the others, 1,008, of whom 626 are boys, and 382 girls.

Agriculture in Schools.

In one of the departments of France, a professorship of Agriculture was founded in the seminary for teachers, and a considerable sum appropriated for the purchase of a manual of agriculture to be presented to the Common Schools.

Cultivation of Music in Paris.

A simple method of instruction in Music has been devised by Mr Wilhem in Paris, and for a long time past zealously applied by him to the instruction of children and youth among the poor. On a public occasion, when prizes were distributed to the young workmen who had attended the gratuitous schools for drawing in Paris, more than 300 of these young men sung in chorus in a manner which was highly gratifying to the assembly. This mode has also been introduced into the schools for mutual instruction in that city, and an institution established for the cultivation of music among children, entitled the Orpheon. The last festival was attended by a crowd of persons distinguished for taste, literature and rank, and every method was employed to secure the limited number of tickets. They were deeply interested for an hour and a half by the singing of 400 children of the poor, and could not refrain from expressing their delight by loud applauses, and urgent calls for repetition. It was felt to be far more gratifying than the splendid music of the Opera, and of its superior moral effect there can be no doubt. We earnestly hope that the taste for refined music, for the mere combination of beautiful sound, will not lead any of the advocates for popular musical instruction in our country to forget the great moral end which they should keep in view. Let *music* ever be kept subordinate,

as the *handmaid of thought*, designed to introduce, and adorn, and im press it, but *not to take its place*. When employed as an *end*—a primary object of attention—it becomes a mere sensual enjoyment; and although one of the most innocent, the example of Italy, and the effect which the opera songs introduced among some of the musical societies of Switzerland show that the soul may become intoxicated and drowned in this, as in other pleasures of the senses.

State of Instruction in France.

At the close of the year 1836, it was stated by the Society for Elementary Instruction in Paris, that among fortyseven States, in which the condition of public education had been ascertained, France held only the twentyeighth rank. There are 14,000,000 of adults who cannot read; 800,000 boys, and 1,600,000 girls who receive no instruction, and 2,700,000 children under six years of age, for whom no asylums are provided. There are 10,000 villages (communes) or associations of villages, in need of schools, which are still destitute of them. Only one in fifteen of the inhabitants of France enjoys the means of instruction. The instruction in most existing schools does not reach the point usually called elementary, and schools of a higher degree are very few in number. There are few model schools, teachers' associations, or other means of improvement. There is at present a serious reaction by those who oppose the diffusion of light among the people on political and religious grounds, (against the improvements which have been made.) Still much is constantly done to improve existing schools, and to establish new ones, and individual and enlightened benevolence is unceasing and active in the cause.

Female Inspectors of Schools.

The minister of public instruction in France directs the appointment of female inspectors for the schools of girls, in the same manner as male inspectors for the schools of boys. The obvious reasons are assigned for a course which it is singular should never have been adopted among us. 1. The mothers ought to be represented as well as the fathers in the establishments designed for the education of their daughters. 2. There are portions of the course of instruction, which they only understand. 3. There are subjects in reference to the regulation and discipline of the School, in which they alone are competent to judge, and where the ignorance or thoughtlessness of male instructors and guardians, often produces, or permits serious evils. 4. In short, it is a part of their *natural vocation* to watch over their daughters in all situations, and they are far more capable, and disposed to examine minutely into those details, on which the formation and delicacy of the female char-

acter so much depends. These ladies are required to be chosen among those who possess the requisite knowledge and zeal; and, in Paris, they are authorized to sit and vote in the meetings of the Committee when the state of their own schools is in question.

Missionaries of Education.

To the Conductor of the Annals of Education.—

I have read with much interest the articles you addressed to the American Lyceum, on the subject of 'Missionaries of Education,' and was gratified to see the views which the now 'Foreign Editor' has so often expressed and urged, so ably maintained. I am fully convinced that it is the only mode of bringing the cause of education home to the hearts of all, and I would appeal to the illustration he presented of the success of the societies who employ missionaries (or as they are usually termed agents,) to explain and impress the importance of their objects, and the comparative feebleness of those who sit still and wait for the world to call for light, and to purchase and read their appeals and statements. Let a society for education be formed with but half the zeal and effort of the American Temperance Society, and we may safely calculate on a far greater number of reformed teachers than of drunkards, and of rebuilt or improved school houses than of abandonded distilleries. Similar calculations of 'profit and loss'—moral, physical, social and pecuniary—can be made and enforced, and the obstacles to be overcome are far less. —Who will go?

But it seems to me you have placed one obstacle in the way, unnecessarily. You say, 'No man ought ever to be appointed to the office of missionary or teacher of any kind, who is not in the best of health.' I am aware that you sometimes use the oriental style, and announce an absolute principle, as if it had no exceptions and no variations, and leave it to your readers or to time to make the exceptions; and I presume this may be the case here. Surely you do not mean to say that such feeble men as Doddridge, Martyn, and many other worthies of the the Church should have been forbidden to act as public teachers, and the world thus have been deprived of a river of blessings, which will probably follow their works to the end of the world! Would you have shut out Brainard from his field of labor, and Judson and Newell from theirs, for this reason? Would you have excluded the late Dr Porter of Andover, and many other excellent 'departed,' from their office? Would you have forbidden Emerson to open a school, from which New England is every day reaping rich fruits, on account of feeble health? I will not name the living—but let me beg you to look round among *the best teachers and missionaries of all lands you know*, the men who are doing most to promote the cause of humanity and education and religion and morals—those who are most efficient in laboring for the cause to which you are devoted, and tell us, if you really mean that all among these who were not in the best of health '*ought not to have commenced their labors*; whether you see reason to regret it; and whether, as a consequence, you mean that they ought to abandon the field? Will you at least grant absolution to all such if they abandon at once their painful, wearing, almost gainless occupation for some one less laborious and more profitable and agreeable? Indeed I understand that even you, sir, are 'not in the best of health'—that your countenance, too, has some traces of the 'mark' you speak of; but you surely do not mean to have us understand that you regret your decision, or think it right to

give up your efforts for the various good objects you have attempted to sustain with so much zeal.

There, is, however, a question of a more general nature, on which I should be glad to have your opinion. If all who are 'not in the best of health' give up such occupations, and resort to those in which they can enjoy more health and ease and opportunity of getting the good things of this world, will there be no physical and moral difficulties in supplying their place? A physician who claimed that he had examined the physiology of the human frame and its tendencies more than most men living, told me, that among the inhabitants of a retired village in New England, in a healthy situation, he estimated that there was not one in 100 who could be considered *in health*. Was this estimate probably correct? If so, can we expect any greater proportion in the whole of our country? and whence are we to obtain the multitude who are needed to supply the pressing intellectual and moral wants of our country, who shall be 'in the best of health?'

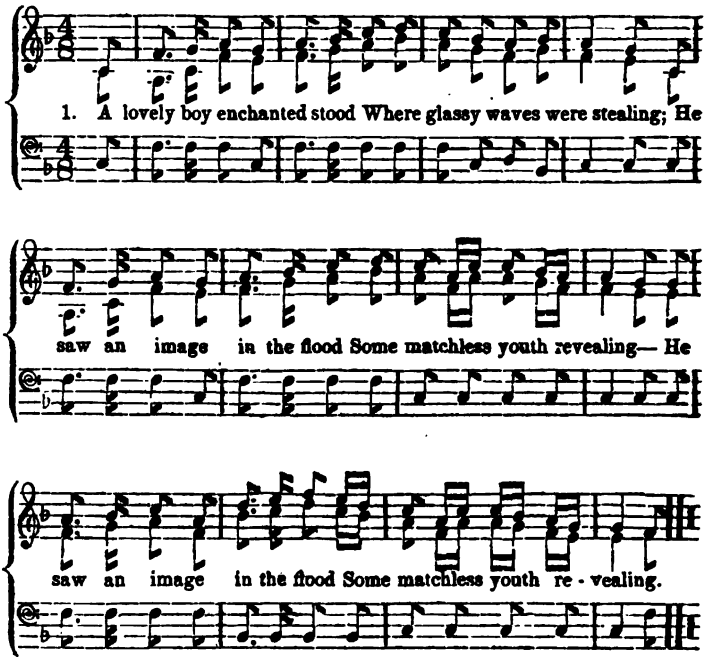
But let it be supposed that we find them; are those who have the best of bodily health always disposed or prepared to be the most useful? Will not the greater number of this minority (for I presume in this community it is a minority at least) be rather disposed to enjoy and improve their health, and taste the good things of this world, and enjoy the sweets of entire independence rather than expose that health to the chances of which you speak—and undergo the privations and submit to the restraints on their movements and habits and feelings which the life of a missionary or teacher of any kind necessarily involves? And if they consent, can you count upon them as ready to do it with that patience and humility and forbearance with the infirmities of others which is needed? Besides, we all agree, whatever our religious opinions are, that some how or other the moral nature of most mature men is 'out of joint;' and that there is often a chastening, purifying, elevating influence upon the soul, exerted by bodily infirmity is too fully proved both by experience and the declarations of the Bible to admit of doubt. Does not God often prepare men for special usefulness in this very way, and in excluding such from all share in useful effort? Are you sure that you will not shut the door against one who has been chosen and qualified by Divine wisdom?

There is another point on which you must allow me to ask an explanation of expressions which, according to the current language of the world generally, have a meaning that I presume you did not intend to convey. You say, 'Disease is the effect of *sin*, &c., and it seldom or ever happens that the individual himself is not guilty of a large share of it.' '*Cain* is not the only trangressor on whom God has fixed a *mark* or *brand*.' Now the catechism of those who speak most familiarly of '*sin*,' among us, says, 'Sin is a transgression of the law of God,; i. e. the written law—and connecting this with the '*brand*' of Cain, leaves the impression according to the common modes of speaking, that you really suppose *most invalids* have brought their infirmities upon them by some positive course of *criminality*. I can scarcely believe this to be your meaning; but at all events, I wish for the sake of many readers you would explain yourself more fully; and hope that it may give you occasion to show us more clearly what are the 'sins' which produce the disease that is desolating the ranks of our useful men. To our country a remedy would be more precious than a sovereign antidote to the cholera itself.

Y.

THE BOY AND HIS SHADOW.

Furnished for the Annals of Education, by Lowell Mason, Professor in the Boston Academy of Music.



2

And when he shook his curls aside
And gently stooped to greet him;
That form beneath the crystal tide,
Seemed rising still to meet him.

3

While thus in fond delight he stood,
His youthful breast was burning;
For that bright form beneath the flood
His inmost soul is yearning.

4

Once more he bends, and fain would clasp
That form so bright before him,
The lovely phantom mocks his grasp,
A watery grave rolls o'er him.

Note. Be careful how you play near the water.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

NOVEMBER, 1837.

SKETCHES OF LECTURES ON EDUCATION,

DELIVERED BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION.

We promised in our last, to present the reader with an outline of some of the Lectures recently delivered before the American Institute of Instruction, at Worcester. The fulfilment of this task we have attempted in the following pages. What we have done, however, is hardly entitled to the name of an *outline*. The truth is, we have merely *sketched* a few of the principal thoughts of the various lecturers, *in our own language*, and *as we understood them*. Sometimes we heard but part of a lecture; in such cases, the sketch will of course be imperfect; and they are far from being perfect in any instance. We were obliged to catch the thoughts and record them hastily, without even the benefit of *short hand*. While, however, we cannot hope to do full justice to any individual, we trust no one will find cause to complain of injustice. We present the 'Sketches,' partly because they are really interesting, and their doctrines deserve to be attentively considered; partly because we have been urged by some of the friends of education to do so; and partly, by the exhibition of a synopsis of the Lectures to bespeak public attention to the volume which we understand is soon to be published. Of the Lectures of Prof. Mulligan, Pres. Adams, Mr Parker, Mr Russell, Mr Picot, and Mr Mariotti, we have not, as it will be seen, attempted a sketch, and with some of the others, we have done very little.

The first of the sketches is that of the Introductory Address.

EDUCATION.

By Rev. Elipha White, John's Island, S. C.

At no period of the world's history has there been such a demand for individual opinion. There is, every where, a breaking up of old opinions as well as of old establishments—the beginning of a great moral revolution. How shall we stop it? Not by physical power. It is too late in the day for that. It cannot be stopped. Nothing is left for us but to attempt to guide or direct it. How shall we guide it? The answer is, by education. Not however, by education such it has been, but by education as it should be.

Men have hitherto been educated according to their circumstances—to accomplish some particular purpose. The education of one nation was to render its citizens warriors; of another, to render them, as it were, merchants; of another, to render them sailors. And however excellent may have been this education to accomplish its ends, it failed after all, in making any thing more than mere fragments of men. The concentrated energies of no individual or nation of individuals have, as yet, ever been brought out. The physical energies have, in general, been developed, and they alone; and the world, and our own country among the rest, is beginning to feel the consequences.

There are also numerous instances, and in some circumstances they are becoming frequent, of mere development of the intellectual powers; but the results are scarcely less deplorable than a disproportionate development of the physical powers.

Moral education is more neglected than either of the former; and, where attended to, is often so managed as to fail of accomplishing all the purposes intended.

Education, to accomplish its ends, should be conducted according to the unvarying character of man; and should be based on the laws of nature, written revelation and providence. Our whole being—body, mind and spirit—must be developed in harmonious proportion, and in perfect symmetry.

There is a most surprising neglect, every where apparent, of the education of the physical functions; as if all here was to be left to chance. Whereas the laws of the planetary world—the laws of the material universe itself—are not more fixed in their operations, or more certain in their results than those which should direct us in physical education and physical management.

All, however, is to be done, with a final reference to the spir-

itual affections. Education, on the principles of nature, revelation and providence will be carried out into eternity. The results are, indeed, most happy *here*. We may be not only happy but useful, even in infancy. Rightly educated, in the largest sense of the term, we should be loyal to parents, loyal to good institutions and good government, and loyal to Heaven.

NATURAL HISTORY IN SCHOOLS.

By Rev. John L. Russell, of Hingham.

Pupils are encouraged, much more than formerly, to think; and are rendered more and more the companions of their teachers. Still, a great deal remains to be done. An inhabitant of some other planet might find much in the tendencies of our systems of education which he would deem objectionable.

One great error, both of former and present times, is the custom of pouring into the mind, without reference to utility; —of *accumulating* without use. But there is also a very great neglect of some departments of knowledge; and in none is this more conspicuous than in the department of Natural History.

Children, most obviously, have a taste for the studies of nature. And why should it not be so? The world is a mighty mass of lessons and apparatus for the young. Can it be, then, that they have no taste for natural science? Or that such a taste is only occasional.

Whence the fact that there are so few students or admirers of Nature? Is it not that parents and others are not awake to the moral as well as intellectual benefits of studying her laws?

Natural History is, however, greatly neglected by the schools, as well as by the family. The public or common schools exclude it almost entirely. Nor does it fare much better in many private and high schools. It is regarded, too often, as a mere accomplishment. Besides, the modes of teaching it are very superficial. In botany, for example, what practical use is ever made of this science? How often do our studies in this department end with the book and the school room?

The text books in the department of Natural History are often greatly defective. Besides, they are too foreign in their character. They are not so truly American as they should be. We want an American 'Library of Useful and Entertaining Knowledge,' an American 'Journal of a Naturalist,' &c.

ELEMENTARY EDUCATION.

By Mr Thomas H. Palmer, of Vermont.

Of those who depend chiefly, if not entirely, on common schools for their elementary instruction, probably not one in fifty

derives from them those advantages which might have been expected. We are free to admit the importance of the common school system; it can scarcely be overrated. Advance the common school, and you take the most ready way of advancing academies and colleges. These institutions do not, as some appear to imagine, clash or war with each other. Not at all. The true interest of the one, is the true interest of the other.

There are many errors connected with the prevailing methods of conducting common schools. Nothing is taught thoroughly, not even reading. How few good readers have we among us! How few in a million of those who have been trained in our common schools ever read well!

Children are first taught the alphabet; then to read *ba*, *be*, *bi*, &c.; then words of two, three, four or more syllables. The words are arranged in the most arbitrary manner, and the pupil is often without the slightest knowledge of their sense. He contrives some how or other to remember them, parrot-like, and then the work is supposed to be done.

Next comes reading. The first lesson perhaps is, 'No man may put off the law of God.' What sense can he—I had almost said any one else—make of it? And so of most of the other sentences of his first reading lessons. Sometimes the reading lessons, when intelligible, tend to demoralize. One sentence sometimes among the first which children are required to read is, 'A dog met a bad boy and bit him.' Here the strange attempt is made to teach the pupil that the dog bit the boy because he was bad. Children soon find out that we are teaching them falsehood, and then we have done them irreparable mischief.

Every child ought, at least, to be taught thoroughly to read. Reading is, as it were, the introduction to every thing else. It is the key to the great storehouse of facts which have been accumulating 6,000 years—a key to which every human being is or ought to be entitled. Who has not read the biography of Edmund Stone? A servant taught him the letters of the alphabet. With these, and a slight knowledge of their combinations, he became a profound student both of languages and mathematics, and was often heard to say, 'What does any one need to be taught, but the twentysix letters of the alphabet, in order to be able to know every thing?'

The prevailing idea that we must be *taught* every thing is a great evil. The business of school is, rather, to obtain the use of tools; to prepare us for the great work of self education, the only education which is likely to be either practical or per-

manent. The notion that our education is completed when we leave the district school, is a great error.

In the study of arithmetic, as now generally pursued in our schools, there is much that is wrong. The tables, &c., which children are required to learn are probably a hindrance rather than an aid to their progress. Much future time is spent in unlearning what has been learned.

It may be here objected that I go upon the principle, that a love for knowledge is more general among children, than experience shows it to be. I do, indeed, most fully believe that all children naturally love knowledge; and that, where there appears to be a native disrelish for it, the cause lies far back, in our own mismanagement.

The common school system of education, in this country, is susceptible of very great improvement. One beneficial change might be accomplished, which lies at the foundation. It consists in teaching children to read familiar words and phrases, before they learn the names of the separate letters of which those words and phrases are composed. It is an error to suppose that the sounds of the letters are duly represented to the mind of the young pupil, by the manner in which we pronounce their names. Thus in pronouncing the letters of the word *hat*, we should say *aytch-a-te*; but what child, unprompted, would ever suppose the pronunciation of such a combination of letters thus combined, could be *hat*. Is there the faintest resemblance? Or take the word *which*. The child reads thus;—*double-you-aytch-i-te-ce-aytch*: and is expected to know that this motley group should be pronounced *which*. What an obvious absurdity!

In spelling and reading much may be done to render the exercises intelligible and interesting by familiar questioning on the meaning of the words. Children may sometimes be required to spell their lessons without studying them, in order to get correct ideas of the true pronunciation of the words. Due attention should be paid to inflection and emphasis. The reading books should be numerous and often changed. The idea of reading a book, through and through, twenty times or more, merely because it is a good book, should be abandoned. A much greater variety of reading books in our schools is needed.

A natural objection will be urged here, which is, that such views in regard to reading books, if carried out, would subject the parents of pupils to increased expense; a result which it is highly desirable to avoid. But I do not admit that the expense need be increased. And here comes in the importance of School Libraries. In this way a very great variety of reading books

might be introduced into the school, with less expense than on the old plan. One book to a class is often quite sufficient. Let one read, and let all the rest hear. There is an advantage even in requiring the whole school, at times, to listen to a single reader. When one has read, the book may be passed to another pupil, and so on. It is almost unnecessary to say that what is read in this way should be perfectly intelligible, both to the reader and the hearers, or they will only be confirmed in that habit of inattention and mental wandering which almost all our schools confirm if they do not originate; and which is one cause of that mental wandering, which even many good men carry with them to the house of God; and which renders abortive, to a very great extent, the labor of the faithful and devoted minister of the gospel.

Reading should be so managed as to encourage thinking. For this reason, among others, the subject should be presented in such a form and in such language that the young reader can fully and entirely comprehend it.

Silent reading is very useful. By this I mean, simply, the habit of reading with the eye. This is one of the forms of reading which should not only be permitted but taught, in every school.

Of reading, addressed to the ear, I have already spoken. This is very useful.

Reading aloud, is reading with the eye and ear both.

Every pupil in a school, should either possess, or have access to, a slate and pencil. There are a thousand ways in which they might be advantageously used. One interesting exercise, for those who are old enough, is that of incorporating words or phrases into sentences.

Arithmetic is often taught in a very imperfect and unphilosophical manner. I have already spoken of the evil of requiring the tyro to learn so many 'tables.' The rules, too, are unnecessarily numerous and difficult. I wish very much to see a reform in this department.

Mental Arithmetic is very valuable to the young in every point of view. It does much, in particular, to prevent that habit of inattention and mental wandering, which is so common among the young, and which, as has been said, is often fostered and encouraged by our school exercises. On the subject of mental arithmetic, the community is deeply indebted to the labors of the late excellent Warren Colburn. His 'First Lessons' have wrought a revolution in the manner of teaching arithmetic in this country.

MORAL EDUCATION.

By Pres. Bates, of Middlebury College.

Education, of every form and every grade, should be conducted on parental principles; all instruction being but a delegation of the parental office.

The object of education, especially the education of the schools, is to prepare the pupil for the future by giving him the right use of all his functions, faculties, and powers. To give a person the right and full control of the muscles of the body is, for example, a part, an important part, of physical education. In like manner is it an important part of intellectual education to give to the student the use of his *intellectual* muscles.

The principal difference among men, as we see them in society, is, with few exceptions, the result of education. The degree of happiness which is enjoyed, is even dependent, in no small degree, on a harmonious cultivation of the intellectual faculties.

But of the three great departments of education, moral education is, by far, the most important. This provides, among other things, for the direct culture of the conscience. In order to this end, we must avoid the two extremes into which mankind, even some of the wiser and better sort, are wont to run, of subjecting children to abject, unconditional obedience, on the one hand, and of leaving them entirely exposed. on the other. I have lately been surprised to find a very popular publication among us advocating the doctrine of the unconditional submission of infancy and childhood.

To preserve a proper medium between absolute control and entire exposure, reason, or the power of forming a judgment of the nature of action, should be early and assiduously cultivated. Conscience is not always a safe guide in human conduct. It is an admonisher and reprover, rather than an enlightener. It says, be right, rather than shows us what right is. It is blind in itself, and is often found in the wrong because reason has not been sufficiently enlightened. Hence the importance not only of educating the conscience, but the reason itself. Were this matter duly and properly attended to, the result would be an active, not a blind obedience; an obedience implicit, but not unconditional.

All education ought to have the Holy Scriptures for its basis. Any system of moral education which excludes these, can never form positively holy character.

It is an important point in moral education, to secure activity of character, instead of that merely passive character, so com-

mon among us, and which unconditional obedience, without reason, tends to form. Impressions, merely passive, grow weaker by repetition; but active benevolence, for example, grows stronger and stronger by exercise. The imagination should also be duly cultivated as an important part of moral education.

Three rules may here be laid down by way of application.

1. Never attempt to separate Intellectual and Moral Education.

2. Moral and Religious Instruction should be attended to, in every school. The instruction need not be sectarian. The pupils or students may and should be left entirely free to form their own opinions, in regard to the doctrines about which the various Christian sects are divided. They might attend church where their parents or other friends and themselves prefer; no control over them, in this respect, being ever exercised by their teachers.

3. The Bible should be used, in some form or other, in schools of every grade, and should be made the basis of all education.

TEACHERS' SEMINARIES.

By Rev. Charles Brooks, of Hingham.

No higher office exists under the canopy of Heaven than that of schoolmaster. 'As is the teacher, so is the school,' is a constant maxim with M. Consin of France. But how are we to convince the people of New England of the dignity and importance of the schoolmaster's office?

What should a common schoolmaster, among us, be required to teach? The answer to this would be involved, in my opinion, in the proper answer to another and a more grave question. How may we suppose the Saviour of mankind, were he to undertake the task, would educate a child? For we cannot doubt that his mode would be the correct mode, and would be the true way in and through which we could hope to carry out or realize the Creator's own idea of a man.

The following are some of the branches which I suppose American teachers ought to understand. Indeed I cannot but regard instruction, in each of these departments, as essential to the right education of every citizen.

1. Religion. 2. Reading. 3. Spelling by various methods. 4. Writing, with sketching and drawing. 5. Music. 6. Mathematics, chiefly as a course of discipline for the mental faculties. 7. Geography and History, including the study of maps, globes, charts, tables, &c. 8. Natural History, in its various branches, aided by lectures and other means. 9. Natural Philosophy. 10. Technology. 11. Politics. 12. Political Econ-

omy. 13. The foreign dead and modern Languages. 14. Logical Exercises in Conversation.* 15. Metaphysics. 16. Declamation.

Religion, however, should be the soul of every thing—the basis of all education from the cradle to the grave. Religion is, to a correct system of education, what God is to the system of the material universe. Moral teaching, in my view, *produces* all other teaching; and is, in its turn, *reproduced* by all other teaching.

What teacher is sufficient for these things? What teacher is prepared to carry out God's idea of a perfect man? And yet every American teacher should be thus qualified. He should understand and be able to teach all that I have mentioned. There are pupils to be found, occasionally, even in our common schools who require such a teacher. Teachers should not only understand all this, but be able to communicate what they know. He who cannot lay an idea in a child's head exactly as it lies in his own, is not fit to enter a schoolhouse, as a teacher.

Much may be done by teachers, in communicating knowledge, in the way of familiar conversational lectures, aided by illustrations. In some of the schools in Europe, where these lectures are given, even small children take notes of them, and are permitted once a week, at a set time, to ask questions concerning them.

Every teacher should be able and willing to show his pupils the practical application or use of what he teaches. On this point there is a very great deal of neglect, in most of our schools.

Teachers must know how to govern. This requires the sternness of a soldier, overlaid with a lovely disposition, and with kindness and gentleness.

The teacher must be in the truest sense of the term, a gentleman. True politeless is gentleness and good will to mankind, reduced to practice.

He must also be a good man. Children are very accurate physiognomists. 'Feed my lambs' does not mean that we should poison them. A degree of enthusiasm even seems to be an important ingredient in the character of a teacher.

One great and very prevalent error in all our education is that it does not go deep enough; it does not descend to principles.

* Mr Brooks mentioned an exercise common in some of the schools of Europe, of the following character. A question was given out to be discussed at a certain time, on which any of the pupils were allowed to ask questions. Sometimes two hours were taken up, in discussing a simple question, in which the whole school was deeply interested.

In regard to what may be called the quality of the instruction in our common schools, America is at least a quarter of a century behind Europe. The moral instruction of the mass of the citizens in some Eastern countries, and the general integrity which prevails would probably surprise most of us, in America, and to some, would perhaps seem incredible. I am informed on authority which I cannot question, that the taxes in the city of Hamburg are collected in the following manner. Every man being assessed, and knowing the value of the assessment, the taxes are made out by a proper officer; the crier of the city announces the rate per cent., and the day by which they must be paid; the treasury chest is then thrown open for the purpose of receiving what the citizens choose to deposit in it. No account is taken of the money when it is put in the chest; the matter is left entirely to the moral sense of the citizens, yet such is their integrity that the whole amount is paid, year after year, with the utmost exactness.

I have little hope of seeing our elementary or town schools in this country very greatly improved without the aid of Teachers' Seminaries. Of these, one, at least, is needed in every state. The example of many of the more enlightened countries of Europe will abundantly confirm this sentiment. Prussia abounds in teachers' seminaries; Austria, Germany, and France have many; and the latter country will probably ere long, have one in each of its eightysix departments.

USE AND ABUSE OF MEMORY.

By Mr Wm. B. Fowle, Boston.

Parents, when they bring their children to the teacher, seem to mistake not only the true object and end of education, but the character of their children.

The end of education and instruction seems to be regarded merely as the treasuring up of knowledge in the mind. Hence the common abuse of the faculty of memory in all our schools; and no where, perhaps, in a more striking manner than in our Infant and Sabbath Schools.

When I was a child, it was quite customary, as it still is in many parts of this country to require children to commit to memory the Assembly of Divines' Catechism. I remember that I was regarded with great favor, by my teacher, because I was so skilled in this sort of learning that I could repeat the whole of this formulary backward; and my talents in this way were often made the subject of exhibition.

The same error is common in many Sabbath schools. A

child who had been unaccustomed to commit mere words to memory, on attending a Sabbath school, not long since, found it extremely difficult to form the necessary habit; and actually began to question with herself whether she had not a defective memory.

So in other schools as well as in Sabbath schools. A child taught to remember ideas rather than words, and to be a rational animal rather than a mere parrot, might for a time be regarded, by many of our teachers themselves, as a mere dunce; and perhaps the discouragement might give a check to her progress from which she would never wholly recover.

Grammar, geography, history, astronomy, natural philosophy, and many of the branches in our schools are committed to memory rather than taught; and the fatal mistake is every day made of estimating a pupil's capacity by his skill in committing to memory the words of books. If a child cannot remember the language of others, he is thought to fail in the most essential point of scholarship.

There are various sorts of memories. One child remembers one thing; another, something else. And what is true of children is equally true of adults. Multitudes will tell you they have no memory, when in the progress of the very sentence in which this belief is uttered, you may perhaps discover every indication of a strong memory of certain things to which they have alluded. There is indeed a natural difference in the memories of individuals; but not so great as many suppose; and the worst and weakest memories are susceptible of cultivation.

I have taught a school for females fourteen years; long enough for an experiment. This school at present consists of 100 pupils, from three and a half to fourteen years of age. They are taught every thing which is usually taught in schools; and all on the monitorial plan. They are made familiar with spelling, reading, grammar combined with rhetoric, geography, and history. Of late, I have sometimes substituted Natural History for Civil History, because the former can be best illustrated by sensible objects.

It is a rule with me to teach no branch but what I think proper and necessary; yet music and dancing are included. I also make it a point to present every thing to my pupils as much as possible through the medium of the senses.

RELATION OF TEACHERS TO THE COMMUNITY.

By Rev. John Pierpont, Boston.

The teacher is a leader to go before and lead out or call forth the child to the perfection of his nature; first, through observa-

tion; secondly, by means of his imitative powers. He is the young being's spiritual architect. Teachers are the truly great men among us, because they are builders up of a new generation. They are to be co-workers with God, in building up or creating wiser men than ourselves.

The teacher is to attend to the child's physical education, to his intellectual cultivation, and to the development of his moral nature. In regard to the possession of the latter, man stands alone; and in this respect, is as much above the other animals, as heaven is higher than earth. Consequently, the teacher of beings possessed of such exalted natures, must stand higher—utility being the standard—than if he belonged to any other occupation or profession.

And yet how is this matter regarded? How are teachers prized, in the community? They ought certainly to stand higher than the legislator or the magistrate, since the latter, at most, only regulates the laws of a people, and endeavors to punish disobedience. But the teacher's business is to prevent what the legislator or the judge only aims to cure. If therefore 'prevention is better than cure,' according to the old maxim, how important the relation of teachers to the community! And how important is the subject of elementary education!

Look now at the statutes of this Commonwealth. Here, of 140 chapters, on various subjects, there is only one on education; or only about one seventieth part of the whole volume!

The language of such a fact as this need not be mistaken. The subject of education, as a means of preventing crime, and the consequent value of teachers in the community, have never yet received that measure of attention which they deserve. The professional man, the civilian, the statesman, is appreciated—looked up to—but the schoolmaster is forgotten.

This is all wrong. The schoolmaster must be respected, and valued, and encouraged. If he is what he should be, he is the truly honorable and worthy man—worthy of our respect. Albert Gallatin, while teaching French, in ragged garments, was more truly deserving of honor than when managing the fiscal concerns of this great nation; and Louis Phillippe, while teaching a little handful of pupils in Pittsburg, by far a greater benefactor to mankind than when he sat on the throne of France surrounded by 30,000,000 loyal subjects.

PUBLIC AND PRIVATE SCHOOLS COMPARED.

By Rev. Theodore Edson, Lowell.

Good private schools are unquestionably a great public blessing, and I am truly happy to see wealth so well applied. Still

I cannot help regarding the public schools as still more worthy of our attention.

These, however, need to be very greatly improved. There are various ways of improving them. One way is to put the whole management of the schools entirely into the hands of the Superintending Committee. They would be likely to be more disinterested; and especially in the case of employing teachers.

Another, and a highly important and indispensable measure to be effected, is to elevate the character of teachers. There is such a thing as the Science of Teaching—its arts and its rudiments. This should be studied by all who have the care of our public schools. Hence the indispensable necessity of public institutions for the education of teachers on a large scale. There should be at least one for each State, if not one for every county; and they should be empowered to grant certificates of the degrees, &c., of qualification.

In comparing public with private schools, it should be recollected that the teacher of the private school has one temptation to which the teacher of a public school is not particularly exposed. He is so dependent on the whims—or in other words, the ignorance—of his patrons, that he is in constant danger of doing every thing for *effect*. Hence it is, that he often falls into the habit of making a display of the number of sciences he teaches, and of publicly 'showing off' his pupils. There is quite enough of this in our public schools, where the teachers are not so immediately dependent on the whim or the caprice of the parents.

The merit of a teacher is not in direct proportion to the number of branches which he can exhibit in an advertisement in the public papers, nor even in a direct ratio to the number of branches which he really teaches. On the contrary, it would be much nearer the truth to say that a teacher is thorough in proportion to the smallness of the number of branches he attempts to teach, and *vice versa*. The simplicity of the public school is much the most favorable to the improvement of the teacher himself.

The advantages of the public over the private school may be seen by looking carefully at the internal operations of the two systems.

It has been urged that the manners and morals of the young are most secure in the private school. But children must be brought in contact with the world, as it is, at some period of their lives; it cannot be avoided. Indeed this constitutes an important part of their education. The question is, shall they be led to study it early, in the district school, while they are

under the parental eye two thirds or three fourths of the time, or shall the matter be left to strangers; or what is still more doubtful, deferred to the *stormy age*, till the very period of life when they are not only most exposed to temptation, but most in danger of falling?

The sending of children to private or select schools tends, in the result, to foster the idea that there are two classes or ranks of society; which is both anti-republican and highly injurious. There are many advantages which would result from educating the children of high and low, rich and poor, at the same school.

There are some advantages to be derived even from the great number of pupils to be found in our public schools, provided they have a sufficient supply of teachers. There is a stimulus imparted by numbers; to say nothing of the comparative ease of forming a correct public sentiment in the school.

CONDITION OF COMMON SCHOOLS, IN AMERICA AND EUROPE.

By Mr J. Orville Taylor, Albany.

The Common School System of Prussia is far better than any system which prevails in this country; so, indeed, in some respects are those of France and Scotland. There is, however, a great difference among us, in the different states. The schools of Massachusetts, where they have never derived much assistance from funds, are probably the best; next to these, are those of New York, where the fund has been made conditional; and where, in order to receive *one* dollar from the public treasury, another must be contributed in some form or other by the inhabitants of the district. Ohio is following in the track of New York; and Pennsylvania is attempting to do something. In Connecticut, where they have long received the public or school money, unconditionally, the schools are little better than they were a quarter of a century, nay, even half a century ago. The fund has paralyzed the people, and the schools are not so good as in Massachusetts or New York. I am not much in favor of funds, unless the districts raise, by a direct tax, at least twice as much as they receive from the fund. When people put their hands in their pockets for money to sustain the schools, they are very likely to feel an interest in them.

It is now pretty well ascertained that about nineteen in twenty of the population of this country receive all their public instruction at these schools. This fact sufficiently shows their importance, especially in a government like ours, where the voice of the people is, in effect, the law of the land.

There is no clashing, as some seem to suppose, between the

interests of the common schools and those of academies and colleges. To improve the former and make them what they ought to be, is to take the surest method to promote the well being of our higher institutions.

Benevolent societies must also rise or fall, succeed or linger, in their operation, in proportion as common schools flourish and are elevated. Take the Bible Society for example. This society not long since passed a resolution to give the Bible to every citizen of the United States. A noble resolution; but it was not the first in order. Prior to this a resolution should have been passed to teach every child to *read* the Bible. The same remark might be applied to the efforts of temperance and other benevolent societies. Their success will be in a direct ratio to the condition of elementary education. It is useless to circulate papers and tracts if people cannot read them. And there are at least 600,000 persons in the United States, who are not taught this simple but most indispensable art.

The pulpit must go to work on this subject. It is one of the highest importance, both in a moral and religious point of view. The press should also go to work; but it should *work right*.

The common school house is the creator of the mind of the district. There are about 80,000 common schools in the United States; and the influence which is exerted on society by the multitude of teachers—such as they are—who conduct these schools, is tremendous. How important that they should be well taught! More depends on the character and right education of 80,000 teachers in the United States than on the character and education of any other class of citizens, small or large.* We should remember, too, that uneducated vice is educated crime.

Among the causes of the low state and almost universal neglect of common schools in this country may be reckoned; 1. The custom among our leading men, of withdrawing their children from these schools, and sending them to other institutions; 2. The low price paid to teachers; (the average price to males being only $11 a month, while the average price paid to laborers on the farm is $13 a month;) 3. Bad schoolhouses; and 4. Neglect of religious instruction. The latter, indeed, involves another important point—the neglect of good manners. The right kind of religious education, duly attended to in our schools, would soon remove the popular objection that children

* Mr T. probably forgot the 2,000,000 of the mothers in the United States, any 80,000 of whom have far more influence on human character, for good or for evil, than our 80,000 common school teachers. The mother is also a greater creator of *mind* than the teacher.

are more injured by the bad habits and manners they acquire in them than benefited by their instructions.

INFLUENCE OF MINISTERS ON COMMON SCHOOLS.

By Rev. Gardner B. Perry, Bradford, Mass.

The Christian minister certainly has the means of exerting an influence in society, of one kind or another; for good or for evil. Ministers, as a class, are probably as strong, by nature, in body and mind as other men. Their minds, I suppose, are as well cultivated as those of other men. They are also numerous, and therefore powerful, at least collectively. Their number in the United States cannot be less than 12,000; a number much larger than that of our standing army. More than this, I maintain that their influence is, in many points of view at least, favorable. They were certainly very influential in originating the common school system of New England.

In discussing the question, what influence, favorable to education can the Christian ministry exert on common schools, I deem it important in the first place, to convince all our ministers that it is their duty to consider carefully the nature of these institutions, and get their minds thoroughly impressed with their importance.

1. They should consider the fact—for I believe it to be a fact—that not more than one in twenty of our citizens ever enters any other literary institution than a common school. I know there is, with many people, an outcry against these schools; but I regard it very unreasonable. Children, they say, learn nothing in them which is of sufficient value to compensate for the bad habits they acquire. But is it so?

On expressing my surprise to a friend of mine one day, that though possessed of ample means of living happily in New England, he should sell his estate and remove to a portion of the far west, where, in addition to many other inconveniences, there were no schools; he replied, that as to the latter privation, it would be no privation at all. 'I consider the district school,' he added, 'as worse than useless. It teaches nothing but vice; and I seriously believe my children will be better off without it.'

I knew that this man, though he denounced common schools, had received his education in them, as well as several of his neighbors, A, B and C; and that it was to the education thus acquired, they owed their respectability and their great influence in society. I asked my friend where he received his education; he frankly said, 'in the common school.' 'And where did your neighbors, A, B and C receive theirs?' He was ob-

liged to give the same reply. I asked him, moreover, to find a useful, practical, common sense man, in the whole range of his acquaintance—not in what are called the professions—who did not receive all his instruction, (out of the family,) in the same way. This he was unable, readily, to do. 'And now,' said I, 'is an institution which has done so much for you, and many of your townsmen, worth nothing?'

2. It behoves the minister to consider well the value of juvenile character, as estimated in the Bible; 'of such is the kingdom of Heaven.' Let him remember, moreover, that it is also said, in the same connection, 'their angels do always behold the face of my father who is in heaven."

3. If ministers believe the district school to be truly valuable to our citizens, let them send their own children there, and encourage others to send theirs. Or, if they believe otherwise, and that it is a school of vice, let them at least exert their influence to break it up.

4. Let them bestow special attention on Teachers. There was an ancient custom, in some parts of New England, which required the minister to invite the 'schoolmaster'—for there was, at that time, only one in each town—to dine with him both on Saturday and Sunday. In fact, it seems to have been something more than a mere custom; for it is stated that the minister was not obliged to entertain the schoolmaster at his own expense; the latter being paid from the treasury of the town.

Now I do not undertake to recommend a revival of this ancient custom; but I propose a substitute. Bring teachers to your parlors, if not to your dinner tables. Associate with them, at your houses and elsewhere, and do all in your power to encourage them. At least collect them together at the opening of each of the summer and winter schools. Examples might be given, where much good has been effected in this way.

But ministers may also do much good for the establishment and maintenance of Lyceums. These also may serve, in no inconsiderable degree, as a means of improving teachers. In them, let the duties and difficulties of teachers have a very prominent place. Many points in relation to discipline may here be talked over. The right government and management of a school is no easy task. It is the 'bachelor' that governs his children so well, and with so much ease. It is the untried hand, that in this respect succeeds so perfectly, without study or pains.

Ministers may also encourage useful learning in the district. This may be done both with and without libraries. In my opinion, however, libraries may be rendered exceedingly useful, even the District Libraries, to which some among us seem rath-

er opposed. Something has been said, in the discussions of this Institute, of bad books, and of the service which would be conferred on mankind by burning three fourths of our books. Now there have long been many bad books in circulation, and I fear there will be for some time to come. But suppose we burn those now in the market, would not a new swarm not a whit better, soon supply their place? Besides, where shall we begin, and where end? And where shall we find disinterested judges to condemn them? And further, since books are but clues to the knowledge of man and his character, the same principle which would lead us to burn books would lead us to burn men.

Ministers should also make common schools and the improvement of the young, subjects of frequent and familiar conversation in their daily intercourse with their people. Much *has* been done in this way; and it is an old maxim, which like many other old maxims, has some foundation in truth, that 'what man has done, man may do.'

Much also may be done in the way of elevating the rising generation, or at least inspiring them with a zeal for improvement, by the instructions of the pulpit. By thus co-operating with the schoolmaster, we may render his labors much more agreeable and much more useful.

In illustrating the goodness of God, a minister may, for example, speak of the salt mines of Wielicska, and of its stream of fresh water running through its solid walls of salt, to supply a multitude of inhabitants who spend their days in its caverns, without ever coming out. In a word, we may draw many of our moral lessons from the objects of nature around us, after the manner of our Saviour. And in doing this, we have ample opportunity for describing or delineating those objects. Some, I know, regard this method of teaching as in 'bad taste,' but to me, it seems far otherwise; and I cannot but wish it were more generally adopted.

Finally, ministers may pray for common schools, and common school teachers and their pupils; that both may perform, in the best possible manner, their duty; that parents may co-operate with them in their efforts; and that the results may, to all concerned, be happy.

SCHOOL ELOCUTION.

By Mr David Fosdick, Jr., Andover.

It has become quite customary, of late, to attend exclusively, or almost exclusively, to *thought*, while *delivery* is neglected. Art does very little. The facilities afforded by the press may

have had their influence in producing this result; and thus, the power of the press may have been exerted at the expense of eloquence. In regard to the importance of a good delivery, there was but one opinion among the ancients, and there should be but one among the moderns. Quinctilian, Cicero, Rollin, Chesterfield, all concur in attaching a high degree of importance to eloquence. Thought without eloquence is like a folded balloon: it needs something to swell it. The object of studying this art, should be to make our thoughts, as it were, *transparent*. In this view, however, it is obvious that the orator ought by all means to be a good man. If the contrary, his art but renders him more dangerous as a member of the social system.

In regard to the means of acquiring true eloquence, the following remarks may be useful.

Deep and strong feeling is indispensable; and so is emotion. Emotion has been sometimes defined the well spring of eloquence. Art may imitate native tones, but never equal them. All eloquence may be said to consist in a struggle of nature to get out the thoughts that burn within us. The less we are guided by mere art, in the moment of delivery, the better. Mere art enfeebles. The business of art, in regard to delivery, is to form good habits. Habit is not a *courser*, but a beast of burden.

There are some things within the control of art. Among these are compass of voice and distinctness. The latter depends much upon a proper cultivation of the vocal powers.

Every thing which promotes vigor of body and mind, or, in other words, favors health, is favorable to the proper development of the vocal powers. Hence the importance of a correct physical education.

We may form the habit of being graceful in every variety of action; but it is always best to leave the particular mode of action to the impulse of the moment.

In regard to recitation, I would not condemn it, wholly, but only regulate it.

The selections for declamation in common schools are usually quite objectionable.

Common conversation, after all, is the place for true eloquence. The grandest eloquence is only the more earnest talk. In conversation, nothing is fictitious; there is no borrowing the thoughts of others. Every thing is real. Persons who converse improperly are seldom, if ever, truly eloquent. Conversation may, it is true, be insincere or affected; and in proportion as this is the case, eloquence will be wanting. But if we say nothing but what we deeply feel, we shall hardly

fail to be eloquent. I repeat the sentiment, he who excels in conversation may, as a general rule, excel as a public speaker. Too much cannot be said of the importance of this kind of eloquence, especially in a country like our own, and at such a crisis of human affairs. Every American youth should be eloquent.

PUBLIC EDUCATION IN THE CANTON OF NEUFCHATEL.

It is only upon a long series of observations or experiments, that any human science or art can be established; and if this be true of sciences that are concerned with mere inert matter, whose nature, and effects, and changes are subject to the inspection of the senses, and whose characteristics, when once fully ascertained, may be calculated upon as invariably the same, how much more in a science like education. Here, we have to do, not with inert matter, and its invariable qualities, but with active minds, whose peculiar characteristics we can only discover by inference,—whose state and qualities are subject to a thousand variations which we can neither foresee, nor understand, and whose movements are directed by a will which only the Supreme Educator can know or govern with entire certainty. Hence it is that I regard the records of education more important than those of any other science, and exactly in the proportion that mind is superior to matter, and man more important than the elements, which he controls; and that I have so earnestly endeavored to secure the existence of one permanent record of observations and experiments in our own country. Hence it is that I deem it more important to present the history of observation and experiments, and thus to furnish a basis on which all may reason, and decide, and act, rather than to put forth theories and opinions, which are so easily formed, and so frequently overthrown. The last is incomparably the easiest task, and it is not difficult to be profound even to the point of mysticism. On any other topic this may be excusable, but in education it becomes him who attempts to exert any influence to beware, lest in the emphatic language of the scriptures, he '*darken counsel by words without knowledge.*' I would rather creep in the humble path of observation and experiment, than hazard the intellectual or moral character of a single family, or a single school, by soaring in the airy regions of theory and speculation.

The resemblance between the political and social state of Switzerland and that of the United States, render the experiments of this country peculiarly interesting to us, and leads me to advert more frequently to its institutions and systems of education.

The cantons of Switzerland are not less diversified in their forms of government, than in their surface; and embrace almost every conceivable variety, from the extreme of democracy in the little central cantons, where every law is passed in a full assembly of the people, to a limited monarchy, which is found in the principality of Neufchatel. This canton was originally a principality, which requested to be admitted into the Swiss confederacy. It belonged to the Princes of the house of Hohenzollern, who became subsequently Electors of Brandenburg, and now fill the throne of Prussia. It has thus partaken of many of the benefits conferred by this government upon its subjects. I have been so fortunate as to meet here, the Secretary of the State Commission for Education of this canton, a zealous friend of the cause, and to receive from the Commission a series of reports, which contain many interesting details of the progress of the schools under their direction.

The present king of Prussia, on ascending the throne, directed his attention particularly to the welfare of the public schools in Neufchatel. As early as 1803, he ordered the Council of State to examine the resources of the villages, and ascertain if they were sufficient to provide suitable means of instruction for all the children of the canton, and to consider the expediency of an annual subsidy for the aid of the schools. The state of political affairs which immediately followed, rendered it necessary to abandon this object for the moment,—but at the close of the war in 1816 and 1817, petitions were presented to the General Assemblies, begging them to devise some means for diminishing the number of the poor, and the heavy expenses to which both individuals and communities were subjected for their support. A committee was appointed to examine the subject, who, instead of seeking palliatives for the evils, or attempting merely new modes of supporting the poor, endeavored to find out and destroy the sources of poverty. They recommended that the clergy be requested by the Council of State, to pay particular attention to the religious instruction of the children of the poor, to act in concert with the local authorities in adopting measures to give them early habits of industry, and to repress, with firmness, the vices to which they were exposed. The Council accepted this proposition, and in order to further the object, collected the most detailed accounts of the state of the

schools in all the parishes, and submitted them to a committee of their own number. At the same time, the clergy, by a committee chosen from among themselves, made a similar examination, which was communicated to the Council of State. From information obtained from these sources, the Council deemed it of the highest importance to publish an account of the deplorable state of education which prevailed in many parts of the canton, notwithstanding the judicious and liberal efforts of many towns and villages for the establishment and improvement of their schools.

In 1826, the Council issued a decree, in which, after expressing the sentiment, that the first duty of every christian government is to secure to the young the means of learning the duties of religion, and that '*the most effectual means for diminishing the number of those depending on public or private charity is the proper instruction and care of the children of the poor*, they ordered the parishes to take care that *all the children* belonging to them, whether their dwellings were near or remote from the centre of the village, *should receive instruction*, at least, in the elementary branches of education. They invited those parishes whose resources were not sufficient to give this instruction, to state the means most appropriate for the supply of their wants, and enjoined upon those which had not yet committees of education, to appoint them immediately.

The reports from the parishes were successively sent to the Council, and from these and other documents received, they presented to the King a detailed account of the actual state of the schools, and thus called forth the edict of Oct. 7, 1829. By this edict, which made no change in the obligations and rights of the parishes, the King created a Commission of State for Public Education, composed of two Counsellors of State, (one of which should be the president,) two clergymen, and twelve citizens of distinction from various parts of the canton. To this Commission was entrusted all that concerned the improvement of the schools. They were directed to secure, by constant superintendence and rigid control, the instruction of all the children, by the establishment of suitable schools, and to aid the youth who devoted themselves to the employment of teaching, in completing their education. He placed at the disposition of this Commission, from the first of January, 1830, the annual sum of £6,000 from the civil list of the canton, for the aid of those parishes whose resources were insufficient to furnish the means of instruction.

Immediately upon the arrival of this edict, the Council took measures to execute the commands of the King, and appointed

the Commission of State for Public Education. The year 1829 was thus signalized in the annals of this canton, as the period in which the government enlarged the sphere of its activity, by beginning to watch over and direct the intellectual and moral culture of the people.

The report before us next gives the principal features of the School System of Neufchatel. Throughout the canton, entire liberty of instruction is allowed. Any one may open a school, in whatever place he chooses, without being subject to other control. While every parent is obliged to give his children suitable instruction, the mode of doing it is left entirely to his own choice, whether it be to educate them at home, or to send them to public or private schools. The public schools belong to the towns and villages, on whom their support entirely devolved previous to the year 1829. They establish schools, and diminish or increase their number as they deem advisable. They also appoint the teachers, after an examination, in which the clergyman assists. In short, each village has its committee of education, which reports to the commission the state of public instruction. The clergyman is, with few exceptions, the president of this committee. Previous to the year 1829, the government exercised only the same general care over the schools as over all other measures of the corporation, and indeed, even this power was scarcely recognized.

Those children, whose parents are natives of the villages, pay no tuition except in those places whose public treasury does not afford a sufficient support for the teachers, and in the city of Neufchatel, where the great improvements made in the establishments for education have involved the citizens in very considerable expense. The children of those who are merely residents pay a trifling monthly compensation. In addition to the regular day school, there are evening schools in most of the villages, for those who wish to pursue studies beyond the ordinary course of instruction. All who attend these schools pay a small tax.

In many villages, the citizens form a very small part of the population. Still the schools are free to all the residents on condition of a moderate fee for tuition. But if they are almost alone in supporting the schools, they have also the advantage of the entire direction of education. Instruction is given in reading, writing, arithmetic, the catechism, singing and the elements of grammar and geography. There are but few places in which instruction has advanced beyond these branches. At Neufchatel, the capital of the canton, a gymnasium has been established with several professors.

In 1829, all the parishes had, at least, one school. Many of these were established on a good footing, were well attended, watched over with interest, and furnished with well informed teachers of good moral characters, who received competent salaries. Still the state of public education generally, was very far from the degree of improvement desirable. There were but few of the villages, in which a public school was open throughout the year; and a still smaller number in which the school for boys was separated from that for the girls. Most of the schools were not open longer than four or five months of the winter; and the children being entirely neglected the rest of the year, were in great danger of forgetting all they had learned in this short period.

The solitary dwellings and little hamlets scattered on the sides of the mountains at a great distance from the villages, (the paths to which were often impassable in the snowy season,) presented serious obstacles to universal instruction. The inhabitants of these thinly populated regions were neither rich enough, nor sufficiently enlightened, to establish schools at their own expense, in the vicinity, for the winter; and only a very small number of the parishes took care of these remote districts in this respect. Where there were schools, the teachers were so poorly paid, that the number of those competent to their task was very small, and many of these were obliged to labor for their bread, and thus neglect the duties which were enough to occupy all their time. Even where there were good schools in these villages, they were rarely attended by those who had most need of instruction and moral culture,—the children of the poor. The culpable indifference of parents, their desire to gain something by the labor of their children at the age of eleven and twelve, or even of six or seven years, particularly in manufacturing places—the compensation to be paid to the teacher, which however small, is a heavy charge to those who often find it difficult to supply a numerous family with bread, the contempt of all the parents for instruction, the impatience of restraint among children accustomed to the idleness of beggary,—all these circumstances combined to keep a great number of children from school, and to perpetuate their ignorance and their misery; and presented the greatest obstacles to all attempts at reform. Patriotic and enlightened citizens regarded this state of things with anxiety. They saw that in the state of civilization to which the country had arrived, a good education of the people generally, could alone prevent the intellectual culture from degenerating into corruption. The previous efforts had excited those villages which possessed the means, to make important

improvements in their schools, and roused those which were feeble to a sense of their wants, and a desire of reform. At this crisis the Commission of State found they had much to do—not so much to create a new order of things, as to improve and complete the work begun by the parishes.

The first care of the president was to request of the members of the Commission, detailed reports upon the state of all the schools in the canton. These reports were presented at the first session of the Commission in 1830. The necessity of frequent meetings, and the distance of the greater part of the members, induced the State Commission to appoint a committee of six members to examine these reports. In the course of the summer, they submitted to the Commission of Education, all the important facts in these reports, together with such other particulars as they had been able to obtain, thus establishing a basis for all their subsequent labors.

The two great duties of the Commission of Education, were to secure to all the children sufficient means of education, and to train teachers worthy of their station in point of knowledge and morality. Of these duties, the first was the most pressing. Schools which would give a sufficient salary could always be furnished with good teachers, for there were in this canton, many young men of talent, who had devoted themselves to the education of youth.

The committee reviewed the state of the schools, and arranged them in three principal divisions. In the first were all the villages which had not established schools in the hamlets and remote corners of their districts, together with those where the schools had but a precarious existence, or were indifferent in their character. The second class comprised those villages which solicted funds to establish girls' schools, distinct from those of the boys. The third comprised those which made no request, or whose wishes exceeded the limits prescribed to the Commission by the order of the King.

The Commission resolved to appropriate the funds of the state to the establishment of new schools, but to make them public schools, and to give to the villages, the sum allowed for their establishments, fixing the salary of teachers at a higher rate than before. They confided to them the direction and superintendence, giving only general directions, that thus they may give additional vigor to the principles already in operation, rather than introduce new systems. They required annual reports upon the state of all the schools together, with a statement of the use made of the sum confided to them. In making these appropriations they reserved the liberty of change according to

the necessities of the villages, and the degree of their efforts for the improvement of public education.

In 1831, the committee established or improved fiftysix village schools, besides founding others in the greatest part of those places which had till now been destitute of all means of public instruction. Since that period, the number of children, too remote from the parish to attend the general school, has been reduced to the smallest number which can be expected from the extreme sparseness of the habitations of the mountains. The disturbed state of political affairs, this year, interrupted the examination of the schools, and very few reports were received, but these few presented very satisfactory accounts.

In 1832, the Commission reviewed all its decisions relative to the primary schools, increased some of the allowances of the preceding year on the authority of reports received, and decided to establish new schools in many remote districts.

It was next occupied with the establishment of evening schools in the manufacturing villages, where most of the children were employed all the year, through the day, and thus prevented from attendance at the ordinary schools. All the villages, hamlets, and remote corners were now provided with schools, subjected to local committees of education, but there were still three great obstacles to be met:—the negligence of village committees, the indifference and opposition of parents, and their poverty.

The greater part of the villages co-operated with zeal in the efforts for public education in their districts, but failed essentially in the watchful superintendance which was claimed from the committee. The King, in his edict, ordered that those parents, whose negligence or avarice detained their children from school, should be urged to send them by the exhortation of the consistory—or, if this failed, they were to be reprimanded before the consistory, and in case of still farther default, be subject to punishment. There have been instances in which this last course was pursued, and those villages who have been most rigid in the execution of this law, have had reason to rejoice at their wise severity.

To secure instruction to those families whose poverty did not enable them to pay even the small compensation usually required, presented the greatest difficulty. The only course was to pay to the teacher the sum required—but this was not without its objections. It was found dangerous to render the schools absolutely gratuitous to those parents even who had paid the monthly sum with considerable difficulty. The very sacrifices they had been called to make, had excited an interest and attach-

ed them to the schools. A sum was finally granted to those villages which, upon strict examination, were found needy, and the clergyman requested to watch attentively over the use made of this appropriation.

The State Commission, after having made all possible efforts to secure a good primary education to the children of the canton, next occupied themselves with establishing girls' schools separate from the boys, with means of instruction in needlework, in those parishes where circumstances rendered it necessary. The expenses incurred had very considerably exceeded the sum granted by the King, but on being informed of the plans of the Commission, and seeing the importance of their immediate execution, he granted an additional sum sufficient to meet the expense for five years. The Reporter goes on to say, 'The Commission had now completed an important part of their task. Every village in the canton had received its portion of this grant, and its schools were placed on a good footing. The order of the King required also that they should furnish those who devoted themselves to teaching as a profession, with means necessary to complete their education, and give them certificates of their intellectual and moral qualification for their task. For of what avail to multiply schools if the teachers are not found to sustain them? They have duties of no trifling importance, their employments are elevated and arduous;—to them is confided the sacred task of developing and directing the mind and the heart of each child of the country. With that positive knowledge, on which instruction should be based, they should combine an upright and religious character, without which education is impossible or dangerous, and a power of impressing their instructions on the hearts of the children. Lessons in reading, writing, arithmetic, grammar, geography, and singing, are but a small part of their task. The most important, the most difficult, is to exert a salutary influence upon the moral character of the pupils, and to make them familiar with the duties of virtue and piety—to teach them to love God, to love their country and their families, and to inspire them with the fear of disobedience and vice. The teacher should possess an aptness in presenting these truths, as well as in giving mere lessons. They should be presented in a manner so simple and interesting that they will not fail to fix the attention of children, often little accustomed to reflection.'

The establishment of a Normal School was the most obvious means of fufilling this desire of the King. But while Normal schools were fully estimated by the Commission, and considered as almost indispensable in a country where instruc-

tion was little extended, inquiry furnished only new proof of the fitness of the teachers of this canton for their task. Many of them were found to fulfill their duties in a manner very distinguished, not only in their own, but in several other cantons, both as public and private instructers. It thus appeared, that there already existed sufficient means for forming good teachers; and it was not deemed expedient to make a request, which, probably, would not have been refused by the King, to increase still farther the annual sum appropriated to public education.

The Commission hoped to secure a part of the happy results, which are so justly expected from Normal schools by the establishment of Conferences of Teachers, and a directing Committee of public education. The necessity of these assemblies, had been previously felt, and attempts had been made by many teachers to establish them on a limited scale, but hitherto in vain.

The Commission resolved to establish one at the capital. They believed that by means of these assemblies, teachers would become acquainted with each other, and with the ideas, the observations, and the methods of the whole—the less advanced see what they have to learn, and all judge more modestly of their acquirements and abilities; and in seeing themselves the object of attention of the government, they would have new motives of encouragement, and for effort. These conferences would also serve to make known the spirit of the teachers, the extent of their knowledge, and the excellencies and defects of the schools.

Arrangements were made for the first Conference in July, 1832, by an assembly composed of the Commission of State, the clergy, and a Directing Committee for the conferences which had been appointed by the Commission to attend to a superintendance which was inconsistent with other claims upon them. The duties of this Committee were to be familiar with the current works on education, to examine what are the best methods of instruction, and what are best adapted to the canton, to communicate the results of their reading and reflection, to bring in communication with the teachers, those individuals who could be useful to them by their intelligence and acquirements, to make known the best elementary books, or, in one word, to exert upon the teachers an influence similar to that of a Normal school, which, though not so direct, would at least have the advantage of leaving each individual more at liberty, and more dependent upon his own originality and reflection. All the teachers of the canton were invited to attend at the expense of the State.

At a meeting of the Directing Committee with the Commission of Education, there was but one voice on the superior im-

portance of education, compared with mere instruction, and in the care which should be given to moral instruction, their views are thus expressed:

'Man is an active being. The powers which form the principle of action, both physical and intellectual ought to be developed—but to develop the powers, without giving them a right direction, is to do but half the work—and to leave it thus incomplete, is to expose man to the greatest danger. This direction is education. The only means of direction is religion;—and education must necessarily be moral and religious in order to deserve the name. Education and instruction, then, consist in developing all the powers of man, and in the influence of religion.'

Such is the basis on which the measures of the Commission and the constitution of the Conference of teachers rests—the only sure basis on which any institution for the promotion of education can successfully repose.

The first Conference was held at Neufchatel, and comprised seventythree teachers, who were provided for, gratuitously, by the funds of the State, and the hospitality of the citizens. The reports from all the villages were received at this Conference. The time was chiefly occupied in the discussion of important questions, on which the teachers gave their own opinions and experience.

Arrangements were made for the next year. One important result of this meeting was the establishment of five local conferences or conventions of teachers, designed to promote the same object with the general Conference.

At the close of this Conference, which continued three days, the teachers established a fund for the benefit of aged teachers and their families. This project, which, at first, presented numerous difficulties, was very happily and speedily realized, and is an object which recommended itself not only to the teachers but to the generosity of many wealthy individuals, who are accustomed to contribute largely to establishments of public utility.

I have received the reports of five annual conferences, which were rendered deeply interesting, by the experience, judgment, zeal, and piety which marked the communications, and voluntary addresses of the teachers, and fully satisfied the Committee of Superintendence, that they will produce the most happy results to the schools of Neufchatel. W. C. W.

FAMILY AND SCHOOL DISCIPLINE.

BY T. H. GALLAUDET.

(Continued from our last Number.)

If, as was attempted to be shewn in a previous communication, so much importance is to be attached to *a well organized family state*, its constitution and the elements which compose it should be thoroughly and extensively understood. Pains should be taken, universal and indefatigable, to excite the attention of fathers and mothers to this subject. We should hear it, as was most happily the case in the olden time, much more often the theme of instruction and exhortation from the sacred desk. The press, through our public journals and periodicals, should teem with practical, plain, common sense views of it, drawing out its principles in graphical detail, and illustrating them by lively and appropriate anecdote. Popular treatises, from the pens of other Hannah Mores, fit companions of the simple and poor, should be found in all their dwellings. Kindly influences, through the medium of personal intercourse, should be employed. The prayers of the church, of the domestic circle, and of the closet, should continually ascend to the throne of grace, for the blessing of God upon these united instrumentalities; that so, throughout the length and breadth of the land, husbands and wives, fathers and mothers, children and other inmates of the household, may understand and appreciate the relations in which they are placed to each other, and feel the obligations growing out of them.

Who can look around him and see the vast numbers of fathers and mothers that have never been taught, either by example or precept, how to govern and manage their households,—the domestic irregularities and disorders, the disobedience on the part of children, and, in many cases, utter rejection of parental authority which prevail,—together with the reckless air of anticipated manhood, and want of deference and respect to superiors and to the aged, most melancholy examples of which are continually afforded,—and not earnestly desire that some corrective of these evils may be found.

Nothing but the religion of the Bible can accomplish this great work, and this religion primarily, uniformly, and, under the blessing of God, efficaciously brought to bear upon the elements of society as found in the family state, and the school. *In both, the Bible must be the statute book of government and discipline. God must be recognized as its author. Its com-*

mands must be received as coming from him; developing his authority, while the parent, or teacher, is but his interpreter and vicegerent.

Let this fundamental principle of family government be tested by an intelligent parent, and fairly carried out to its legitimate results, and its beautiful simplicity, and more than human efficacy, will be seen. It involves no cumbrous machinery. It calls for no array of those factitious motives which are often addressed to sensuality and self-interest, to vanity and pride, to the dread of ridicule and disgrace, to the wrestlings of personal rivalry, to the fear of a despotic severity, or the appetite for tempting rewards. It addresses *the reason* and expands it. It reaches *the conscience*, awakening, moulding, refining, and strengthening its delicate sensibilities into beauty and vigor, and securing its unfading response and sanction. It gains the assent of *the will*, if so be that the faith and fidelity of the parent obtain the gracious aid and co-operation of the Holy Spirit, promised to such faith and fidelity by God himself. Obedience to law, *to the divine law of love to God and man*, primarily to be understood, illustrated, and applied in the family state, is secured. It is yielded, because it is *right to yield it to God*, as the Supreme Moral Governor, and, in conformity with his will, to the parent, *as commissioned by him*, to see that, in this department of his government, his commands are carried into effect.

A rightful law, responded to by an enlightened and unsophisticated conscience, will, under the blessing of the promised Spirit of God, *do the whole work*: and family order, peace, and happiness are planted on the rock of eternal truth, justice, and benevolence. What foundations for civil society, and the church, to rest upon,—unassailable, imperishable!

In carrying out these views to their practical application, it will be seen, that there is a period of infancy and early childhood, during which the young mind is not yet sufficiently matured to receive the idea of a God, and that the Bible contains his commands. During this period, the will of the child must, of course, be led to the will of the parent, as the supreme authority. During this period, *the parent is in the place of God to the child.* What a fearful responsibility is involed in this, when it is recollected that the elements of the child's original notions of God, and of his moral government, must be derived from what *he sees* in the parent or guardian,—the only being, thus far, known to him as *the superior being to himself, and to all around him.* So that we must come to this conclusion, that when the child first begins to form any conceptions of *the invisible Deity*, he must derive them from what *he has witnessed* of

the character and conduct of the father, or mother, or guardian, who has asserted and enforced authority over him. For what does he know of the personal identity of another spiritual existence besides his own,—of power, truth, justice, rectitude, benevolence, and any other natural or moral qualities of an intelligent being superior to himself,—only so far as he has seen the manifestation of these attributes in *the being that has had the control of him.* What parent, or guardian, can reflect on these truths, and not appreciate the overwhelming importance of always presenting to the observation of the infant and child, the fairest and most attractive specimens, in his very expressions of countenance, and demeanor, in his tones of voice, in his manner of conveying instruction, and enforcing authority, in his whole character and conduct, of the right and true, the lovely and excellent, the just and benevolent!

But much sooner than is generally supposed, is the child capable of receiving some notions of God, which, though attended with indistinctness and imperfection, can be made subservient to important, practical purposes. He can, at a very early period, be led to *transfer* his notions of supreme authority from his *father on earth*, to his *Father who is in Heaven*, and to understand that *the Bible is a book which God has given, as the directory of our thoughts, feelings, conversation, and conduct.* Having reached this point, let the parent immediately begin to shew himself in the instruction and government of the child, as acting continually *under the authority of God*, and as commissioned by him to see that his laws are carried into effect, for the maintenance of right, and the prevention of wrong; and for the cultivation of love, peace, and happiness in the family concerns. Let him make *God and the Bible* prominent in the whole course of daily discipline. Let him require for himself obedience and respect, affection and gratitude, not from merely *personal considerations*, which is too often the case, as *the supreme despot of the domestic dominion*, but because it is *right* that he should be thus treated, inasmuch as *he rules in the name, and by the authority of the great Father of all*, whose will, as expressed in the Bible, he is commanded by God himself to make known to his household, and for whose obedience to which, so far as he has received the ability and the means to enforce it, he is responsible.

Thus exhibiting himself as amenable to the same supreme authority to which his children and his household are amenable, under the same law of righteousness and love, and ready to be guided by *the same Statute Book of eternal equity*,—he enjoins, or rather allures to, obedience, by the moral beauty of his

own example. This highest dignity and loveliness of character consists in his cheerful submission to that right, just, holy, and benevolent will of God, on which *the good order* of his own little family, and of the universe of created beings, alike depends.

He thus elevates himself and household to a new and sublime position. The family of which he is the constituted head, sustains an important relation to the great being who is the Father and Head of the whole human family. It is one most important element of that vast *moral machinery* by which He moves society, governments, nations, the world. Its example and influence take strong hold of the destinies of man. It is yet to branch out into other families, and these into others, to an indefinite extent. It may impart a character to them for generations to come. It may aspire to be the *seed plant* of a rich harvest of intelligence, virtue, and happiness on every side, and to an incalculable amount.

Nay, *it takes hold of eternity.* God calls himself *a Father*, and those who obey him, emphatically, *his children.* A well ordered family state, where *right* controls the conscience and the will, and *the law of love* prevails, is the fairest type of Heaven. There, of all others, is the place to prepare the soul for endless happiness beyond the grave. There a covenant keeping God delights to dwell, and fulfil his promises to the faithful. *There the Saviour welcomes infancy and childhood to his arms.* There the Spirit of grace hovers with unwearied wing, and sheds down its choicest influences. There, if any where, what is low and vulgar, disingenuous and polluting, in the world, can be kept at a distance, and the comparatively guileless and innocent mind be confirmed in principles, and established in habits of moral excellence before sustaining the more rude shocks of temptation. There, oh *there!* if Christian parents and the Church of Christ would but be faithful in doing their duty, might each succeeding generation *grow up* to be the followers of the Saviour, and *the leaven* soon pervade the world by which the whole would be leavened.

Let both *parents and children* appreciate *these views of the family state*, and it is easy to see what an accession would be made to the authority of the former, by *a moral influence* of the purest and most elevated kind, and how simple and efficacious the government of the household would become *when God is thus introduced into it, and himself, (through the medium of his written Word, explained and enforced by his constituted and rightful vicegerent,) made the daily arbiter, and held forth as*

the final Judge of the internal thoughts and feelings, as well as of the external conduct of all its members.

It is proposed, in the next number, to apply these principles and views of family government and discipline, to the government and discipline of schools.

TEACHING TO THINK.—No. III.

SPELLING.

One of the methods of teaching spelling, mentioned in No. II. of this series, was by requiring the pupils to classify the words in natural families. We think this method and its tendency to elicit thought, deserve further notice.

It will hardly be expected of the pupil that he will be able to make out a complete list of any family of words at the first effort. For example, the teacher asks him to write, on his slate, the names of all the quadrupeds he can think of. Now if we expect that a pupil can make out, in a few minutes, from mere memory, any thing like half the names we ourselves know, we shall be disappointed; and by manifesting our feelings, if it be only in the countenance, we shall be likely to discourage him.

On the contrary, let him make out such a list as he can. This being done, let it be written out upon paper and preserved. Let the piece of paper on which it is preserved be large enough to admit additions. In the mean time another lesson may be given. He may be required to think of all the bipeds he can. I need not say that it is indispensable to tell him beforehand what a biped or quadruped is. While thinking of the bipeds, he may be reminded that if the thinks of more quadrupeds, they may be added to the foregoing list. The second list may also be copied and preserved.

A list of fishes may next be prepared. In doing this, the pupil will be reminded, perhaps, of a few more quadrupeds to add to his list, such as the tortoise, the alligator, and seal. He may now make out lists of serpents, insects, flowers, trees, grasses, trades, household utensils, &c. &c.

In order to give the pupil the full benefit of these exercises as *thinking* lessons, it is desirable that he should not receive, at first, the aid of a dictionary, or of any books containing tables of the various classes of words. He will usually be able to

make pretty long lists from his memory; and when he has tasted the pleasure of success, it may be hoped he will prefer the thinking process, so far as he can carry it. When he has imbibed the love and the habit of taxing his own memory and exerting his own powers in the first place, he may afterwards be permitted to consult a dictionary.

We should be cautious in pursuing these exercises, not only to begin right, but to end right. They should never be compelled to them as tasks, so long as to disgust them. The shorter the lesson, at first, the better. It may sometimes be well to restrict them to a certain number of minutes of thought; say five, or six, or ten. It will not, of course, be forgotten that besides the knowledge intended to be acquired in spelling and thinking, we are giving lessons at the same time in writing and in natural history.

PHYSICAL EDUCATION.

Anatomy should be taught in every high school. It is easier to teach a child Anatomy than Grammar—a visible fact than an abstract science. How many have been cripples and invalids through life only from the want of the knowledge which this elementary science conveys! A work like Andrew Combe's on the 'Principles of Physiology applied to the preservation of health,' would deeply engage the thoughts of every young person, convey an immense amount of available information, and help to save the rising generation from some of the sorest ills which now afflict society. The most careless cannot use a book of this kind without being led to think; and I repeat, that to *learn to think* is one of the prime objects in elementary education.

Henry IV. of France, seemed to sum up his ideas of outward comforts by wishing 'that there might be a fowl boiling in the pot of every peasant of his kingdom.' We in the United States want a great deal more than this wish implies. In cities and crowded towns there is not the requsite attention to sunning and airing children, which the best health demands. 'A sound mind in a sound body,' is an ancient Latin poet's description of a perfect man. It would be well if our children could have a little Roman training in their physical habits. The body is a means, not an end. As it is the tool, which the soul has to work with in this world, it is very necessary that it should be in perfect order;—or rather the body is the soul's schoolhouse; if

it be kept in good repair, the student within will lose little time and have little trouble.

Motion is absolutely indispensable to the fit growth of the body. In order to secure this needful motion, and thus prepare the child for the arduous duties of the man, the Allwise has made pain to come into a young persons limbs the moment such limbs are commanded to rest. This pain, thus ever in ambush, is kept from assault only by motion, and it is this all but perpetual activity which secures the strengthening exercise of every part of the body. Children, therefore, should not be nailed to a school bench for six hours of every day; but, their studies and schoolrooms should be so arranged as to give that action to the limbs which will prevent the natural pain that follows inactivity. It is as truly painful for a child to keep still as for an octogenarian to keep dancing.

To instruct the young by occasional excursions in the fields, by games of skill, and by moderate gymnastic exercises will keep their physical powers in gentle and healthful action. The education of the eye by drawing, of the ear by music, of the voice by singing, of the hands by mechanical labor, all help to render the man more useful and more happy. The state of a person's health and the extent of his physical dexterity have an exceeding influence on the operations of his mind and the evenness of his temper. BROOKS.

MURRAY'S ENGLISH READER.

FEW if any reading books have had a wider circulation than the 'English Reader,' by Lindley Murray. We do not know what number of copies of this work have been sold in our country, but it must be immense. In New York it is used in the district schools in no less than 504 townships, while the use of no other reading book has obtained in half that number. Indeed there is no other school book of any kind which is used in so many towns in New York as this. It is also nearly as popular in the rest of the middle and some of the western and Southern States; and, if we except Massachusetts, in New England.

But what are the claims of this book to such extensive patronage? Are they positive or negative—founded on merit or merely accidental?

We think it cannot be doubted that the book has merit, in the abstract; that the selections are excellent in their moral character and tendency. Who will question the excellence of the writings of Blair, Addison, Goldsmith and Johnson? But no less than thirtyfive of the prose selections in this work are

from the former writer, and a large number from each of the others.

We give it then as our opinion,—and an opinion that will not probably be questioned—that the book, considered in the abstract has much merit. It cannot be otherwise. So far as its contents have any effect on the hearts and lives of those who read it, the tendency must be most undoubtedly happy.

This is by no means saying that the work has merit, at least of the highest order, as a reading book for children in school. To decide whether a work is suitable for the young, several thing smust be considered.

1. Is the work intelligible to those who read it? We are of the number of those who deem it indispensable that for the mere purposes of improvement in the art of reading, the pupil must understand what he reads. The better he understands it, and enters into the spirit and views and feelings of the author, the better, other things being equal, will he be able to read it. The question then recurs, do children who use the English Reader in our schools understand it? It is our opinion that, in general, they do not. Some portions are indeed intelligible to a few; but, in general, without explanation, we believe that to the majority of our pupils, it is chiefly a sealed book.

2. Is it interesting to children? If they derive no pleasure from reading, their progress will be slow and embarrassed. Children are extremely fond of stories. With these the book before us does not abound; and of those which it contains, a large proportion are related in a cold and uninviting manner.

3. Is it *stereotyped*? Now people may think as they please of the importance of placing before the young none but perfect models. They may tell us of the evils which result from *changes* in men, books, and other things. We are aware of the force of their arguments. And yet they always seem to us unsatisfactory. The idea that a book is perfect, that a master is perfect, or his plans perfect—stereotyped—seems to us quite at war with the general idea of progress which it is desirable to keep up in a school. Besides it is at war with truth; and can it be advantageous to present falsehood to the young? No man, or method, or book is perfect; and children soon discover it to be so. And when the discovery is made that we have been making a long attempt at concealment—the suppression of the real truth—what is the consequence?

We know that some teachers make it their boast that they never make a mistake or do a wrong thing before their pupils; that for all the pupils know, their knowledge, and manners, and

habits and morals are perfect. We have no sympathy, 1. with the conceit which exists; 2. with the error of opinion.

We say again, therefore, that we wish to place before the young, as a leading idea, that of perpetual progress. The teacher must be seen to be constantly progressing in knowledge and excellence; and his plans must be seen to be progressive. The same is true, we think, of his books and instruments. The same book, year after year, without change or improvement, however excellent we conceive it to be, is, in this point of view, an evil. No book but the Bible, unless it be something which consists of mere scientific facts—no being but God, and no laws but his—should be regarded as perfect, beyond the possibility of modification or change. And hence it is that, notwithstanding the grievous complaint made by many, of the various changes which are taking place in the various editions through which our most common school books pass, we would not be without them —at least in so far as the changes are really beneficial—for the world.

Our objections to the English Reader as a reading book, for those in whose hands it is commonly placed, are, therefore, that it is unintelligible to them; that it is uninteresting; and that it is stereotyped, or rendered unsusceptible of change. We regard novelty as a healthy and valuable stimulus to the young mind; but there is no sort of novelty about the English Reader. Year after year, we had almost said century after century, it remains the same. If it be said that the reason why it is not improved, from time to time, is because its structure is such as to render it unsusceptible of improvement, then, we repeat it, the selection is not well adapted, as a mere reading book, to the intellectual and moral progress of those for whom it is intended.

Let us not be understood as saying that imperfection is better for the young than perfection. By no means. We only say that since perfection does not exist, at least in the matters to which we have alluded, and if it did exist in regard to a reading book for schools, it would be in the way of progress, it is an error to attempt to keep up the idea; and that those books which fall in with the notion of human immutability are for this very reason, if for no other, necessarily objectionable.

For some of the more advanced pupils in our common schools, but especially for the higher classes in our academies, we believe the occasional reading of the selections in the English Reader, may be more useful than to the first and second classes, taken as a body, of our district schools. But we dislike the idea of continuing it, year after year, in even these schools. Reading books, however excellent, should, we think, be often changed. The benefits derived will far more than compensate for the additional expense.

MISCELLANY.

American Institute of Instruction.

In our number for October, we gave a very brief sketch of the proceedings of this Association, during its recent session; and in the present number, we have attempted a sketch—meagre, indeed, it is, but it is the best in our power—of eleven of the Lectures. The discussions, except a single one, on District Libraries and School Apparatus, did not seem to us of very great importance; and as to Libraries and Apparatus, we have formerly said so much that we seem to have no space, at present, for any further consideration of the subject.

In regard to the lectures which we have omitted to sketch in the present number, we preserved a few thoughts which we have concluded to insert in this place. Like the other sketches, they are mere fragments; they only differ from the former in being more brief, and in not being presented in the name of the lecturers respectively. Neither class of them, we repeat it, is intended as a substitute for the lectures themselves; but rather to invite attention to them when they shall be published.

Prof. Mulligan, of New York, spoke at some length of the advantages of the languages and literature of Greece and Rome. It was the great purpose of a liberal education to discipline the mind. The best education, however, combines both purposes—mental discipline, and the acquisition of valuable knowledge.

Of the wisdom of introducing classic literature into our schools, he could not doubt; though not without many restrictions and cautions. We did not hear the whole lecture.

Mr Mariotti, of Cambridge, said Italy was now awaking from a long slumber of ages, and fortunately for the happiness of mankind, was beginning to direct her attention to education, the right basis of every revolution or reform. Not only were efforts making in some parts, as in Lombardy, to diffuse knowledge among the people as a mass, but enlightened and wealthy individuals here and there, were doing much. It was not uncommon for fifty young men to be educated at the expense of a single individual. There were indications of improvement in infant and elementary schools, and in high schools, and colleges. Sunday Schools, they have had among them, time immemorial. They have also many good female schools; but in respect to these, one custom very common here is not tolerated. Male teachers are not allowed to teach in

them.—It is true, that exhibitions, and plays, and theatres are found in Italy, and that the inhabitants are extremely fond of music; but we cannot despise a people who prefer music to wine. It must likewise be admitted that the people of Italy are sometimes misled by the strength of their passions; but it is *not* true, said Mr M., that the passions *always* lead men the wrong way. There is yet much hope of the Italians. They are susceptible of great improvement and of much elevation in the scale of being, and notwithstanding the fertility of the soil, in vegetable productions, it has sometimes been very aptly said that the plant man thrives better than any other.

Mr Charles Picot, of Philadelphia, spoke with much interest, on the subject of teaching French. He had been familiar with all the best teachers and writers on this subject, ancient and modern. The teachers in America, in his opinion, were not generally well qualified for their task.

The great difficulty to be overcome in learning French was in regard to the pronunciation. But the apparent magnitude of this difficulty would, he thought, be greatly diminished when it was fully understood that there were only eight new sounds to learn—six vowel sounds and two consonant sounds.

Mr P. proceeded to give a full account of his own method of teaching, but it is impossible for us to describe it.

Pres. Jasper Adams, of Charleston, S. C., dwelt, at considerable length, on the causes of difficulty in colleges. These he attributed, in part, to the custom of allowing the Trustees to interfere with the rights and duties of the Faculty. It is their duty, simply, to act as patrons to the Faculty.

Mr R. G. Parker, of Boston, said that the two principal 'troubles' in regard to composition, were a want of ideas, and a difficulty of expressing them.

The first business of the teacher was to lead his pupils to think. One excellent method for effecting this was to accustom them to incorporate words and phrases into sentences. Another was to write words with their definitions.

The teacher must endeavor to cultivate the whole minds of his pupils, in all their various faculties. He must teach them the nature and use of figurative language, &c.

We were most heartily glad to find the practice of incorporating words and phrases into sentences, so much commended by Mr P. It is a practice in regard to which we have written and said much, during the last ten years, and which we know, from experience, to be, in many respects, of the highest importance.

Mr William Russell, of Philadelphia, in an extemporaneous lecture on Reading and Declamation, observed that our success in teaching these branches, would be nearly in proportion to our efforts. Most readers, he observed, began to read with the chest exhausted, which was a great error; and he explained, fully, the difference between *explosion* and *expulsion*.

Written language, he said, would not permit, fully, the tones of conversation. Still the rule, Read as you talk, is, to a considerable extent, and, for common purposes, quite applicable.

Our feelings and our imaginations greatly influence our intonations. So does our morality. The latter may justly be said to be one of the principal causes of a correct intonation.

Common Schools and Colleges.

Mr Burrows, the Superintendent of Common Schools for Pennsylvania, in his report to the Legislature, makes the following striking illustration:

'The attempt to force the spirit of learning to descend and diffuse itself among the people, by fostering it in Colleges and the higher institutions, is as vain as to expect heat to descend. When the lower stratum of air is warm, the upper cannot be cold. So of education. When its spirit is once thoroughly infused into the mass of the people, colleges will require no aid but the power of that spirit.'

We are glad to see such men as Mr B. giving the 'hand of fellowship' to Common Schools; but though we are not sure their influence can scarcely be overrated, that of colleges may, we think, be undervalued. We believe the *heat*, or at least, the *light* of the latter does, in some cases, descend, Mr B. to the contrary notwithstanding; and we look forward, with confidence, to a period when not merely an individual here and there, but hundreds of college graduates every year will devote themselves to the noble and praiseworthy task of elevating, with their own hands, perhaps at a very great sacrifice, the common schools around them. We speak of sacrifice, because we are sure that sacrifices must be made in this cause; and that they ought to be made by truly enlightened and liberally educated men; such men as colleges can and should furnish.

Music in Common Schools.

The Boston School Committee, as we understand, have determined to include singing among the regular exercises of the public schools in this city. The Editor of the Daily Advertiser is out upon them, at which we are not surprised; but we should be surprised if he should not be obliged to stand alone in his opposition. It is too late in the day for men of sense, with their eyes open to facts around them, at least in Bos-

ton, to tell us gravely, that 'more than half the number of children (in our public schools, he undoubtedly means) have not the physical ability to make a decent effort in acquiring the art of singing.' Where have they been, for the last three or four years, who make the assertion? At least ninetynine in one hundred are capable of learning to sing decently, if the proper means are used. Of this there can be no doubt, the editor of the Advertiser to the contrary notwithstanding.

Common School Expenses.

The following is extracted from a printed sheet, containing the expenses of the town of Dorchester for the year ending May, 1837. We make no comments; and add only a word or two of explanation. The town contains a population of something more than 4,000; there are seven schools, each of which is subdivided into two schools, each having its own teacher; and the primary schools, embracing the children from three to seven years of age, are taught by females. The tax paid by the town for the support of these schools annually, is $4,000; the remainder being paid from other sources.

To Instructors of Annual Schools,	$2,657 70
" Wood, Coal, making fires, &c.,	474 40
" Common repairs, Books, Brooms, &c.,	119 38
" School at Neponset Village,	175 00
" School in District No. 7,	175 00
" Instructresses to Primary Schools,	1,098 26
" Rent of Rooms for do. do.	297 30
" Expenses of School Committee, Printing, &c.,	104 46
	$5,101 50

See what Ohio is doing for Education.

So say some of the papers; but what is she doing in reality? Nothing wonderful, so far as we can learn. She has indeed appointed an active Superintendent of Common Schools, who is visiting all parts of the state, and endeavoring to rouse up the people to the importance of these most valuable institutions. This, we confess, is well; but the light and philanthropy and zeal of even Mr Lewis himself will accomplish little, unless the people *can* be aroused to act for themselves. It is not enough to make School Laws, create Funds, appoint a Superintendent, and require annual Reports, if there is but one individual in a whole State who is awake to the importance of the object which this machinery is designed to accomplish.

One fundamental measure, we are glad to learn, Mr Lewis is constantly pressing upon his countrymen—the erection of new and good school houses. Let but a good school house show itself in each of the

7,000 school districts in Ohio; and half the work of reform is accomplished. 'Build pigeon holes,' said Dr Franklin, 'and the pigeons will come.'

Want of Teachers at the West.

The following is an extract of a letter from J. L. Crosby, Principal of the Vincennes, (Ind.) Practical Institute, dated Sept. 11, 1837.

'Mr Editor,—I have spent some days within a few months, preaching, lecturing, and talking in this region on education in general, and schools in particular. The people wish very much to have teachers better qualified in morals and religion, as well as in other requisites. But suitable persons cannot be found in this region to supply demands. Persons well qualified to teach, in a thorough, practical manner, the branches of a good English education, would find good situations and reasonable compensation in the vicinity of Vincennes. In several places they wish for married couples to take the joint charge of a school.'

The same statements, with one exception, are often heard at the East, from our Western brethren; and we hope are not heard wholly in vain. Multitudes of male and female teachers are annually migrating to that region, from whom we hope something. But our chief hope is in being able to help the West to help themselves. The *exception* to which we allude is in regard to a want of male and female teachers to each school. From Mr C.'s remarks we are not certain that the public sentiment at the West is not in advance of that at the East. Here the idea that every infant, primary or district school, however small, really needs the joint superintendence of a male and a female teacher is, as yet, deemed rather heretical. The expense is deemed too great. But can any thing be more obvious than the position, that whatever is for the real good of the community, in every point of view, cannot be too costly?

Mutual Instruction.

The subject of mutual instruction has excited much discussion in France. M. Cousin, on his return from a journey to Holland, stated that it was not in use there—that it was not consistent with a thorough course of moral instruction, and that its only recommendations were a false economy, and exaggerated liberalism. We regret that so distinguished a man should permit himself to be led astray by superficial observation, or borrowed opinions. Let him examine the account of the school of mutual instruction of Pere Girard, of which we have given some extracts—let him visit the British and Foreign School of London—let him observe the effects of these schools upon their pupils, and if philosophy has its due ascendancy over pride of opinion, he will retract and regret this hasty expression of an opinion, against which there are thousands of pupils and parents, and teachers ready to protest. We are told by James, that this great man devoted but a single day to the

examination of the numerous schools of Frankfort. If this be true, to report on such grounds, is to hazard his own reputation, and to abuse public confidence.

Superior Primary Schools in France.

A secondary, or superior primary school, has been established in Paris by the central committee of instruction, designed for those who are intended for practical, not for professional life. The views entertained of such a school by this committee, may be understood by the following list of subjects of instruction.

Expressive Reading, Calligraphy, Grammar, including Analysis; Orthography, Punctuation, Style and Composition, Arithmetic, including Roots and Logarithms. The Legal System of Weights and Measures, Geometry and its application, Linear Drawing and its application to Mechanics; Architecture and Ornaments, Elements of Natural Philosophy and Experimental Chemistry, Elements of Natural History, applicable to life; Description of the most simple Machines, Elements of General History and Geography, Geography and History of France, Cosmography, Singing, Book-keeping, Elements of Algebra. The English, German, Italian and Spanish languages.

A course of moral instruction proposed, was excluded, as being involved in the religious instruction prescribed by law; and a course of instruction in the laws of France, as being unsuited to the age of the pupils. The last refusal is, however, attributed to the fears of spreading liberal opinions too much.

The studies here mentioned are designed to be pursued to such an extent, and in such portions only, as the capacity and advancement, and destination of the pupil may render desirable. The school is to be sustained at the expense of the city.

College of Teachers.

One of the Cincinnati papers says that the hall where the Western Literary Institute and College of Professional Teachers held its late session, in that city, was crowded to overflowing during the whole session; and that not less than two thousand persons were very often present. We have been unable to procure an authentic statement of the proceedings, except for the first day; perhaps we may receive information on the subject hereafter. The opening address was by Rev. Mr Lynd, of Cincinnati, on the 'Moral Effects of Rewards for Literary Success.'

In the evening, Samuel Lewis, Esq., Superintendent of Common Schools, made an address, in the nature of a Report, on the subject of public schools. An animated discussion ensued in which Rev. Mr Pierce, Superintendent of public schools in Michigan, Rev. Mr M'Guffey, Mr Kinmont, Rev. A Campbell, and Bishop Purcell participated.

NOTICES OF BOOKS.

MYTHOLOGICAL FABLES, translated by DRYDEN, POPE, CONGREVE, ADDISON and others. Prepared expressly for the Use of Youth. In One Volume. New York: W. E. DEAN, 1837. 12 mo., pp. 266.

The object of this volume is to afford to youth an introduction to Ancient Mythology, which shall be free from the obscenities common to former works of the kind, and which render the task of imparting information on this subject so difficult and delicate to the teacher. The volume was prepared, we understand, by a lady who is not only a teacher, but a mother; and who has successfully encountered the difficulty which she has here attempted to obviate. We are, in general, well pleased with the work; and do not hesitate to commend it to teachers as a suitable work for such of their classes as are prepared for it.

A COMPREHENSIVE GRAMMAR, presenting some new views of the Structure of Language; Designed to explain all the Relations of Words in English Syntax, and make the Study of Grammar and Composition one and the same process. Abridged from a work preparing for Publication. By F. W. FELCH. Boston: Otis, Broaders & Co., 1837. 12 mo., pp. 122.

The ingenious and inquiring teacher will certainly derive many valuable hints from this little work; and as a valuable addition to his own library, we can most heartily commend it. We have as many doubts as Mr F. in regard to the infallibility of Mr Murray; and wait with as much impatience to see a thoroughly reformed work. Perhaps Mr F. is the very man to furnish it. In the mean time, however, we are of opinion that the teacher who is wise enough to discover the faults of Murray, is wise enough to *teach his own grammar*, though it be not *written*; so that for our own part, we should prefer to wait a little while, rather than be deluged with new works, prepared by men who are *only* qualified to find fault with those who have preceded them. But we believe the author of the work before us has higher qualifications, and if he has presented more innovations than improvements, he has also presented much sound philosophy.

LETTERS TO YOUNG MEN PREPARING FOR THE CHRISTIAN MINISTRY. By WILLIAM COGSWELL, D. D., Secretary of the American Education Society. Boston: Perkins & Marvin, 1837. 16 mo., pp. 236.

This work is a collection of twenty letters, originally written by the author, in the discharge of his official duties, expressly for the benefit of

young men while in the progress of their education for the Christian ministry. The following are the subjects embraced.

1. Consecration to God. 2. Call to Preach the Gospel. 3. Promotion of Personal Holiness. 4. Duties Imposed by God. 5. Duties Imposed by Instructers. 6. Duties Voluntarily Assumed. 7. Course and Manner of Reading. 8. Thorough Education. 9. Habits of Study. 10. External Deportment 11. Pecuniary Expenses. 12. Teaching School. 13. Travelling. 14. Traits of Character, Mental and Moral. 15. Moral Practices. 16. Intercourse with the World. 17. Bodily Exercise. 18. Revivals of Religion in Literary Institutions. 19. Annual Concert of Prayer for Colleges. 20. Efforts to induce Young Men to enter the Ministry.

The chapters on External Deportment, Pecuniary Expenses, Teaching School, Travelling, Traits of Character, Intercourse with the World, and Bodily exercise are alone worth the price of the work. In some of the principles of one or two chapters we might, indeed, differ slightly from Dr C.; but in the main, we deem the work of the highest importance to that interesting class of the community for whom it is intended and we cannot but commend it earnestly to their favorable notice. The paternal spirit which it breathes is not the least valuable of its recommendations.

The Laurel; A Gift for All Seasons; Being a Collection of Poems. By American Authors. Boston: Edward R. Broaders, 1836. 18 mo., pp. 252.

This is a selection from the choicest specimens of American Lyric Poetry. We were agreeably disappointed, on examining it, to find that the collection bears the marks of good taste and discrimination. We know of no cheap selection of the kind which is more worthy of a place in American Libraries. It has been introduced, as we understand, into one or two distinguished schools, as a class book for reading exercises. And we doubt not it may, as such, subserve a very valuable purpose.

It seems to us far better adapted to the wants of our oldest classes in common schools, as well as to the pupils of our academies than the collections of poetry which are found in the English Reader and many other books for schools which have been so long in vogue, and are so exceedingly popular.

M. T. Ciceronis de Officiis libri tres. Ex editionibus Oliveti et Ernesti. Accedunt Notæ Anglicæ. Cura C. K. Dillaway, A. M. Bostoniæ: Perkins et Marvin, 1837. 18 mo., pp. 297.

Next to the shorter essays of the same author on Old Age, and on Friendship, an edition of which, by Mr Dillaway, was noticed in a recent number of the Annals, none of the Philosophical writings of Cicero are better known or more highly valued than his treatise on Moral Du-

ties. Of this many excellent editions have been published in Europe, during the last century, of which those of the Heusingers, and of A. G. Gernhard are the most highly esteemed. The critical labors of these scholars have left little or nothing of this kind for an American Editor to do, but to copy with care the text which they have given him. The notes of these editors also, together with those of Faccialati are a rich fund from which the common school editions of England and of this country have been in a great measure supplied.

The prominent advantages of the edition now under consideration are, great neatness of typographical execution, a judicious selection of notes, and a concise argument of each section in English. 'Remarks of a philological character,' which, as the editor observes, commentators have bestowed, with an excess of liberality, upon the works of this author, it has been thought expedient to omit.' Whether such omission is to be accounted judicious or not, must depend entirely upon the use which is to be made of the volume. If placed in the hands of students to whom the principal difficulties of Latin philology are already familiar, and for such the work is best adapted, the want of philological notes will not be felt as a serious inconvenience. But if, on the contrary, it is to be read by students whose philological education has been as much neglected as has been that of most young men in our colleges, an explanation of difficult Latin idioms would be far from useless. It is of great importance that the editor of a Latin or Greek classic, should set distinctly before his mind the class of students for which his edition is intended, and should adapt it strictly to their wants. The best school edition of a classic is that which will lead the student to the most thorough acquaintance with the author, and which will at the same time exercise most efficaciously his own intellectual powers. A due medium is therefore to be observed between such an apparatus as will leave nothing to the sagacity of the pupil, and that which will discourage him by a hopeless array of difficulties through which he has no clue to guide his researches.

M. Tullii Ciceronis de claris oratoribus liber, qui dicitur Brutus. Edited by Charles Beck, Professor of Latin in Harvard University. Cambridge: John Owen, Bookseller to the University, 1837. 18 mo., pp. 145.

This is a very neat, and, so far as we have examined it, an accurate edition of Cicero's celebrated Dialogue concerning Illustrious Orators. The text, as we are informed, is, in general, that of Orelli, to which is appended a considerable body of short notes, principally historical, which will be of great service to the student, especially in leading him to distinguish between different persons, whose names are either similar or identical.

It might have been, we conceive, of considerable service to thereaders of this edition, had its learned editor seen fit to furnish them with a plan of the work, either similar to the 'Argument' prefixed to the edition of Shutz, or such as his own accurate acquaintance with the work would have enabled him to give.

In the punctuation of the work, we perceive that Dr Beck has followed a system essentially different from that of Ernesti, of the Bipont editors, and of Lemaire, all of whom, we believe, have agreed essentially in this respect. The system adopted by Dr Beck, and which we suppose to be that of Orelli, whose edition we have not seen, excludes the use of the comma in many cases in which it is employed in the other editions which we have specified. In these editions, modifying clauses, ablatives absolute, and simple sentences, even though connected by conjunctions, are in general, pointed off by commas, but in the edition before us, the commas are, in such cases, usually omitted. Their omission is more conformable to the usage of modern writers, but their insertion is often a great convenience to the student, by pointing out to him the precise connection of words in a period.

EDUCATION THE BUSINESS OF LIFE. Two Discourses, preached in the Chapel of Harvard University, on the last Sabbath of the Accademical Year, July 16, 1837, by HENRY WARE, Jr.

The title gives a clue to the character of these discourses. A further explanation of Mr W.'s views is also made, towards the close of the second discourse, in the following language.

'While thus the great work of life is pursued by the unceasing pursuit of knowledge, by command of favorable circumstances, and by active interest in good works, it is especially and yet more to be secured by private, moral, and religious self-discipline; by cherishing the principle of personal holiness, and the habits of religious faith.'

ELEMENTARY INSTRUCTION. An Address delivered before the Schools and Citizens of the town of Quincy, July 4, 1837. By CHARLES BROOKS, Minister of the Third Church in Hingham.

This was doubtless a new topic for a fourth of July oration; and must have excited no little conversation among the good people of Quincy. The object of the orator was to enlist public attention in favor of common schools; and to insist on the importance of elevating them. He boldly insists that these humble institutions—our *town schools*, as he calls them—should be 'made to develop the whole nature of man;' and attempts to tell us how. The Address is worth reading; and yet more, it is worth remembering.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

DECEMBER, 1837.

PHYSICAL EDUCATION.

The instructions of the following article, though intended primarily for parents as an aid to prepare them for conducting rightly the "Family School," will not, it is believed, be wholly inapplicable to the condition and wants of teachers.

Few individuals are aware to what extent the vices and errors of their early lives affect the health and diminish the happiness of their children. A correct view of the matter would shock some susceptible minds—possibly overpower them. It may, indeed, be better, at least in this respect, that we are compelled to let in the light gradually. Nor ought we to regret, perhaps, that we cannot, as the surgeon can if he chooses, remove the cataract and let in the full light of day at once; lest, like the half informed surgeon who should do this, we might injure the vision forever.

We have already adverted, in a former volume, to the excellent work of Dr Clark on Consumption,* and made some extracts from it. In treating of the means of preventing this formidable disease, Dr C. makes the following very striking remarks on that part of the work of prevention which belongs to parents. We ought to premise, however, for the information of not professional readers, that by 'tubercle' is meant a small knob or tumor in the body—most frequent in the lungs—which usually proves the seeds of pulmonary consumption; and by 'tuberculous cachexia,' a habit of body in which these tubercles prevail. By scrofulous and strumous, is here meant, also, the same thing as 'tuberculous.'

* See "A Treatise on Pulmonary Consumption, comprehending an Inquiry into the Causes, Nature, Prevention, and Treatment of Tuberculous and Scrofulous Diseases in General. By James Clark, M. D., F. R. S."

'I have endeavored to show that parents may transmit the tuberculous constitution to their children. Every member of the profession, by observing what is daily passing before him, may see numerous proofs of the truth of this statement. He will find many children presenting the tuberculous constitution, while no traces of this are to be observed in the parents. The children of those who have suffered long from dyspeptic complaints, gout, cutaneous affections, or any other form of chronic disease originating in derangement of the digestive function which has produced an influence on the constitution, are very frequently the subjects of scrofula, or of disorders which dispose to and ultimately induce tuberculous cachexia.

'In order, therefore, effectually to prevent the extension of tuberculous disease, we must, in the first place, direct our attention to the state of the parents. Were parents, in general, convinced that the health of their children depended chiefly upon the integrity of their own health, a beneficial effect might be produced upon society at large, and especially on the members of strumous (scrofulous) families.

'If a more healthy and natural mode of living were adopted by persons in that rank of life which gives them the power of choice, and if more consideration were bestowed upon matrimonial alliances, the disease which is so often entailed on their offspring might not only be prevented, but even the predisposition to it extinguished in their families in the course of a few generations.

'In the present state of society it is needless to observe that the reverse of this very commonly happens; and from the total disregard of the circumstances alluded to, the race often terminates in the third generation. If children of dyspeptic persons generally become the subjects of dyspepsia in a greater degree and at an earlier age than their parents; and if they marry into families of a strumous constitution, their offspring are frequently found to be scrofulous, and to die of consumption or some other tuberculous diseases in early youth, and even in infancy.'

We wish to call the attention of our readers to the following principles inculcated by Dr C., in the foregoing paragraphs. 1. The health of children depends chiefly on the integrity of the parents' health. 2. That if parents have tuberculous diseases, they will, as a general rule, transmit them to their children. 3. That if they have dyspepsia or any other disease, originating in derangement of the digestive function, gout or cutaneous affections, the children are very frequently the subjects of scrofula or consumption. 4. That where this predisposition to disease is transmitted through successive generations, each gen-

eration becomes worse and worse. 5. That the principal effectual check to this state of things, is 'a more healthy and natural mode of living.'

These principles are confirmed by the observations of other physicians as well as Dr Clark. One third of all the deaths in Great Britain and Ireland, according to Drs Clark, Young and Woolcombe, arise from tuberculous diseases, chiefly pulmonary consumption; and from observations made by M. Papavoine and M. Lombard, in Paris, more than half the children who die between the ages of two and seven years are found to be tuberculous.* Dr Alison estimates the mortality from scrofulous diseases in the children of the lower orders in Edinburgh at much more than 'one third of the whole deaths.'—Eminent physicians of this country have confirmed these observations, and the examinations of the bodies of infants show, most conclusively, a state of things as bad, if not worse, in this country than in Europe.

Dr Clark goes somewhat further in speaking of the causes of consumption in children than we have yet mentioned. Not only gout, cutaneous diseases, and a disordered state of the digestive organs induce the tuberculous habit in children—but

* The following table, based on the observations of Papavoine and Lombard, shows the number of children who die annually from the ages of 1 to 15, out of every 10,000 born; and also what proportion are tuberculous. For example, of 408 of these 10,000 children dying during the third year of their age, just one half, or fifty per cent. die of tuberculous diseases.—There are also some other curious facts developed in this table; one of which is, that more than one half of these children die under *four years* of age; and another is, that more than one fourth die during the first year. The number of tuberculous children during the first year was not observed.—We ought, however, to say that the observations on which this table was based were made on children in hospitals, and most of them probably from the poorer classes.

TABLE.

Age.	Total Deaths	Tuberculous.	Not Tuberculous.	Tuberculous in 100 Deaths.
1	2,630			
2	1,290	161	1,129	12
3	729	292	437	40
4	408	204	204	50
5	263	173	90	66
6	178	130	48	72
7	125	87	38	70
8	99	74	25	75
9	82	52	30	63
10	78	52	26	67
11	77	44	33	57
12	78	47	31	60
13	80	60	20	75
14	84	56	28	66
15	89	47	52	52

the 'injurious influence of mercury on the system' of the parent; 'debility from disease, age, &c.; in short, a deteriorated state of health in the parent from any cause.' And in speaking further on the subject, he adds, 'According to my observation, *we never see the parents in an unhealthy state, whatever may be its nature*, without finding, at the same time, that *their children are strongly disposed to tuberculous disease.* And, finally, in attempting to explain why the mischief should be found more extensive still, and why many children should be found tuberculous, while the parents appeared generally healthy, he says a disordered state of the mother's health, depressing passions, a sedentary or unhealthy mode of life, or whatever induces imperfect nutrition, in the mother, during gestation, may lead to such results.

If these views and conclusions are correct, we may draw at least one important and practical lesson from them, viz: that the common use of intoxicating and narcotic substances in this country, especially intoxicating drinks, must be highly productive of tuberculous diseases; and that their use, which, in every degree or form, is well known to derange, more or less, the digestive function, ought, at once, to be abandoned. We must return as soon as possible to what Dr C. calls 'a more healthy and natural mode of living.'

It were greatly to be wished that Dr C. had stated, with more distinctness, what he means by a 'natural and healthy mode of living.' This, however, may be pretty fairly inferred from what he says throughout his work respecting the treatment of children predisposed to the disease and of mothers during gestation.

'It is a very common opinion,' he says, 'that during gestation, a fuller and more stimulating diet is required than that to which they have been accustomed.' 'As a general rule,' he continues, 'this is a great error.' The system, in these circumstances, 'acquires increased activity, which, far from demanding increase of diet, renders it often necessary to adopt a less exciting regimen, especially in the advanced months, when stimulants of all kinds, are generally injurious. The more plain and simple the diet—the more sparingly stimulants, of all kinds, are used, so much the better for both mother and child.' She should not for a moment forget that whatever mode of living is most conducive to her own health, is the best guaranty for that of her infant.

Plainness and simplicity, and a sparing use of stimulants, then, are three of the elements of a natural and healthy mode of living. He also includes pure air—and if possible the air of the country—as another important element. Besides, a due

attention to the two cardinal points, healthy food and pure air, he recommends to the mother in the circumstances before mentioned, if not in all other circumstances, to avoid 'crowded assemblies of all kinds, public spectacles, and theatrical exhibitions;—every thing, in short, calculated to excite strong feelings, to depress the mind, or rouse the passions.'

We may also form some conception of Dr C.'s meaning when he speaks of unhealthy modes of living for adults, by attending to what he says of the management of children. Not that the food of adults and children should be essentially the same; but the leading principles which apply to the diet, air, and other circumstances of the one, will, as a general rule, be applicable to the other. The following are some of his remarks on the treatment of children, with a view to the preservation of health, and the prevention of scrofulous and tuberculous diseases.

In speaking of the character of the nourishment which the child receives during the first months, and of the health and qualifications of the mother or nurse, he says:

'She should be young, healthy, and free from all appearance of struma.' 'She should take daily exercise in the open air. It is erroneous to suppose that women, when nursing, ought to be much more highly fed than at other times. A good nurse does not require such artificial aid, and a bad one will not be improved by it. The quantity and variety of food and liquids of an exciting quality which many nurses consume, and the indolent life they too often lead, have invariably the effect of deranging the digestive organs, and inducing a state of febrile excitement; circumstances which rarely fail to produce an injurious effect upon the health of the child.'

Respecting the period of nursing, and the quality of food which should succeed this period, he quotes with great approbation the following sentiments of Dr Pemberton.

'If a child is born of scrofulous parents, I would strongly recommend that it be entirely nourished from the breast of a healthy nurse for at least a year. After this, the food should consist of milk and farinaceous vegetables. By a perseverance in this diet for three years, I have imagined that the threatened scrofulous appearances have certainly been postponed, if not altogether prevented.'

Dr C. sustains these views of Dr Pemberton, by adding:

'In proportion to the delicacy of the child, the diet will, in general, require to be mild. There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet, the digestive organs become irritated, and the various

secretions immediately connected with and necessary to digestion are diminished, especially the biliary secretion; constipation of the bowels, and the congestion of the abdominal viscera succeed. Children so fed become, moreover, very liable to attacks of fever and of inflammation, affecting particularly the mucous membranes; and measles and the other diseases, incident to childhood are generally severe in their attack.'

We cannot let slip the opportunity suggested by the close of the last paragraph, for observing that there is reason for believing that if children could be trained, for a few successive generations, in the plain and rational manner suggested by Dr C., 'the measles and the other diseases incident to childhood,' would not merely become less 'severe in their attack,' but would entirely disappear. To do no more, however, than to diminish their severity and their danger, and at the same time to prevent the destruction, by consumption and its kindred diseases, of one third or one fourth of the human race, is an object of no little importance and magnitude.

We have a few more extracts to make from Dr C. on various other topics connected with 'a natural and healthy mode of living,' for which we bespeak a little further attention on the part of the reader.

'The *dress*, from birth should be loose, so as to admit the free exercise of the limbs; and in point of warmth, it should be carefully suited to the season. The whole surface, particularly the extremities, ought to be well protected during cold weather.'

'The object of *bathing* children is two-fold. The first and most important is cleanliness. At first the infant should be washed in warm water, and for this purpose a bath, in which it may be immersed every night, with the view of thoroughly cleaning the whole surface, will be beneficial. By degrees the water with which it is sponged in the morning may be made tepid; but the night bath should be continued of a temperature grateful to the feelings. The second object in bathing being to brace and strengthen, the child may, as it increases in age, be sponged with cold water, or plunged into it with advantage every morning during the summer. The judicious adoption of cold sponging and bathing with subsequent friction of the body with flannel, is one of the most effectual means of strengthening children; but its effects must be carefully watched, as all will not be equally benefited, and the health of some may even be injured by it.'

'Without the respiration of *pure air*, all our efforts to improve health will fail. Too much attention, therefore, cannot be paid to the construction and ventilation of the child's apart-

ments. The room in which he sleeps should be large; the air should be frequently renewed, and his bed should not have more curtains than are necessary to protect him from currents of air. The custom which prevails, in this country, of surrounding beds with thick curtains is most injurious to health; and it is to this habit and to the heated air of their bed rooms that the languid and bloated appearance of many young persons, on first awaking in the morning, are in a great measure to be attributed. Bedrooms ought to be large in all their dimensions. They should be in an elevated part of the house; and so situated as to admit a free supply both of air and light. Those apartments to which the sun's rays and the refreshing breeze have free access are always the most healthy and desirable. These remarks are applicable to all apartments.'

Dr Clark considers proper food and drink and pure air as the two circumstances which influence the health, especially of the young, more than any others. In this view, as well as for other reasons, he complains of the pernicious effects of the modern system of female dress, and insists that any thing which thus impedes the action of the lungs by preventing the full ingress of free air cannot be too strongly censured. As interfering with digestion, and doing a great deal of other mischief, he also complains bitterly of the use of spirituous liquors. But we have already adverted to this, and attempted to show that all drinks but pure water, should, on the doctor's principles, be avoided.

He thinks that a general delicacy of constitution, and a proneness to scrofulous diseases, are on the increase. There can be no doubt of the fact as it regards this country, if it were not so in England. 'We have all an opportunity,' says Dr C.,—and we may adopt his language—'of observing and comparing the state of health of the rising generation with that of their fathers and grandfathers. On taking a survey of the constitution of these three generations, I think it will be found in a large proportion of instances that the deterioration of health is progressive from father to son.'

It is enough to make one shudder to go into the almshouses, the workshops, the factories, the schools,—nay the families—of this country, and see what a large proportion of children have the scrofulous or tuberculous constitution. What is our country, nay, what is the world coming to? 'The whole head is sick, and the whole heart faint.' These are not the mere conclusions of the croaker or the visionary; they are the sober conclusions of sober men, if we have any such among us.

But shall we therefore despair? We have already pointed at

means by which we think many children not yet too much diseased, might be saved. 'We must not give up the ship,' even though she seem in a sinking condition. Something may yet be done. The parent and the educator must be awakened. All must be awakened. Children must be snatched from their perilous situation. Something may even be done to prolong the lives of those in whom disease is far advanced. Such at least is the opinion of Dr Clark, with whose views, on this subject, we will close this long article.

'There are many instances where the further progress of the disease (consumption,) might be stayed and life prolonged for a considerable time, and others where the usual term of existence will not be much abridged, provided the patient adheres to a proper regimen. I am acquainted with some striking examples of persons now living, a considerable portion of whose lungs is incapable of performing its functions; and yet, with care, they enjoy a reasonable share of health. Under such circumstances, lives of great importance to their families and to society may be preserved. Indeed I am satisfied that there are far more individuals in this state than is generally believed; and it is well known that tubercles are frequently found, after death, in the lungs of persons in whom they had not even been suspected.'

OBEDIENCE IN SCHOOLS.

(Translated from the German.)

[The following extracts from a recent German work on education, to which we have merely written a brief note or two, have an immediate and important bearing on one of the leading evils of American schools. They point out the only effectual remedy, and the only hand from which it can come. Teachers! let not this evil be perpetuated by any failure on your part. If the views adopted be just and important in *Europe*, how much more so in *America*?]

It is an old remark, that the school is the connecting link between the family and the State. It is such in external appearance; for the child belongs to the family exclusively in his early years, and it is through the school that he passes to those new relations in life which make out the State. But it is such also in its essential character. The school combines in the most intimate connection, the life of the family and the State. The

teacher is at once, father and lawgiver, or at least he *should* sustain both characters; and only in proportion as he does it, can he fulfil the duties of his station.

From this connection of the school with the family and the State, it follows that it should unite the leading principles of both. The basis of the family is *affection*; that of the State is *law*. Each of these institutions perishes when this foundation is undermined. The school, as the intermediate stage between the family and the State, ought to combine affection with law.

In the old system of education, both private and public, the principle of authority predominated; and the youth were accustomed to blind, unconditional obedience. This was in perfect accordance with the spirit of the State at that period. The *principles of government*, the *duty of obedience to the laws*, the *rights of subjects*, were not spoken of, or thought of. Every one obeyed his rulers, and subjects were bound to their prince by a tie like that of filial piety. Every one submitted to this 'wonderful government,' if with pain, yet without question* or murmur. Such was, to some extent, the relation of the pupil to the teacher. In the same manner, he was obeyed, and treated with external reverence, because he was 'the teacher.'

This condition, this relation is changed materially, because the world is changed—and it is from the latter that the former is to be explained. Men have begun to reflect—to submit every existing relation to inquiry and reason. What the Reformation undertook in reference to religion, has ultimately been extended to all the relations and subjects presented in life—the principle of *free inquiry*—the basis of reform, which, from its very nature, admits of no limits, of no restrictions. You may, indeed, *speak* to the spirit of inquiry, 'Thus far shalt thou come and no farther!'—here are the limits of inquiry and reform and movement!—this and that subject must remain untouched!—'but it is in vain: none but an Almighty fiat can set bounds to the waves of the intellectual sea. One after another is drawn into these moving waters, and when he has passed one point on which he had fixed, is irresistibly pushed on to another. There are only two conditions in life—movement and rest. He who does not choose general movement must reject all movement, must decide on absolute rest. He who cannot or will not

* We have often been struck with the tone of veneration and submission with which we have heard aged persons in the United States speak of their teachers; and still more by the contrast with the flippant presumption of some of our youth, who have, to so great an extent, learned to regard their teachers, especially in our large towns, rather as they do the domestics or nurse, or those who cater for the daily wants of the family. Ed.

stand still, must expect that the development begun, will extend gradually to *every system and organ of society*. Thus it has ever been; thus it will ever be—*absolute stagnancy—universal, eternal* movement: these are the only possible conditions of the human mind. There is no alternative.

This deeply implanted spirit of movement which pervades the civilized nations of the West, which distinguish them so remarkably from the stagnant East, and which we regard as the means of safety and prosperity, must, on these principles, extend to the schools. Teachers might, indeed, *resolve* to maintain the old school constitutions, and the old system of education; to yield no point of the rigor of authority, and unconditional obedience. But who does not see that such a contrast with the general course of life could not be maintained even if reasonable men should desire to see the school stand still, while every thing else was in progress.* We consider as a step of improvement, the change from mechanical action to reflection —from blind to rational obedience; from night to day—that is from one species of obedience to law to another—for without obedience to law, welfare, happiness, is inconceivable.

We admit here the absolute necessity of obedience, which, in its proper character, has almost vanished from the school. How is it to be restored? By the attempt to bring back the slavish submission of earlier times? By the *absolute dominion of law*, without reference to the character of those who give or execute it? That would be to attempt to convert the young man into a child again; to sustain in the school, a principle, which has torn up society by the roots; to accomplish, in fact, an impossibility. Teachers receive their pupils from families where the father and mother form the most unrestrained judgment of the school and the teacher, as they do of every thing else in life. The influence of this will extend to the pupils, and they too will inquire and judge. Nothing on earth can prevent this. There is, therefore, no other course but to submit to it, and to endeavor to derive benefit from it.

It is my persuasion that at the present day, *the obedience of the pupil must be founded on the personal character of the teacher*. This is the great problem which we teachers of the present day have to solve—*that we should be irreproachable in the opinion of the old*, in order that the young may be led to feel

* It is equally obvious that such a course would not prepare the pupil to use aright the freedom he finds in entering into life at the present day. Hence it is in part, that that rigorous discipline which was so efficacious in the system of education pursued by our forefathers in America, often produces so little or so mischievous effects at this day. Ed.

that we are worthy of the office of directing and governing them, and to confide in us on account of the spirit which inspires us. Then obedience will return to our schools—not blind, slavish, unthinking, instinctive obedience, but *reflecting, free obedience*, based upon the perception and recognition of our claims. Only such obedience is appropriate in the education of youth, who are destined to act in this period of general independence.

It is indeed delightful to see a child who yields unconditional obedience to his parents, founded on unhesitating, boundless confidence, and filial piety, without reasoning, without perceiving their reasons. But the period will arrive, when he regards his parents with different eyes, when he asks after the reasons of their discipline and their commands. Providence calls upon him by this instinct to think and judge for himself. If an individual does not attain this period, we say he is childish. Here it is that 'Hercules comes to the cross-roads.' Old feelings have in some measure passed away—new objects lie before him. Vacillation, wandering, error, are almost unavoidable. They are the years of awkwardness, of stumbling for the youth. But this vacillation will soon settle into decision, if the early education has been right, if the father leads on his son with affection and judgment. Filial piety will then again claim its rights. The son will acknowledge them, not blindly, but from perception, from conviction, with immovable confidence, founded on this conviction. Who will deny that his education has reached a higher point, than when he yielded a childlike but blind obedience to his father's will? Feeling enlightened by conviction, and united with it, ennobles *man*. In the same manner should the confidence of older pupils in the teacher be founded on the perception of his capacity and his affection; and in the same manner must the nations, who have attained the ripeness of maturity, acknowledge and venerate their legislators and judges.

Our life has fallen upon the period in history which, in the individual, we have explained as the period of uncertainty, of vacillation. The nations of the earth have passed the season of blind dependence, and passive obedience, and arrived at that period of historical life in which they recognize, not only in themselves, but in others, and in their plans, actions, and institutions—what is good and what is evil. The same problem is to be solved by governments as by teachers, but in a wider field, to prove to the critical eye of the people, that they deserve obedience, and then obedience will be established unchangeably, on the free and firm basis of conviction. The sacred, venerable

character of every institution, every law, which operates for the general good, would then be recognized anew, and with more absolute decision. But the capacity, the spirit of the governor must be *real, internal;* for the mere external show is but an empty cloud, before which no reasonable man, at the present day, will bow the knee. He who is conscious of the right character and capacity fears no inquiry or criticism. It is only he who, notwithstanding the rectitude of his general plan, wishes to keep possession of honor and power for himself, and his friends, to the neglect of others, who desires to bring back the nations to their former state of tutelage. But it is in vain. On the same grounds, should the teacher rejoice in the opening understanding of his pupils, and as soon as they are capable of understanding him, show them the reasons of his conduct. Then he will secure that immovable confidence which knowledge only can inspire, and, in this respect, educate his pupils for the world *as it is.*

In the language of a poet, 'Life is but a struggle to attain the objects of our being. Immeasurable space yet separates us from perfection. But when the struggle diminishes, it is by the approach of death. When the living, moving stream subsides into the stagnant marsh, it does but engender disease. FREEDOM! PROGRESS! LIGHT!—these are the watchwords of our race!'

W. C. W.

LEGISLATION ON EDUCATION.

AN INQUIRY INTO THE MANNER IN WHICH THE LEGISLATURES OF THE SEVERAL STATES CAN BEST PROMOTE THE INSTRUCTION OF THE PEOPLE IN COLLEGES AND ACADEMIES.

THE terms of this inquiry assume that the legislatures can be relied on to make such amendments as shall be sustained by the experience of the American people—that one grand end of civil government is the education of youth—and that it is the constitutional guardian—the divinely appointed parent to provide those institutions without which, individuals, however rich or noble, cannot bring to the public service the resources of nature and of mind.

The true theory and practice of self government is to produce the best citizens, to attain the best condition of society, to elevate the character of legislation, and the qualifications for

every grade of office, to identify every representative with the learning and virtue no less than with the industry and happiness of the whole commonwealth, and to inspire the people with veneration for the institutions and monuments of Freedom and Law.

Perhaps no publication is touching so many chords moving in harmony with these grand results, as the *Annals of Education.*

The existing relations of legislation to colleges appear in three forms:

1. A few states have colleges so well endowed by their founders and patrons, that dependence on the state is removed. These diffuse over the nation the sentiment that connection with popular governments is unsafe, unnecessary, and to be avoided. Much more will this sentiment be cherished where institutions exist on a plan so sectarian and exclusive that funds from the state are not expected.

2. The more prevalent usage has been granting charters to associations of men, and then withholding funds except when some inadequate appropriation is forced by the union of conflicting parties.

3. The new state of Michigan, to exclude these evils by an earlier and more perfect legislation, have incorporated in their Constitution a University Fund of several millions, with a Superintendent and Board of Public Instruction, empowered to apply this unbroken revenue to establish and maintain all needful institutions of the higher learning. Should this experiment secure fewer foundations, ampler means, superior instruction, higher grades of scholarship, a more ardent patriotism, and all the glory of success, still the defects in the legislation of the older states is not to be remedied by abolishing, but by a wise use of existing elements.

In states like Pennsylvania and Ohio, which have an excess of chartered institutions, the natural remedy is their harmony with the action of the state. The legislature has only to regard and treat as state institutions all which have the means of continuance.

In place of neglecting or giving away capital to one and another, a fund for yearly distribution of interest according to an equitable law, under the supervision of a superintendent, or a board, or both, will introduce a new element of living energy, expansion and perfection.

The superintendent will at once accumulate, for use, the facts, the documents, the history, the legislation, the philosophy of instruction. Nearly all that has yet been achieved in wise

legislation at home or abroad, is the product and fruit of such authorized reports. This course will derange no existing law, infringe no rights, and will vastly lessen every year's legislation. Institutions now in want and in orphanage will be the adopted children of the commonwealth. This harmonious system of filiated academies and colleges, of a character truly popular, with perfect equality of rights, will adorn the state, prove the best inheritance for our children, and crown with honor the senators and philanthropists who shall hasten its adoption.

To guard against misapprehension, it may be added, that it is not attempted to determine the best system, but the most easy and best remedy of a manifest defect. The academies, as superior to common schools, holding the middle grade, are rising daily to increasing magnitude and importance. They are eminently for the people. The distribution of three dollars a year to pupils of a grade wholly above the common schools, has brought to the state of New York her best harvest of reputation. Such a fund is needed in all the states. What principle is more simple than to appropriate the yearly interest of increasing capital, in proportion to the number of pupils of the proper grade, in institutions well sustained by the community benefited?

The supervision by a state officer or a board implies no intermeddling with the internal management secured by charter to local boards. Visitation and correspondence are but to gain and impart all needful information without offence. It may perhaps be impossible to attach too high importance to voluntary boards, among a self-governed people, where individuals freely devote their property, time, and reputation, to promote public education. In governments approaching despotic, even in the mild forms of concentrated authority, as in Prussia and France, it may be wise policy to avoid charters, and boards, and consultation among the people. These governments preserve themselves by educating the people as *subjects*, but we are *citizens*, from whom originate the authority and laws, and who consult for the interests of this and the coming age. The grand obligation and business of this age is to educate the succeeding for a higher level of action. The philosophy of our system, whose defects we wish to remedy, is to exercise and mature this willingness of individuals and of communities to endow and sustain public instruction. Boards, zealous for their local interests, acting in harmony with a pervading system, diffuse the life and practice of self-government. They form the body guard of order and law—they are our Legions of Honor. So far from withdrawing this practical republicanism from our proud

democracy, the systematic co-operation of the state, will move these local boards to act with zeal, and the people with munificence and patriotism. This certainty of public aid—the removal of all fear hanging over the future—secures benefactions and patrons. The true reason why institutions for the appropriate training of teachers are urged in vain upon most of the states, is their want of that state organization here urged, as the remedy of all our defects. The mere diffusion of college learning is far short of superior science and perfected literature. When the colleges are putting forth great efforts to accomplish for the state the best learning of all orders of the people, this is the time for wise and successful legislation. Who would not feel his confidence in the destiny of his country safer, and his defence of his national glory easier, if each state should come forth to the enactment of the simple resolution here proposed?

GILBERT MORGAN.

Johnstown, N. Y., September 27, 1837.

MIISSIONARIES OF EDUCATION.

A CORRESPONDENT in our last number, over the signature Y., in adverting to an article addressed to the American Lyceum, on Missionaries of Education, objects to attaching so much importance to *health* as a qualification for the office of teachers. The phrase which he particularly quotes, and to which he objects most strongly, seems to be the following: 'No man ought to be appointed to the office of missionary or teacher of any kind, who is not in the best of health.'

We freely acknowledged, at the time, that we were pushing our views on that point, farther than was usual; but we did not hesitate to close our remarks by an earnest request that if we were in error, our errors might be pointed out. It is, therefore, with much pleasure that we make an attempt to reply to the objections, explain and the difficulties of the correspondent above mentioned.

It will be seen by reading the whole article referred to, that our main object in what we said, in regard to health, was to oppose the custom of employing as teachers, or sending out as missionaries, men whose feebleness of body incapacitated them for doing any thing else. We insisted, that health was as *necessary* in these circumstances as elsewhere. The general idea inculcated was best expressed when speaking of the

countenance as an index to the state of the functions. 'No man who has a countenance,' we observed, 'which indicates suffering from disease or is the effect of previous disease, can do as much good—other things being equal—in the capacity of an instructer of any kind, as he who has a perfectly healthy countenance.' And we see no reason to alter, in the least, our opinion.

When, therefore, we said 'no man ought ever to be appointed to the office of a missionary or a teacher of any kind whatever who is not in the best of health,' we meant no more than that it is highly desirable this should be the case. We meant to say that health was an important and primary qualification; just as when we insisted, under a subsequent head, on 'the most unexceptionable and elevated morals.' Had we insisted on *perfect morals* or *perfect health*, it would have amounted, we apprehend, to an exclusion of all who have ever lived, or who are likely to live for some time to come, excepting only the Prince of Teachers, himself. And yet is there an individual in the world who will deny that perfect health and perfect morals would be better for the purposes in question, than a mixture of imperfection? And in setting up a list of qualifications for a missionary, apostle, or teacher, is it not correct to insist strongly on the necessity of both? Is it not in accordance with good usage, among those who feel as they ought on these subjects, to say that no man ought ever to be a missionary who is not perfectly moral and perfectly healthy?

We are far, very far, from denying that Doddridge and Martyn and Judson and Porter and Emerson,* with inferior health have conferred upon the world superior benefits. On the contrary, we rejoice in that arrangement of Divine Providence, which, 'from seeming evil' of this kind, often 'educes' ultimate 'good.' Yet we cannot for one moment doubt the fact that, all other things being equal, such men woud do far more for the world *with* good health than *without* it.

These explanations, with the concession we have incidentally made, that we consider perfect health, in the largest sense of the term, as rare among us as perfect morals, will, we think, afford a full reply to the second question of our correspondent, how it would be possible, on our exclusive principles, to obtain

* Our correspondent Y. might have added to his catalogue at least one more individual whose labors, though in feeble health, and sometimes in obscurity—we had almost said banishment—have conferred important blessings upon mankind. Will it be thought out of place to allude, in this manner, to the exertions and sacrifices of an individual who has been a coadjutor, and who is still a fellow laborer—the recent editor of this journal?

teachers and missionaries. The only additional necessary remark is that, in this, as in all other cases where perfection is desirable, but not immediately attainable, we must do the best in our power. If we cannot find *perfect* health, we must come as near it as possible.

That there is 'a chastening, purifying, elevating influence upon the soul exerted by bodily infirmity,' we can no more doubt than our correspondent. We are even free to admit that God often prepares men for special usefulness in this very way. Still we should prefer a different mode of preparation, could it be secured consistently with man's free agency; and we suppose the Creator would. We can no more believe that the former mode is the best, (humanly speaking,) than we can believe that punishment with the rod, in infancy and childhood, is always the best preparation to usefulness in manhood.

But our correspondent has one more difficulty. It is in regard to our use of the word *sin*. 'Disease,' we said, 'is the effect of sin;' and this language, it is thought, will leave the impression on many minds that we suppose 'invalids have brought their infirmities upon them, by some positive course of criminality.' Now we had reason to believe that the views of Spurzheim and others who speak of natural law, which man must learn to obey, as well as moral law, before he can be happy, were so well understood at the present day, that the application of the word sin to a violation of the natural or organic laws would be tolerated, if not approbated. Those who entertain the views we do, in regard to the Creator's laws, natural and revealed, will not for one moment suppose we consider the person as in every instance blameworthy, in the common use of the term, who is an invalid. While we do not suppose, that any invalid will plead perfect obedience to the laws of God, moral or physical, or entire exemption from the effects of the disobedience of the generations which immediately preceded him, we should be among the last to consider any one as always sinning voluntarily, in either case. The truth is, that as in moral matters, the whole world lieth in wickedness, so in physical; and this wickedness is sometimes committed voluntarily, and sometimes ignorantly. In the case however of trangressing the physical or organic laws, no remission of the penalty of past sins seems to be held out to the offender, even when these sins were committed in ignorance. The soul that sinneth, must die.

What the particular sins against the organic laws of our own frames, are, in regard to which our correspondent inquires, we cannot say in the present article. We must refer him to the

various articles in our pages which have treated on this subject —sometimes at large—to an article in the present number, entitled, 'Physical Education,' and to other articles of the same general character, which may appear hereafter. In the mean time, our readers ought to be assured that until they shall have studied Anatomy and Physiology, much on this subject will be to them obscure, not to say absolutely unintelligible; and that until they find time to study the laws of the human frame, they must expect to have very imperfect and inadequate notions of transgression, moral or physical.

MISEDUCATION.—STORY OF THEOPHILUS.

[The following narrative is founded on facts which recently transpired. The reader will hence infer the reasons why they writer has made use of fictitious names, and omitted dates and places.]

Theophilus was the youngest son of an intemperate father, and a worse than intemperate mother. Destitute of all natural affection, the grave had scarcely covered the mortal remains of one who, for the sake of three or four children, she ought to have loved, than she deserted these children and left them to strangers. For some time, however, before they were separated from their parents, they lived almost wholly in the streets, nor was their condition much improved by living here and there afterwards—sometimes at the almshouse and sometimes at places little less favorable to intellectual and moral improvement. But we will leave the rest of the family, to follow the track of young Theophilus.

When he was about six years of age, he was taken up by a distant friend, clothed and shod, and for sometime comfortably fed. It was not at this time the intention of his friend to retain him, but finding no place for him and unwilling he should either go to the almshouse or be turned into the streets, she concluded to retain him till a favorable opportunity should offer for placing him in some good and respectable family.

Maria, the friend into whose kind hands he had fallen, now determined to commence with him a course of instruction and discipline. For the former purpose she provided him with suitable books, and sent him to the primary school. Theophilus, however, not only hated restraint, but the books and the school. He made, it is true, some progress in his studies, but he was

not easily governed; nor did severe punishments entirely accomplish the intended object.

At home, the attempts at discipline fared little better. Theophilus was not only accustomed to play truant, but to tell lies; and sometimes to use profane words. The effects of fright were at first tried upon him. Bears, he was told, would come after him, if he did so or so; and sometimes attempts were made to convince him by strange voices or mimic cries, especially in the night, that the bears had actually arrived. At first these things seemed to have some partial good effect, but they soon lost their weight and efficacy. The punishments subsequently resorted to, were confinement, privation of food, and flogging.

The confinement appeared to produce little of permanent good. The privation of food promised to be more useful. But the rod, occasionally used, seemed, after all, to be by far the most beneficial; and had there been no interference, would, I think, have proved the means of reclaiming him.

I speak of interference. There was, in the family where he lived, an aged lady, whose feelings of sympathy with suffering were so strong as to mislead her more sober judgment. Though she generally approved of Maria's opinions and conduct, yet whenever she heard Theophilus cry, she would feel as if something was wrong; and would not unfrequently give vent to her feelings in complaints or tears.

All this could be borne by Maria, as long as it was effectually concealed from Theophilus. But the old lady at length went much farther, and expressed her dissatisfaction with Maria's management, not only in the presence of the rest of the family, but in the presence of Theophilus himself.

Hitherto I had entertained strong hopes that Maria would gain her point, and that Theophilus would, in time, be completely reformed. I knew, indeed, that Maria did not always judge so correctly of the measure of punishment which equity and even complete success required; but then she seemed so cool and dispassionate, and withal so consistent, that I could not doubt she would, in time, gain the victory.

In managing the young, consistency is, with me, a cardinal point. Let the system pursued, be what it may, if not pursued with a steady hand—with the most perfect uniformity—it cannot succeed. If we correct a child for a fault to day, and indulge him in it tomorrow—if we fawn at his feet, and only flatter him now, and in the next moment or hour attempt to do every thing by the voice and arm of authority, we shall as certainly defeat our own intentions, as the falling body obeys the

laws of gravitation. I believe in the comparative importance of different methods and systems of discipline, as much as any other individual; and would go as far as any person in securing to my own child or ward those which I deemed preferable; and yet, notwithstanding all this, I do not hesitate to say that the worst method I know, consistently pursued, will produce more favorable results than the best methods pursued with a trembling hand, or in a manner which shall appear to the child inconsistent or vacillating.

I have admitted that Maria's methods of discipline were imperfect. There were one or two things, in which I think she failed, to which I have not adverted.

She was in the continual habit of reasoning with him too long, and in language which was, to him, wholly unintelligible. I admit the propriety of reasoning with the young, and showing them the nature and necessity of the laws we impose, as well as the necessity of sometimes inflicting the penalty. But it is of no use to reason with them in terms or words, of whose meaning they have not the least conception. Nor are long and tedious processes of reasoning, at all times, equally beneficial. There are times and seasons when they may be wholly dispensed with; and when a course more summary than any reasoning process will be more successful, and far more humane.

She was also in the habit of punishing him for playing truant and for other misdemeanors, by giving him lessons and compeling him to learn them. I have seen many parents and teachers who inflicted this sort of punishment; but I never knew it accomplish its immediate object. Besides, no method could be taken, which is more effectual in disgusting children with books, and school, and lessons.

But the greatest mistake in the management of Theophilus, after all, was the injudicious interference of the elderly lady of which I have already spoken. Maria used, sometimes, to tell her so; and to beg her, for the sake of the present and future welfare of the child, to let her manage him in her own way. Sometimes she seemed, for the time, to admit it; and spoke of amendment But her promises were soon forgotten. Her habits of sympathising with suffering, would always in the time of temptation overcome her.

How many a time have I been pained to witness the effects of her injudicious conduct! I have heard Theophilus even appeal to her against Maria, as if to a higher court; and if she did not take his part, she indulged him by hearing his complaints; and, perhaps, to smooth all over, gave him a nice piece of bread and butter.

If it rained a little and Theophilus was reluctant to go to school, and his guardian decided that he must go, the old lady would frequently remonstrate; and say it was cruel to send him out in such bad weather. If the former decided that he should go without his great coat, the latter was very apt to insist on its necessity. If she to whom it belonged decided that he had eaten breakfast or dinner enough, the other was very apt to insist on his having a little more. I do not mean to say, or to intimate that there was any malicious intention in all this. On the contrary, there was nobody in the wide world, except the guardian of the boy, herself, who sought his happiness more than did this elderly lady.* What I complain of, or rather what I write this article to induce others to avoid, is a want of union and hearty co-operation in the measures adopted by the proper authority, for the welfare of a child. I cannot bear even the look of dissent, for the child will be sure to discover it.

I might give a hundred more examples of the old lady's injudicious conduct, and of the folly of inconsistency and of thus pulling two ways, in the education of the young; but it cannot be necessary. The end is accomplished, if what I have already said should prove intelligible.

At last the boy was, in mercy, taken away by a judicious mechanic, and placed in his own family. He had not been here more than six or eight months before the whole aspect of things was changed. Subject to only one master and one course of treatment, with no higher court of appeal, he fell in gradually with the laws and influence, not only of the family, but of the school; and now I know of few boys of eight years of age who, having been apparently spoiled at six, promise better, for the future, than young Theophilus.

* It must not indeed be denied that her *principles* as well as her feeling, on the subject of education, were not quite in accordance with our own views on all points. I have heard her say if she were to see a parent punishing a child with very great severity, she should deem it right to interfere, at once, without any knowledge of the nature or degree of the offence, and rescue, if possible, the child from suffering. She seems to have no conception of the consequences of such interference. But she is not alone. There is, on this point, almost universally, great and alarming error. Besides, it should be mentioned that the aged lady, in question, never had been much accustomed to the government and management of the young.

FAMILY AND SCHOOL DISCIPLINE.

BY REV. T. H. GALLAUDET.

(Continued from our last number.)

THE same principles of government, and discipline, which, in the preceding numbers, have been shewn to be efficacious with regard to the family, are equally applicable, in the opinion of the writer, to the common school, or academy; and with a proper modification in carrying them into effect, to the higher institutions of learning. Were these principles thus faithfully and judiciously applied, the effect would be to give to the management of all these establishments, more and more of *the parental character*, and to create stronger *bonds of affection and confidence* between instructers and pupils. The sentiment has too much prevailed, that these form *two distinct parties*, with separate and opposing interests,—the *governors*, and the *governed*;—one of which feels, that vigilant exertions must be constantly made to preserve the *majesty of power*; and the other, that a certain degree of resistance, and of actual disobedience, is equally necessary, on their part, to guard against undue encroachments on *the rights of the subject*, and to cherish a becoming spirit of independence. Hence, to *annoy the government*, and let it see that it does not deal with passive machines to be moved at the beck of its will, is too often regarded as evidence of such a spirit;—breaking out, at one time, into overt acts of insubordination, and at another, indulging its freaks in ludicrous or injurious tricks, in which, while sleight of hand and drollery bear a conspicuous part, a portion of downright maliciousness seems, sometimes, to come in for a share.

Now, while a just and severe condemnation of such conduct, on the part of the *governed*, in our schools, academies, and colleges, ought always to be expressed, and due discipline maintained; it is not to be concealed that there is, at times, *some fault* on the part of the *governors*. There is wanting a proper familiarity with the pupils in the way of social intercourse; the taking an interest in their *individual* comfort, innocent enjoyments, and future condition in life; and the coming in contact with them, daily and affectionately, for *other purposes* connected with their present happiness, and plans of prospective respectability and usefulness, than those of *mere instruction and discipline*. Such an intercourse would beget new relations between the governors and governed; new sentiments of respect and attachment, on the part of the latter; and a *oneness of in-*

terest in the general prosperity and success of the institution, that would greatly promote the good order of all its departments and operations.

We do not see a hostile array of sons and daughters against their parents, nor *low and annoying tricks* played off about the house and grounds, in that family where sound, moral and religious principle is combined with a steady and uniform course of government, marked as well by its kind and affectionate familiarity with the children, and the providing for their innocent enjoyments, and participating in them, as by a proper, but not forbidding dignity of deportment, and strictness of discipline. And we should find these evils much more seldom in our schools and higher institutions of learning, if the principles and modes of *their government* partook largely of *the parental kind*, and they aimed to bring their concerns, as near as practicable, to the condition of *a well ordered family*.

To do this, and to produce in them a wholesome state of subordination and discipline, we must go to the same source of moral influence which we have seen to be the only effectual and permanent one in the wise management of our families.

Take the Bible as the statute book. Let the instructer shew, by his daily example and conduct, that he is himself under the control of its precepts, and has imbibed its spirit. Let him lay aside the air of personal, magisterial authority,—as if *the dominion* were his own, and every infraction of orders an indignity offered to the majesty of his sceptre, and a violation of *his right to govern*. Let him act, and shew that he acts, *as under God;* invested by *him* with all the power which he exercises; and responsible to *him* for carrying into effect *his law* of right, of order, and of love, for *the good* of the little community under his care. Let him, in a simple and affectionate way, expound this law, as it is found in the sacred scriptures, and in the various precepts which they embrace; and point out the application of these precepts to the relative duties and rights of himself and his pupils, and to their conduct towards each other. Let him, morning and evening, with his interesting flock around him, after having read a portion of the word of God, selected often with reference to the peculiar circumstances of the school, (a short portion, accompanied with a few, pertinent and practical remarks,)—and, if possible, a hymn sung,—*address the throne of grace*, invoking the guidance and blessing of God upon himself and the children and youth under his care, in all the management and concerns of the school. Let him close the business of the school, at the decline of day, in the same manner.

Let him manifest to his pupils continually, by his conversation and conduct, his rewards and punishments, his rules and directions, that it is quite as much his object to cultivate *the best affections of the heart*,—just and kind feelings and deportment, true christian good will, among them—as *the powers of the mind*, and the attainments of knowledge. Let him bestow his esteem and approbation, with as much readiness, on industrious application, punctuality, order, obedience, correct and kind conduct, as on the display of fine talents, and a rapid and brilliant progress in learning. Let him beware of having *favorites*, and especially among those who are of wealthier families, who have peculiar comeliness of countenance and appearance, and great pretensions to *genius*. Not that these things should operate to their disadvantage, if they also possess *moral worth*; but that great caution should be used in the matter; and a strict impartiality be observed; while the poor, the modest, the awkward, and the homely, where they discover a desire to do right, and to improve, even if their natural capacity is of a lower grade, should receive their full share of encouragement and kind attention. Let him discourse, at suitable times, in an easy and engaging way, enlivening what he says with pertinent anecdotes and illustrations, on good morals and manners; on the formation of a just, generous, and upright character; on the duties which we owe to God, and to each other; on the laws and sanctions of the bible; *on such of its leading doctrines as have a practical bearing on human conduct*; and especially, *on the character of Christ*, as the purest and best model of moral excellence which the world has ever seen, and worthy of our unremitted efforts to imitate. Whatever may be his views and practice, on the subject of *emulation*, let him strive to banish from the breasts of his pupils all that is envious, and mean, and selfish in mere *personal rivalry*; and to lead them to promote and rejoice in each other's progress in every thing that is worthy of praise.

By these, and similar methods, *a moral influence* of the teacher over the pupils, would be gained, and constantly grow stronger and stronger. The conscience and the heart would be reached. Confidence and affection would be secured. Under the blessing of *that spirit of grace* which is always vouchsafed to such efforts, there would be seen such an obedience to rightful authority, such a general good order, and such a reciprocity of kind offices, as would cast the rod and the ferule, and even the stern look and tone of voice, except in some very peculiar and rare cases, into complete disuse. *The law of love* would manifest its simple and powerful efficacy; and an air of peaceful

and cheerful serenity, of busy and happy activity, be shed all around.

How melancholy to think that so many of our schools and other institutions of learning, neglect or discard such principles of government, and of true success in their operations, and substitute for them those miserable devices which are addressed, *not to the religious feeling,—not to the moral sense,*—but to some sordid passion of self interest; some panting of ambition to excel a rival; some overweening desire of human applause; or some trembling fear of punishment or disgrace!

The Bible,—a revelation from God, and designed above all things, *to guide and assist parents and teachers, in the government and training up of children and youth, for respectability and usefulness in life, and for happiness beyond the grave,* with its practical, sure, and efficacious principles of discipline, and high motives, and encouragements for effort,—is overlooked; and this in a land called Christian—where our general and state governments, and our courts of justice recognize it as divine, and where Christian churches abound!

The Bible, indeed, in some schools is *permitted* to be read!! But no comments must be made on it; no instruction must be drawn from it and applied to the feelings and conduct of the scholars; and no prayer must be offered up! *God must not be recognized in the school.* No appeals can be made to his authority;—to the sanctions of his law; to the example and precepts of his Son our Saviour, or to the pre-eminently comforting and sustaining doctrine of his word,—that there is *a Divine influence,* ready to be granted to our prayers, to aid us in the discharge of all our duties, and to strengthen us in the family, in the school, and in the world, to carry on a successful conflict with the perverse propensities of ourselves and others, and to make progress in all that is good, and right, and lovely!

The ancient Greeks and Romans, the modern Turks and heathen, will rise up and condemn us. The former interwove their religion, with its fearful and captivating mythology, its tasteful and splendid ceremonies, into the whole training and education of their youth. The Mahometans are, if possible, still more faithful in this respect, in their schools, to their prophet and his Koran. And in heathen lands, as we all know, their children are early taught, in all the forms of instruction which prevail among them, the superstitions and idolatrous practices of their fathers.

Can Christian parents and teachers remain silent, and inactive, on this great subject? *Shall the Bible be banished from our schools?* Shall a moral and religious influence be unknown

in them? Can no persuasion be employed to avert this tremendous evil? Can no scheme of union among different Christian denominations be matured, that it will be practicable to carry into effect? Will no master spirits arise, here and there, throughout the land, to discuss and examine this topic in all its deep and interesting bearings, and see what can be done by their united exertions?

While God has given us the Bible, that it may point us to a brighter and better world beyond the grave, he has also made it our *guide and great moral helper*, with the accompanying influences of his Spirit, in the discharge of all the duties in this life, which grow out of our relations to our fellow men, and which we owe to each other. Where can we need this *guide and moral helper* more than in forming the principles and habits of our youth, and in fitting them for the various stations in society to which God, in his providence, may call them? Where shall the Bible prove its divine origin and efficacy, if not in the discipline of *the family and the school?* How can we more sadly and wickedly betray our sacred trust, than by discarding its hallowed influence from these well-springs of human life,—these fountains that are continually sending forth the healthful streams of order, industry, virtue, and piety, through the land, or the bitter waters of misrule and crime, of insubordination to human law, and an atheistic defiance of the authority of the Almighty?

REVIEW OF WEBSTER'S HISTORY OF THE UNITED STATES.

History of the United States, by Noah Webster, LL. D. New Haven: Published by Sydney Babcock.

(Communicated for the Annals.)

It is a remark of Fontenelle, quoted with approbation by Dr Thomas Brown, that a 'work of morals, of politics, of criticism, or even of eloquence, will, if other circumstances have been the same, be the more beautiful for coming from the hand of a geometrician.' This remark in reference to the influence of a particular science upon the mind of a person in preparing him successfully to execute a work, in another department of knowledge, contains in its spirit an important, general truth. Such is the connexion of every science with every other, that the more thorougly a man is acquainted with any one of them, the better is he qualified *cæteris paribus*, to write on any of the

others. In the extensive and various learning of the author of the work before us, there are high and rare qualifications for executing it in the best manner.

Besides this, he has been engaged in philological studies which peculiarly qualify him to prepare an historical work of this kind. There is such an affinity between language and character, that if you understand the language of a nation in its origin and derivation, you must understand the history of that nation. A history of human language, is a history of human nature, in the development of thought, feeling, motive, and action. Language is the index of character, and it is recognized as such, not only by men in their intercourse with each other, but likewise by the omniscient Judge of all: 'By thy words shalt thou be justified, and by thy words shalt thou be condemned.' Even the vocabulary of a nation, independently of its combinations, shows something of the national character; as for instance, the great number of weapons of attack and defence found in the columns of a Latin dictionary, proves that the Romans were a warlike people. The author of the American Dictionary of the English Language, in his philological researches, furnishes a sure pledge of his preparedness and ability to write a good history of the United States, upon the plan which he has adopted in the work before us.

Moreover, he is qualified by his well known patriotism, for writing a history of his country. Though he retains a filial affection for the mother country, all his writings show that he has ever been a true-hearted American in his opinions and his feelings. During a part of the revolutionary war, he was a student in Yale College, and partook in common with his fellow students and their patriotic president, in the spirit of the times. After the war he became a distinguished political writer. He was among the first to urge the necessity of a new constitution. The pamphlet written by him, in 1785, and placed by Gen. Washington in the hands of Mr Madison, had its influence in hastening the establishment of a more effectual government than that of the old Confederation. And when the Federal Constitution was brought forward, he wrote largely and ably in its defence. And afterwards he was an active member of the general assembly in Connecticut, and of the general court of Massachusetts. The most of the labors of his life, have been devoted to the cause of learning in this country.

The work before us, written by a man thus qualified, is what we should expect it to be. There are several histories of the United States compiled for the use of schools. In some important respects the history composed by Dr Webster, differs from all others.

The author introduces his history with an account of the origin of man, of the dispersion, and of the descent of the Germans and English from the descendants of Japhet. By means of his philological investigations, he appears to have discovered that the primitive seat of the English was Persia. He then divides mankind into six varieties, which he briefly describes.

In chapter 2d, the author describes the manners of our ancestors in their rude state in Germany. From this interesting description compared with the modern character of civilized Europe and America, we are led to understand the value of Christianity, which has been the chief means of civilization.

In chapter 3d, we have a short account of the conquest of England by the Saxons and Danes; and of the introduction of the Christian religion into England.

The 4th chapter presents a brief view of the character and condition of the English, after the Norman conquest and the reformation.

In the 5th chapter, we have an interesting account of the Mexicans and other natives of America.

The 6th chapter treats of the discovery of America and the Spanish conquests.

The 7th chapter contains an account of the discovery and settlement of North America. In this chapter the author corrects a mistake or inaccuracy respecting Cabot's voyages and discoveries which occurs in the histories of Marshall and Holmes, and which is copied into the school histories of Messrs Willard, Hale, Goodrich, and Olney; who all speak of Cabot's voyage in 1497, as his first voyage; whereas it was his second.

Chapter 8th contains a succinct account of the Indian wars.

Chapter 9th contains a history of political events and controversies respecting boundaries.

In chapter 10th, we have a very instructive history of the government and laws of the puritans in Massachusetts, and of the manner in which the legislature came to be formed of two branches. This is a most interesting chapter.

Chapter 11th contains a history of military events in the colonies.

Chap 12th gives a history of bills of credit or paper money.

Chapter 13th contains a brief history of piracy.

Chapter 14th treats of diseases and remarkable events.

Chapter 15th contains a history of the revolution and the causes which led to it. This is the more valuable, as the facts stated are from the author's own observations.

Chapter 16th gives an account of the different forms of gov-

ernment, and a summary view of the Constitution of the United States.

Chapter 17th and 18th present a brief account of the vegetable and animal productions of North America.

Chapter 19th contains advice to the young, in regard to moral, religious, and social conduct. As in his other books for schools, so in this; the author does not neglect this most important part of education.

Then follows the Farewell Address of Gen. Washington; and the work closes with an appendix, which brings down the history to the year 1815.

It is but justice to say that in this book are found historical accounts which are not to be found in similar works. The author has been a close observer of all the great events which have transpired in our country, for the last sixty years, and is therefore not obliged to depend merely upon the statements of others.

He has, we think, in the body of the work, made a most judicious selection of topics, and has presented them in distinct and appropriate language. And here we would quote with our entire approbation, a paragraph from the preface of the work. Independently of the authority of this veteran writer of school books, we are satisfied, from our own observation and experience, that the ground taken by him, on this point, is correct.

'The practice of writing books for youth, in the *household language of children*, is proper and useful for those who are learning to read; but as soon as words of common use become familiar to the eye, children should leave the style of puerility, and read only or chiefly a more elevated language; or that which is used by well educated people in adult years. The habit of using the peculiar phrases of children and vulgarisms should be counteracted as early in life as is practicable; otherwise such phrases will never be lost, but will often infect the language of polite conversation in every period of future life. The practice of *reducing* language to the capacities of children, instead of *elevating* their understandings to the style of elegance, may be carried to an extent not warranted by just views of improvement.'

This, we have already said, is in accordance with our own opinion. We should deprecate having books for children made up of baby talk, or written in the style of Major Jack Downing.

We intended to say something on the great number of new school books which have issued from the American press, during the last ten or fifteen years. In this department of literary in-

dustry, there seems to be more enterprise than capital, and accordingly there have been numerous failures. It requires a large stock of knowledge and experience to write a good school book.

By the publication of this book, Dr Webster has increased the debt of gratitude, which his countrymen owe to him, for his valuable works. We would cheerfully commend it as a useful school book. This we would do on its own merits, as well as because it comes from the literary patriarch, who, for the last fifty years, has done more by his school books than any other man, for the youth of the American family. His advice to the young near the close of the book, shows great good sense, as well as the best feelings of the heart. And coming from one who has for so long a time been the friend and benefactor of the young, it should be diligently studied and carefully followed.

VISIBLE ILLUSTRATIONS.

When we inserted in the 'Annals' for January, a long article on school rooms, it was our main object to set forth some of the leading defects of these rooms as they are usually found among us; one of the most prominent of which is, their narrow dimensions. In short, so obvious and so great did we regard this evil, that it was made the principal subject of complaint throughout the article. But lest we should be among those of whom it is said, 'they are more ready to pull down than to build up,' after giving examples of narrow, uncomfortable rooms, we presented some of a contrary kind, viz.: those of Cincinnati, and one in Boston.

In speaking of the latter, was it not incumbent on us to give an *accurate* description? Would it have been proper to omit a part of the fixtures, or to enter upon a defence of this, a criticism of that, or a condemnation of the third? The main drift of our subject was the importance of *much space*. Every reader may, as it appears to us, perceive this, who will candidly peruse the whole article. The introduction of the fixtures was incidental—we had almost said accidental. However, it came in our way; and in our simplicity, and as a mere fact or matter of history, we inserted it. We commended the room, as being comfortable, and agreeable, and healthful; and the indigent teacher of a private school, for his liberality, especially for

furnishing, at great expense, 512 cubical feet of air for each pupil to breathe.*

As to commending or even passing an opinion upon the fixtures themselves, we never dreamed of any such thing. Nor do we believe that any such inference was made by one in a hundred of our readers. Who would ever have thought of placing the busts of Socrates, and Shakspeare, and Milton, and Scott, and Plato, and the Saviour, in his school room because they suited a particular teacher's taste, or because he *happened* to have them? Who ever believed, of his own accord, that there was a design in the arrangement of Mr A.'s busts to pervert the faith of childhood by a systematic degradation of the Redeemer in the associations of the school room? Who, above all the rest, would ever think of charging the *writer* of the above mentioned article with approving of such a design—or *artifice*, (for such it has been called,) as well as sanctioning certain supposed doctrines of the teacher? And yet such a belief has been expressed, and such charges have actually been made!—and that too, as we mentioned in our September number, in a highly respectable journal. Not immediately, it is true; for seven or eight months had elapsed before such a thing was thought of, so far as we can learn, by plain practical men.

The facts are these. Our respected foreign correspondent,—situated as he is in a country in which images are everywhere used to procure, from early childhood, the religious homage of the individuals they are supposed to represent,—sees, or fancies he sees, in this Boston school room, not indeed a *design*, but a *tendency* to inculcate certain sectarian doctrines; and in an article of exceeding great interest in its general features, advances this idea; and with it makes some statements respecting the

* This may be the proper place for an explanation, which we regret to be compelled to make in our own name, but which the circumstances seem to require. The teacher here referred to is frequently confounded with the editor of this journal; and the confusion, especially in the minds of correspondents, domestic and foreign, often produces serious inconvenience. We know not how to correct the error, except by saying that William A. Alcott, the editor of this journal and of the 'Library of Health,' and the author of the 'House I live in,' the 'Word to Teachers,' the 'Young Man's Guide,' the 'Young Wife,' the 'Young Mother,' &c., though for many years a teacher, has for some time past been unconnected with any school whatever, except Sabbath schools.

Mr A. Bronson Alcott, the editor of the 'Conversations on the Gospels,' and the person referred to in the 'Record of a School,' is still a teacher; but neither is now, nor ever has been in any way connected with the Annals of Education. The editor of the Annals has nothing to do with Mr A.'s school room or school, and only mentioned them because they deserved notice. Mr A. has made as many and as great self sacrifices for the promotion of improvement in elementary education as any other individual in this country; and the above simple tribute is no more than was demanded by justice.

practical use of those busts, founded in misapprehension; statements which we believe no considerations would have induced him him to make, had he known the whole truth in the case. Finding the article, in most respects, exceedingly valuable, and not sufficiently reflecting on its tendency in a community so excitable as ours; and anxious, moreover, to have every one 'tell his own story,' we inserted it 'without note or comment.' This error has led to the necessity of an explanation on our own part; and to a fixed resolution to avoid, in future, the insertion of any article in our pages, which, in a country and at a juncture when the words 'Catholic' and 'Images' are enough almost to blow a flame through a whole community, can, by any any possibility, be fairly construed to contain sectarian opinions or theological discussions.

But we must not close without alluding a little more particularly to the misapprehensions of our correspondent respecting Mr A.'s fixtures. Speaking of his school room, he says; 'It is furnished with a set of busts of those who are deemed peculiarly worthy of the attention or veneration of the young, comprising the Saviour in the centre of a book case, Plato on its top, and on each side around the room, Socrates, Milton, Shakspeare, and Scott. The child is thus accustomed to look on all these as models and objects of veneration.'

But where is the proof that the child is '*thus* accustomed'—that is, from their presence and arrangement—to look upon all or any of these as objects of veneration? Not certainly in our correspondent's facts and reasonings. He tells us, indeed, that the Catholics procure the veneration of the young for their saints by means of images; but what is the process? Does it consist in merely placing those images before them? Let our correspondent himself answer. 'He (that is the child, *from the earliest infancy*) sees at every corner and in almost every shop, and cottage, and ship, an image of the Virgin, with a lamp constantly burning before it, to which every one bows, and to which some one is almost constantly saying his prayers.' This is the process by which veneration is induced. It is not the *presence* of the busts; it is the example of those around.

We are told, however, of the influence which the Catholics secure over the minds of protestant children in schools, by the mere presence of the busts. But does not every one see that the account of our correspondent does not warrant any such conclusion? Have not the protestant children received into these catholic schools always had the images and the lamps before them 'at every corner' and witnessed the bowing down to them, as well as the catholic children? And if the mere fact

of seeing them inspires veneration, is not the work of inducing this veneration, and changing their faith begun, before they enter these schools? However this may be, of one thing we are certain, that it is not in the nature of the human mind to acquire reverence for an object, by its mere presence, without something else is done. The contrary result is more probable, by far. Were it otherwise, those who keep portraits and paintings in their houses, would be in danger of superinducing a reverence—an image worship, if we please to call it so—as objectionable to say the least, as that of catholic countries.

We pause here to say that there is, indeed, an idolatry in families—we fear in many nominally Christian families—but it is of a very different kind from that of which we have been speaking. Parents make no scruple to show their children, by their looks, words, and actions, that they are devoted to pleasure, honor, or wealth. No child but an idiot mistakes the idol which his parents worship; and few fail to follow where the parent leads. Here is idolatry—the breaking of the first commandment—and with a vengeance. How puny and insignificant does the mere presence, in a room, of four or five busts appear, when we place it by the side of the common idolatry of this country! It deserves not to be mentioned on the same day with it. We have said something on this subject in a former number.

But it is stated that 'no *visible* pre-eminence is assigned to one above the other (of the busts,) unless something should be inferred by the child from the position of Plato.' The reader had, however, already been told that the bust of the Saviour was in the centre of the book case.* Is not this the usual place designated in arrangements of this sort, to a superior? Is he nôt placed in the centre, with his inferiors around him? Such we may at least be assured was the intention here. The superiority of Plato was never dreamed of by the master, as we have reason to believe; nay, more, we venture to say it never was by the scholars. But more on this point presently.

'In the instructions connected with these busts,' continues our correspondent, 'if we suppose the teacher to carry out the principles announced in the "Record of a School," they are all spoken of as great and good men—some of them as more or less inspired—and their works are sometimes read with an enthusiasm, and explained and enforced with a degree of care little short of that bestowed upon the instructions of the Saviour.' Now we have good evidence that some of

* Strictly speaking, the latter was not a bust, though we have called it so. It was a cast in *bas relief*. Plato, we are assured, was placed above it, because there happened to be, just there, a convenient niche for it.

the men whom these busts represent—as Scott and Shakspeare—were very far from being considered by the teacher as great and good men. Their busts were used because they were the best that could be procured at the time, and having been procured, the characters whom they represented were merely alluded to occasionally, as instances of possessing a fertile imagination, or a wonderful knowledge of human nature. Their works were not only not read in school, (a few extracts from an expurgated edition of Shakspeare perhaps excepted,) but were spoken of, in general, in terms of disapprobation. What then becomes of the intimation, that they were read and enforced with care? The *gospels* were indeed read and commented upon; but will any body object to this? Surely not if done in a proper manner and spirit. *Would that they were oftener read in school, and accompanied by a Christian example.* Would that this most effective of all teaching—that of Christian example—were more common! Would that the Saviour was *thus* 'honored' in all the schools of our country!

But we are not set for the defence of Mr A., or his busts and other fixtures, or his doctrines—with some of the last of which, as our readers are already assured, we have no sympathy. Our purpose, in short,—we repeat it—was to speak of liberality of space in the private school room of a private teacher, with a view to lead others to imitate, in this respect, a good example.

Our task of explanation and apology and defence is now finished. We are heartily glad of it. Nothing but circumstances quite peculiar, would have driven us to a course so painful. But we have learned caution, and we hope wisdom, by it. Hereafter—we repeat it—it will be very difficult to allure or to drive us from the course a wise precedent had established in relation to a work which Divine Providence has, for a period, committed to our trust; and which was never intended to be, directly or indirectly, either partisan or sectarian.

CONFESSIONS OF A SCHOOLMASTER.

[Many of our readers will recollect a series of Essays, which appeared in the 'Annals' of last year, under the head 'Confessions of a Schoolmaster.' We have on hand ,from the same pen, a continuation of the series, for the next volume; a short extract from which, we have concluded to insert in the present number. It refers to two or three causes of failure in the management of a district school. We trust the new series will not be less interesting than the former.]

THE first cause of failure was a neglect to become acquainted with the parents of the pupils, and seek and secure their co-operation. For the fact that there is such an universal tendency in people to overlook the district school, does not at all lessen the teacher's obligation to awaken in them such a degree of interest as will enable them, at least, to understand what he proposes to accomplish, and, in general, the kind and character of the means by which he intends to operate. There are, in fact, no circumstances, unless it were an actual 'barring out' which justify a teacher in remaining unacquainted with those whose children are committed for six hours a day to his care.

All this, however, I had neglected. I scarcely knew half a dozen families in the whole district. More than this, I did not seek their acquaintance. True I invited them, through their children, to call at the school room, but I did not much expect them to come, nor were my expectations often disappointed.

My purpose was to go straight forward, and by dint of hard work—steady driving—make good scholars and good behaved boys and girls, whether parents co-operated or not. All this I meant to do, peaceably if I could, but forcibly if I must.

I ought to have mentioned long since, that in all my intercourse with my pupils, especially the younger ones, if they behaved well, I was deemed one of the kindest of teachers. They could not have expected more friendly treatment, even from a parent. I always wondered what was meant when I heard a teacher speak of difficulty in gaining the love of pupils. It seemed to me one of the easiest things in the world; and to me it was so. The great trouble with me, in this respect, was to retain what, in my first intercourse with pupils, I found it so easy to acquire.

The second cause of failure was one to which I have already adverted as a source of mischief in other schools. It was the attempt to do other things. My attention was divided, if not distracted. I do not, I cannot—I am sure I never shall—approve of young men's attempting to teach, and at the same time pursuing the study of another profession. If a young man chooses to lay his studies wholly aside for a time—say during a college vacation—and teach a school, I have no objection. But let him, for the time, keep his books out of sight entirely. Let him scarcely think of them.

Another, and a principal cause of failure was the following. Anxious to improve all my time, in the best possible manner, I had, in company with a fellow student, resolved on sleeping no more than five hours in twentyfour. We retired at eleven, and

rose at four. This, I meant to say, was our rule. In my anxiety to rise at four, I often awoke and rose earlier; sometimes at half past three, and sometimes even by three. Sometimes too, though I was in bed by eleven, yet I did not get to sleep until ten minutes later. Under all these circumstances, I did not secure upon the average, over four hours of sound sleep in twenty-four. Nor am I sure that all this was *sound*. Anxious to awake at a certain hour, and fearful of oversleeping, I doubt whether our sleep is as sound and satisfying as when we yield ourselves up regardless of the future, and careless, or at least quiet, in regard to the past.

How much sleep is really needed, to sustain the human constitution in its best condition and to enable it to hold out in good condition longest, remains as yet, I believe, undetermined. There can be no doubt that we may accustom ourselves, if in health, to almost any amount not beyond twelve hours, provided we manage in the appropriate manner. The more we sleep, and the less active our minds are while awake, the more protracted does the season of repose gradually become, and the more do we seem to require. On the contrary, the more active the mind, during the day, and the less our sleep, provided the amount is reduced very gradually, the less do we appear to require. I have no doubt—nay, I am certain—that I can bring myself to find five, and perhaps four hours, amply sufficient for the apparent restoration of enfeebled nature. I say *apparent;* because a thing which appears to be perfectly safe and harmless *may* be laying the foundation of mischief twenty years afterward. 'Sentence against an evil work is not executed speedily,' says Solomon; and the words of this wise man are as true in regard to physical transgressions as moral ones.

I think that if the mind is sufficiently active—if we obey during our waking hours, all the organic laws, as Spurzheim calls them—if we eat, drink, exercise, &c. properly—if we retire by nine o'clock, and rise as soon as the first nap is completed, we shall seldom, if ever, sleep too much. This rule, however, will best apply to the healthy; for there are some invalids, whose natures are so much distorted that they would not sleep enough at the first nap, while there are a few who would, by the same rule, sleep too much.

PRACTICAL LESSON FROM THE NURSERY; OR, RESULTS OF EARLY DISCIPLINE.

In the Annals for 1835, vol. v. p. 325, an account was given under the title of "Practical Lesson from the Nursery," of a course of discipline adopted with a child of nine months old, in order to subdue the impatience and ill temper which followed a long illness, and which kept the little boy, and all around him, in constant uneasiness. The parents felt that without an effectual and speedy remedy, this temper would become a settled habit such as in many cases has impaired the happiness and usefulness of the individual for life. They resolved, in seeking and relying on the divine blessing, to employ *bodily pain*, which they had previously found useful as a remedy for this mental disease; and although he was a child of unusual irritability of nerves, they chastised him in every fit of passion and fretfulness until he became calm and submissive. The immediate result was highly favorable. From being one of the most uncomfortable and disagreeable of children, he became one of the most quiet and cheerful, and was peculiarly affectionate towards the parent by whom the chastisement was chiefly inflicted.

But the opinion has been expressed that the result must be *finally* unfavorable to the temper and character of the child. Some imagined that it would harden him against all punishment, destroy all shame, and render appeals to conscience and noble feelings useless. Others supposed it would crush all energy of character, and all freedom of spirit, and some even thought it could not but impair his health.

It appears, however, that all these fears were unfounded. In a letter addressed by the mother to the father, during his absence, a year after the course of discipline, she observed; 'The discipline of the last winter has made this winter's care of him comparatively a light task. He has but twice set up his will decidedly, and he is habitually an obedient and a happy child." In the following letter addressed by the father to the physician who advised this course, is a similar account of him the present year, which seems to furnish decisive evidence of the good effects of the discipline. It is sent for publication in the Annals, in order to meet the inquiries, and satisfy the fears of those who read the first article.

'My dear Sir,—I have not ceased to recollect with gratitude the advice you gave us to meet the waywardness of our little boy with chastisement, even in early infancy. You will doubtless recollect the happy result of the course of discipline which cost us so much pain after his long illness. I am rejoiced in

being able to assure you, that we have never ceased to be grateful to a kind Providence for directing us, by your means, to this course, and giving us resolution and strength to persevere in it. Its effects are still visible in the almost uninterrupted spirit of obedience and cheerfulness of disposition, which still continues. During the last year, an illness of several weeks, accompanied not only with suffering, but with circumstances which excited the terror of a child, naturally timid, seemed almost to have destroyed the fruits of previous efforts, but as he recovered, the same discipline, in a far more moderate degree, produced its former effect, and restored his habitual quiet and cheerfulness. He is now one of the most uniformly happy children I have ever seen; his health though not robust, is habitually good; when he is ill, he exhibits a spirit of patience; and it would be easy to count the number of times that he cries in a month, although he has but half finished his fourth year.

'I ought to add, that he is thus happy under all the restraints which our own reason and the advice of the most judicious parents prescribe,—as to diet, amusement, &c. Indeed some of these restraints are often regarded as unnecessary and unkind in relation to indulgences which we consider injurious to the body or the mind. He is habitually obedient and submissive, and affectionate, as well as happy; and though we often see the remains of passion and self-will, they seldom break out into open resistance or violence. We find no symptoms of the evils which some have prophesied—no painful dread of his parents, no want of openness or affection—no suppression of vigor or independence of spirit, so far as this can be combined with obedience. We find him quite able and disposed to amuse himself for hours together, when others are occupied. Instead of being hardened to chastisement, he is more susceptible than ever, even to reproof. Instead of requiring more punishment as he grows older, scarcely any is necessary.

'In short, the result of this discipline has satisfied me *that physical pain* is the *safest and best mode of subduing the passions and humours of infancy*; that it in some cases, at least, calms nervous irritability, and is less hazardous than appeals to feeling in this respect; and that it is a method far more mild *in the end* than any other. I am convinced that you are right in your opinion, that if a child is duly chastised in infancy, it will seldom need chastisement afterwards; and am more than ever impressed with the truth of a maxim presented by a wiser counsellor, and sanctioned by inspired authority. "He that spareth the rod hateth his son."

I am, Sir,

Yours, gratefully.'

MISCELLANY.

Education Convention at Salem.

Mr Mann, the Secretary of the Board of Education for Massachusetts has been recently traversing the state, and meeting with county conventions of the friends of common education. Some of these conventions have been interesting, and well attended. Of one of them, held sometime ago at Worcester, we gave an account.

At a meeting of the kind recently held in Salem, numerous resolutions were passed, among which were the following:

'*Resolved*, That the physical comfort and health, both of Teachers and Pupils, demand the especial attention of the guardians of the Public Schools.

'*Resolved*, That as the duties of School Committees, when faithfully performed, are arduous, not only consuming much time, but attended with much expense, it is the opinion of this Convention that the Legislature should pass an act, providing a suitable compensation for the School Committee of each town and city in this Commonwealth.

'*Resolved*, That this Convention have received high gratification from the visit of the Secretary of the Board of Education to this county, and pledge themselves cordially to co-operate with him in the promotion of the object of his office.'

A committee was also appointed to prepare an address to the citizens of the county, on the subject of common schools, and the duties of school committee men, teachers, parents, and guardians; and another to confer with the Teachers' Association of Essex County, with a view to make it, if possible, auxiliary to the Board of Education.

Useful Education.

An English paper gives the following account of an institution, on a small scale, established at Southampton, Warwickshire, for the tuition of boys in agriculture:

'It cannot be termed a school, being merely four roods of land divided into twelve gardens, occupied by boys from ten to sixteen years of age in the cultivation of garden vegetables, peas, carrots, parsnips, cabbages, kidney beans, celery, &c.; only one fourth is allowed to be cultivated for potatoes. The boys pay all prices, from 6d. to 1s. per month, according to the size. The rent of the whole amounts to £4 17s. per annum; the 17s. is expended in a rent dinner monthly, when the boys bring the rent, which his little tenants have hitherto done to an hour.

"If I were rich enough," says Mr Smith, "I should be happier in having 500 such tenants than as many renting 200 acres each. It is a glorious sight to see all the gardens so clean and full of stuff. I would challenge the land for cleanliness and produce against any acre of ground in the country. The moral advantages, too, have been very great: and if it could be copied and extended, all tendencies to idleness, drunkenness, theft, and dissipation, might be greatly lessened."'

Western College of Teachers.

In addition to what was stated in a recent number of this work, we learn from the western papers, that at the late session of the Western College of Teachers, the Rev. Dr Wilson read a report maintaining that the instruction in infant schools should have reference to moral rather than to intellectual improvement, and that the subjects of the other reports and addresses, were 1. 'The importance of moral education keeping pace with the progress of the mechanic arts.' 2. 'Domestic education.' 3. 'The Prussian system of education.' 4. 'The importance of introducing the study of linear drawing into common schools.' 5. 'The introduction of the study of criminal and constitutional law into our literary institutions.' 6. 'The dignity of the office of a professional teacher.' 7. A correct knowledge of human nature is essential to successful teaching.' 8. 'Vocal music as a branch of common school education.'

The following resolution, after some previous discussion and debate, was unanimously adopted:

'*Resolved*, That this Convention earnestly recommend the use of the Bible in *all* our schools, to be read as a religious exercise, without denominational or sectarian comment; and that it is the deliberate conviction of this college, that the Bible *may* be *so* introduced, in perfect consistency with religious freedom, and without offence to the *peculiar tenets* of any *christian* sect.'

Publications in the United States.

The following article is going the rounds of the newspapers, and is probably true.

'The number of new works which appeared in the United States in 1834 and 1835, amounted to 1,013, forming 1,300 volumes, and the cost of which may be estimated at $1,220,000. In 1836, the number was considerably increased, and the cost of the books published in that year cannot be computed at less than $1,500,000. Boston, New York, Philadelphia, and Hartford, furnished nineteen twentieths of the total amount.

The amount of literary productions in America has more than doubled during the last ten years. The sale of five bookselling establishments

amounted in 1836 to $1,350,000. A single publisher paid, in the five years preceding 1834, $135,900 for copyrights, out of which $30,000 were for two works only. Carey, Lea, and Blanchard, paid last year $30,000 to American writers; and Harper and Brother, have paid about the same sum for several years past.'

And yet how few of these books were either written or published with reference to the good they ought to accomplish? Where is the author, the publisher, or the bookseller to be found, whose first and last object is not to make money? Where shall we find one individual who does not write, publish, or sell, such books as are adapted to a vitiated public taste, and *will be bought*, without regard to their moral tendency?—We do not mean to say that such individuals cannot be found, but we believe they are rare. We do not believe that one in ten of these classes ever considers himself as concerned, and deeply too, in all his movements, in educating the rising generation of our country. But is a man fit to write, publish, or sell books who does not rightly understand this matter?

American Library for Schools and Families.

We noticed, some time ago, the formation of an American Society for the Diffusion of Useful Knowledge. This Society has now issued the Prospectus of a Library to consist of a series of works on the more important branches of popular knowledge, to be prepared and issued in a style and manner suited to the purposes of a School Library. We have not room, in the present number, to express fully our views of the importance of the objects which the Society proposes to accomplish, especially of the last mentioned, the preparation of a Library. We will only say, just now, that if a class of books, published under the supervision of men who have consciences as well as heads, *could* be introduced into every school district of our country, to supply gradually the place of works injudiciously selected, or thrown together at haphazard, to say nothing worse respecting them, the amount of good thus produced to the country, especially at the present crisis, would be incalculable.

New System of Education.

Mr Josiah Holbrook of Philadelphia, whose efforts in the cause of common schools, seem to be untiring, has published in the papers a series of 'Letters to American Teachers,' the tenth of which consists of what he calls an improved system of education, which he thinks as happily adapted to the wants of our American States, as that of Prussia is to a monarchy. His views are certainly worthy of reflection, but we have no room for them now. The leading features of the system shall be presented hereafter.

Education in Mississippi.

(Extract of a Letter from a Teacher.)

Periodicals of the character of those I have mentioned, (the 'Annals of Education' and the 'Sunday School Teacher,') are very much needed in this section of the country. The cause of education and moral reform are progressing but slowly. The belief that they are really progressing, is encouraging. The Sabbath school here has been established, I believe, for several years; and at times, has been in a flourishing condition.

Since I have had charge of the Female School in this place, the charge of the Sabbath school has, also, by common consent, devolved upon me. When I assumed the office of Superintendent, the school was in a very declining state, and still it is very far from being in a prosperous condition. The great difficulty appears to be in a want of teachers, who will engage in the work with zeal and interest; and in a want of interest on the part of parents.

I have endeavored to secure regular and competent teachers, and have to some extent succeeded, and am encouraged to think that our school is increasing in number, and that a deeeper interest in its continuance and welfare is beginning to be awakened.

This country still greatly needs the means of education, and upon this subject but little interest is manifested. The great mass of the people are so thoroughly devoted to the rapid acquisition of wealth, that they have neither time nor disposition to attend to matters, in their opinion, of minor importance. There is little, very little, of genuine liberality of feeling or action upon this subject, and the consequence is that there are very few schools of the higher order, or indeed of any order, that are permanent in their character. Schools will sometimes spring into existence, as by magic power, and flourish for a few months, perhaps years; and then decline and cease to operate, with the novelty that brought them into being.

Hartford Grammar School.

A few years ago this Institution seemed far from flourishing. Judging from a catalogue of the Trustees, Instructers, and Pupils, just received, it must at present be slowly improving. The number of students during the autumnal term of 1836, was 54; during the following winter term 85; the spring term of 1837, 94; and the summer term 105. If the principles on which it is conducted are as just as the following, in regard to examinations—and we know nothing to the contrary—it *ought* to flourish.

'*On the utility of frequent ceremonious examinations in school*, the

sentiments of the Principal may not accord with those of *all* his patrons. Public opinion, in our community, has usually seemed to require considerable parade to be made in order to ascertain how much knowledge the pupils of a school have acquired during a term. Yet he cannot understand how the *true* character of a school can be better ascertained by looking at it on a day of quarterly examination, than by frequent visits to it, in its *every day* dress, taking it often by surprise, when no special effort has been made to fit it up for an occasion. Still, he does not pretend to decide, that, what are called public examinations, may never be useful. The peculiar circumstances of some schools may render them indispensable to their usefulness. But indulging the sentiments relative to them that he now does, the Principal of this Institution ardently desires that frequent *individual* examinations of it, may not often render necessary a more ceremonious one.'

We like this. It is taken from a series of remarks, by the Principal, Mr Wright, at the close of the catalogue. We like too his principles on *governing a school*, for after admitting the importance and force of *moral suasion*, he tells us 'he has no confidence in any system of school government which does not exact of the pupil *prompt* and *unconditional* obedience.'—We like also his views in regard to the importance of making the business of teaching a profession. They are as follows:

'The Principal regards teaching as his profession, and makes it an important object in the employment of Assistants, to secure those who are ardently devoted to the same pursuit, and who intend to make it their occupation for years; for, if "experience is the best Teacher," it may not be unimportant that the educators of youth, should have some of its assistance.

'The compensation of the Assistants, as well as that of the Principal, depends mainly on the prosperity of the school. Hence *all* have the same incitement to effort that stimulates men in other professions.'

ERRATA.

On page 511,—last number of this work, 11th line from the bottom,—'the will of the child must of course, be led to the will of the parent, as the supreme authority;' should be '*be led to yield to the will*,' &c. On page 513,—first line,—'This,' should be 'His.'

EDITORIAL NOTICE.

THE ORIGINAL EDITOR OF THE ANNALS, TO THE SUBSCRIBERS.

It is well known to the friends of the Annals of Education, that the original Editor has been unexpectedly detained in Europe, since the close of the year 1835, and that, with few exceptions, he has been unable to take any part in the preparation or selection of articles except such as he has contributed in reference to foreign countries. His interest in the cause of education is undiminished, and he is desirous of devoting all the strength which Providence may give him to its promotion. But the same circumstances which have interrupted his editorial labors, now oblige him to decide, that *with the year* 1837, *his connection with the Annals must close entirely.*

He trusts he need not give any assurance that this decision has been made with pain—and that while the Annals shall be conducted on those principles which he considers essential to its usefulness, it will be followed by his best wishes and ardent prayers. He commends the work and the schools of our country, with confidence, to the same Providence that has done so much for both. But he cannot withdraw, without appealing once more to all who value the political, social and religious institutions of our country, to *cherish education* in its broadest Christian sense—that education which embraces the body, the mind and the heart—which seeks to cultivate every faculty of man, on the basis of the Scriptures and in the spirit of the Saviour—to cherish it above all other objects and interests, not merely as the only security for the present and future happiness of their children, but as the only palladium of our national liberty—the only remedy for the evils which threaten our destruction—the only means of preserving us from descending rapidly into the grave of nations!

WILLIAM C. WOODBRIDGE.

Canton Vaud, (Switzerland,) Sept., 1837.

INDEX TO VOLUME SEVENTH.

Africa, Education in, 279.
Aged Teachers, 116.
Agriculture in Schools, 476.
American Chirographic Society, 184.
——— Institute of Instruction, 467, 481, 519.
——— Library for Schools and Families, 569.
——— Lyceum, 182, 282, 318.
——— Society for the Diffusion of Useful Knowledge, 330.
——— Sunday School Union, 333.
Anything for Little Children, 76.
Asia, Education in, 188, 231.
Associations of Teachers, &c. 40, 90, 136, 371, 425, 471.
Belgium, Education in, 188.
Bengal, Education in, 231.
Beuggen, Visit to, 273.
Board of Education in Massachusetts, 376.
Books in Schools, 76. 136, 430.
Boston Asylum and Farm School, 94, 269.
Boston School Dinner, 471.
Buffalo Boarding School, 280.
Character of Dr Keagy, 132.
——— of School Books, 430.
China, Education in, 279.
Cincinnati, Schools in, 140.
Claronian School, 186.
Colleges, 185 237, 332, 427, 521.
——— Schools, &c. in the United States, 237.
College of Teachers, 427, 524.
Common Schools, 21, 32, 41, 63, 92, 103, 119, 125, 181, 188, 203, 217, 463, 521.
——— in New York, 41, 327, 409, 411, 472.
——— in Massachusetts, 42, 93, 97, 181, 182, 188.
——— in Portland, Me. 234.
——— in New Bedford, Mass. 235.
——— in Pennsylvania, 236.
——— in Northampton, Mass. 254.
——— in Ohio, 331, 522.
——— and Colleges, 521.
——— School Convention at Northampton, 181.
——— Expenses, 522.
——— Schools in Greece, 188.
——— in Ohio, 331.
——— Worth of, 21.
Concord Literary Institution, 92.
Confessions of a Schoolmaster, 562.
Connecticut awaking, 377.
Convention on Education at Keene, N. H. 40.
——— at Troy, N. Y. 135.
——— at Taunton, Mass. 141.
——— at Montgomery, N. Y. 181.
——— at Utica, N. Y. 182, 229.
——— at Worcester, Mass. 282, 470, 481.
——— at Salem, Mass. 567.
Conversations on the Gospels, 178.
Corporal Punishment, 321.
Correspondence, 83, 225, 322.
Cultivation of Music in Paris, 476.
Death of Catharine Fisk, 474.
——— of Dr Keagy, 132.
Discipline in Schools, 536.
Discipline and studies in Mr A. B. Alcott's School, 234.
District School Libraries, 441.
Divine Authority in Discipline, 429.
Dr Gregory on Physical Education, 297.
Dr Keagy, Character of, 132.
Dorchester, Schools in 428.
Early Religious Instruction, 428.
Editorial Correspondence, 83, 225, 322.
Educating Children to Death, 15.
Editorial Notice, 572.
Education in Ohio, 37, 140, 331, 522.
——— in New Hampshire, 40, 378.
——— in New York, 41, 135, 181, 472.
——— in Syria, 44.
——— in Sweden, 44, 89.
——— in England, 56, 68, 211, 258.
——— in Massachusetts, 42, 93, 97, 376, 428.
——— in Norway, 138, 187.
——— in Italy, 139, 206, 315.
——— in Switzerland, 188, 273, 385, 500.
——— in Southern Asia, 188, 231.
——— in France, 277, 278, 333, 346, 524.
——— in Africa, 279.
——— in China, 279.
——— in Holland, 311.
——— in Mississippi, 427, 570.
——— in Bengal, 427.
——— in the Corner, 280.
——— in Scotch Factories, 343.
——— Legislation on, 540.
——— Convention at Troy, N. Y. 135.

Education Convention at Salem, Mass. 567.
——— and Schools in Cincinnati, 140.
——— Society at Belgium, 188.
——— on Long Island, 471.
——— of Teachers in France, 278.
——— of the Speech, 171.
Educator's Institution at Franklin, Mass. 90.
Effect of Parental Sternness, 381.
Essex County Association of Teachers, 41.
Examples of Miseducation, 398.
Exhibitions, 125.
Experiment in teaching Etymology, 164.
Factory Education in Scotland, 343.
Family School, 414.
——— and School Discipline, 451, 510, 550.
Farm School at Thompson's Island, 94, 269, 383.
Female Association in Illinois, 185.
——— Education, 129, 185, 332, 447, 477.
——— among the Romans, 333.
Female Inspectors of Schools, 477.
Fifty Troubles of a Teacher, 409.
France, Education in, 277, 278, 333, 346, 524.
Forty Years Ago, 17.
Furniture of School Rooms, 246.
Gallaudet on Family and School Discipline, 451, 510, 550.
Geography in Lancastrian Schools, 252.
Gov. Everett on Common Schools, 44, 550.
Holland, Education in, 311.
Hartford Grammar School, 570.
Honor due to Aged Teachers, 116.
How to teach Little Children, 306.
Human Culture, 78.
Improvement of Common Schools, 92, 470.
Industry in Schools, 211.
Infant Schools, 258, 281.
——— in Great Britain, 258.
Instruction of Teachers, 304.
Interior of a School Room, 304.
Italian Educator, 145.
Italy, Education in, 139, 206, 315.
Jefferson County Teachers' Association, 425.
Juvenile Asylum at Hackney Wick, 56.
Ladies Association for Educating Females in Illinois, 185.
Legislation on Education, 540.
Lecture on Common Schools, 463.
Libraries for District Schools, 441.
Long Island Farm School, 334.
Manuscript of a Common School Teacher, 369.
Marietta College, 332.
Massachusetts, Education in, 42, 93, 97, 376, 428.
Maternal Education and Influence, 418, 455.
Medical Advice on Education, 350.
Miseducation Exemplified, 357, 546.
Missionaries of Education, 158, 193, 476, 543.
Mississippi, Education in, 427.
Mistakes about Common Schools, 202.
Modes of suppressing Mendicity, 476.
Moral Education and Instruction, 392.
——— Reform Society, 380.
Morning Devotion, 48.
Morrison Education Society in China, 279.
Murray's English Reader, 516.
Music in Schools, 48, 81, 288, 384, 476, 480, 521.
Mutual Instruction, 523.
New England School Houses, 241.
New Hampshire, Education in, 40, 378.
New System of Education, 569.
Newspaper Education, 372.
New York Common School System, 327.
——— Education in, 43, 135, 181, 472.
Norway, Education in, 138, 187.
Not able to Read, 140.
Obedience in Schools, 536.
Ohio, Education in, 37, 149, 331, 522.
One hundred Resolutions of a Young Schoolmaster, 421.
Orphan School at Paris, 333.
Orthography, Uniformity in, 432.
Penobscot Association of Teachers, 136.
Periodicals on Education, 141.
——— and Schools in Southern Asia, 188.
Pestalozzia System of Education, 5.
Physical Education, 152, 155, 297, 350, 411, 529.
Physiological Society of Boston, 381.
Popular Education in Sweden, 289.
Practical School Exercise, 71.
Practical Lessons from the Nursery, 565.
Preface, 3.
Public Institutions for Destitute Children, 111.
Primary Education in France, 277.
Publications in the United States, 568.
Public Education in the Canton of Neufchatel, 500.
Public Schools in Portland, 234.
——— Public Blessings, 332.
Punishment of Parents, 95.
Punishment in Schools, 321.
Public Instruction in Northampton, 254.
Relations of Science to Religion, 424.
Review of Webster's History of the United States, 554.
Salem Female Institute, 332.
Select Schools for Females, 129.
Seminaries for Teachers, 139, 273, 280, 379.
——— in Massachusetts, 139
Seventh Annual Meeting of the American Lyceum, 282.
School Books, 76, 136, 430.
——— in Massachusetts, 136.
——— Convention at Taunton, 141.
——— Houses, 241.
——— in Dorchester, Mass. 428.
——— Exhibitions, 125.
——— in Brooklyn, N. Y. 41.
——— of Girard, at Fribourg, 385, 423.
——— in Italy, 139.

School at Lindfield, England, 68.
——— in Massachusetts, 93, 97.
——— Master, 138, 215, 249, 361, 416, 421, 457.
——————— in Norway, 138.
——— District Libraries, 441.
——— for Moral Culture, 233.
——— Lectures, 382.
——— Fund of Illinois, 236.
——— in New Bedford, 235.
——— in Pennsylvania, 236.
——— Regulations in Dorchester, Mass. 42.
——— in Poughkeepsie, 472.
——— in Scituate, Mass. 182.
——— Rooms, 27, 246.
——————— Furniture of, 246.
——— of the Prison for Juvenile Offenders in Paris, 346.
——— in Syria, 44.
Scotch Factories, Education in, 343.
Sketches of Lectures on Education before the American Institute of Instruction, 481.
Sketches of John Eliot, 222.
Society for the Diffusion of Useful Knowledge in Tennessee, 282.
Societies for the Promotion of Education, 188, 279, 282, 330, 425, 427, 470, 471.
Sowing Seed, 288.
State of Education in Scotland, 338.
——— of Instruction in France, 477.
——— School Convention at Utica, 182.
Story Telling in Schools, 217.
Story of Theophilus, 546.
Sweden, Education in, 44, 89.
Switzerland, 188, 273, 355, 500.
Superior Primary Schools in France, 524.
Syria, Education in, 44.
Teachers' Associations, 41, 90, 136, 371, 425, 471.
——— Honor due to Aged, 116.
——— Institute at Le Roy, 379.
——— Convention at Keene, N. H. 40.
Teacher's Meetings in Ohio, 427.
——— and Teachers' Seminaries, 49.
——— Seminaries, 49, 31, 139, 379.
——— Seminary in Plymouth County, Mass. 91.
——————— at Waverly, Ill. 379.
——— at the West, 523.
Teaching in the Open Air, 380.
——— Pupils to Set Still, 155.
——————— to Think, 265, 308, 514.
The Boy and his Shadow, 480.
The World is Beautiful, 384.
The Teacher I loved Most, 405.
The Teacher I hated Most, 207.
Theological Speculations, 431.
Thermometers in School Rooms, 411.
Thoughts on Music, 81.
Training up the Young to Atheism, 460.
Transactions of the American Lyceum, 318.
Uniformity in Orthography, 430.
Union in behalf of Common Schools, 103.
Universal Lyceum, 188, 333.
University of Nashville, 185.
Use of Tools, 412.
Useful Education, 567
Visible illustrations in Education, 363, 558.
Visit to Beuggen, 273.
Vittorino da Feltre the Italian Educator, 206.
Webster's History of the United States, 554.
Western Literary Institute, 37, 568.
What is the Design of Education, 382.
——— must be done in Indiana, 466.
——— Ohio is doing for Education, 552.
What have I to do with Physical Education, 152.
Worcester County Association for the Improvement of Common Schools, 470.
Works of Industry in Schools, 211.
Worth of Common Schools, 21.
Writing Desks, 123.
Young Arithmetician of Sicily, 174.

NOTICES OF BOOKS.

Addresses on Education, 190, 528.
Alcott's House I live In, 144.
Alden's Class Book on Natural Theology, 335.
Andrews' First Lessons in Latin, 239.
Annual Report of the Institution for the Blind, 191.
Brief Development, &c. 95.
Brooks' Address on Elementary Instruction, 528.
Callender's Geometry, 547.
Carter's Speech on Popular Education, 190.
Casket of Gems, 47.
Ciceronis de Claris Oratoribus, 527.
——————— Officiis, 527.
Cicero de Senectute, 238.
Class Book of Nature, 45.
Cogswell's Letters to Young Men, 525.
Coffin's Exercises in Book Keeping, 189.
Commercial Book Keeping, 286.
Common School Advocate and Journal of Education, 46.
Conversational Phrases and Dialogues, 190.
Conversations on the Gospels, 143.
Dolbear's Practical Penmanship, 336.
Felch's Comprehensive Grammar, 525.
First Lessons about Natural Philosophy, 47.
Foster's Exercises in Writing, 432.
——— Clerk's Guide, 285.
——— Commercial Book Keeping, 286.
Frost's History of the United States, 45.
Graham's Lecture to Young Men, 191.
Hall's Reader's Guide, 284.
House I live In, 144.
Jacob's and Doring's Latin Reader, 238.

Johnson's Economy of Health, 237.
Juvenile Lyceum, 96.
——— Music, 48, 288, 384, 480.
Laurel, 526.
Lectures before the American Institute, 283.
Mechanic's Magazine, 432.
Mythological Fables, 525.
Parley's Magazine, 96.
Parsons' Grammatical Reader, 189.
Peter Parley's Geography of the Bible, 189.
Phelps' Lectures on Natural Philosophy, 336.
Peter Parley's Book of the United States, 432.
Rhymes for my Childen, 96.
Sanborn's Analytical Grammar, 143.
Southern Rose, 190.
The Microcosm, 240.
The Seasons, 47.
Town's Analysis of Derivative Words, 334.
——— Spelling Book, 335.
Ware's Discourses on Education, 528.
Western Academician, 191.
Wrifford's Chirography, 95.
——— Intellectual and Rhetorical Reader, 95.
Young Man's Aid, 237.
——— Lady's Friend, 144.

3 2044 096 992 284

3 2044 096 992 284